Acta Apostolicae Sedis

Volume XXII (1930)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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Note on this translation. This English text was produced by a machine-assisted translation pipeline from an OCR transcription of the source Latin edition. The draft translation was made by a specialised translation model, assisted by a dedicated ecclesiastical-Latin knowledge base which supplied Douay–Rheims wording for Scripture quotations and verified place-names and terminology. It is an unofficial reading aid and has *not* undergone formal scholarly revision; occasional errors will remain, particularly in the dense citation apparatus. Marginal references of the form [*Latin ed. p. N*] indicate the corresponding page of the source edition, for alignment with the original scans. Blank leaves and unreadable pages have been omitted.

[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, TWENTY-SECOND YEAR, VOLUME TWENTY-SECOND, ROME, PRINTED BY THE VATICAN POLYGLOT PRESS, M • DGCCC • XXX.

[*Latin ed. p. 5*]

YEAR XXII - VOL. XXII NO. 1 JANUARY 27, 1980 ACTA APOSTOLICAE SEDIS OFFICIAL COMMENTARY ACTS OF POPE PIUS XI APOSTOLIC CONSTITUTION CONCERNING PARAGUAY, OR THE DIOCESE OF THE MOST HOLY ASSUMPTION, ITS DIVISION, AND THE ERECTION OF A NEW ECCLESIASTICAL PROVINCE, AND OF THE NEW DIOCESES OF CONCEPCIÓN AND VILLARICA, AND OF CHACO. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL RECORD: The governance of the entire flock, divinely entrusted to the Roman Pontiffs, demands that the boundaries of the Churches and their hierarchical order be sometimes changed, whenever either the reason of the administration of souls, or the circumstances of places and times, seem to require it in the Lord. Since the diocese of Paraguay, or of the Most Holy Assumption, which encompasses the entire Republic of Paraguay, is very extensive in the number of the faithful and in its territory, it has seemed opportune to separate it from the metropolitan jurisdiction of the Archdiocese of Buenos Aires, and to divide it into three distinct dioceses, and to establish a new ecclesiastical province from these. Therefore, having obtained the favorable opinion of the venerable brothers Philip Cortesi, Archbishop of Siraces, and Apostolic Nuncio in the Republic of Paraguay, and Symphoriani Bogarin, Bishop of Paraguay, or of the Most Holy Assumption, and having provided what was necessary, and with the consent of those who are concerned, or of those who should presume to have an interest, after mature deliberation, by the fullness of Apostolic authority, we decree the following: Firstly, we separate and exempt the diocese of Paraguay, or of the Most Holy Assumption, from the metropolitan jurisdiction of the Archdiocese of Buenos Aires in the Republic of Argentina, to which it had previously been subject as a suffragan, and we declare it exempt. Then, we divide the entire territory that hitherto belonged to that same diocese into three parts.

[*Latin ed. p. 6*]

Acta Apostolicae Sedis - The Official Commentary contains 6 distinct parts, in one of which we describe and limit the diocese of the Most Holy Assumption, omitting the title of Paraguay; and in the other two parts, we establish new dioceses, one of which we wish to call Villarica, and the other Concepción and Chaco. Therefore, the diocese of the Most Holy Assumption will be limited by boundaries such that it includes only twenty-seven parishes, namely: Assunción, Limpio, Luque, San

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Lorenzo del Grande, San Lorenzo de la Front, 8. Anthony, Areguá, Capiate, Villetta, Ypané, Guarambaré, Ita, Itauguá, Ypacaray, Pirayú, Yaguaron, Paraguarí, Emboscada, Altos, San Bernardino, Atyrá, Tobati, Caacupé, Piribebuy, Franca, Oliva, Alberai. We elevate the same diocese of the Most Holy Assumption, with its newly defined boundaries and, as mentioned above, exempted from the metropolitan jurisdiction of the Buenos Aires archdiocese, to the rank and dignity of a metropolitan Church, together with its canonical Chapter, therefore designating it as metropolitan, with all rights, privileges, and prerogatives with which metropolitan Churches and their Chapters are endowed by common law or legitimate custom. Furthermore, we place the dioceses of Villarica and Concepción and Chaco, which we have mentioned above, under the metropolitan jurisdiction of the Most Holy Assumption as suffragan dioceses, for the time being. We also grant to the Archbishop of the Most Holy Assumption, for the time being, all the rights, insignia, privileges, and honors with which other Archbishops in Latin America enjoy and possess, according to law and according to legitimate customs, especially the right to carry the Cross before him within the boundaries of his province and to use the Pallium, although he may only do so after it has been duly requested and obtained in the Sacred Consistory. Therefore, we elevate the venerable brother Symphorian Bogarin, who now holds the seat of the Most Holy Assumption, with the title of Archbishop, with the dignity, rights, and privileges as mentioned above, and we wish that he be regarded as such by all. The boundaries of the new dioceses of Villarica and Concepción and Chaco will be the same as the boundaries of the parishes, which We assign and attribute to each as follows: The new diocese of Villarica will include the following parishes: Villarica, Escobar, Supacai, Caballero, Ybytyni, Coronel Martines, Eyaty, Itapé, Yatayty, Mocayaty, Yhacaguazú, Iturbe, Caazapá, San Juan Nepomuceno, Maciél, Yegros, Yuty, San Pedro del Paraná, Cangó-Bobi, Coronel Bogado, Carmen, San Cosme, Jesús y Trinidad, Encarnación, Carapeguá, Tabati Acahay, Quiindy, Ybycuí, Mouyapey, Quyquyó, Coapucú, Florida, San Miguel, San Juan Bautista, Santa María, San Ignacio, Santa Bosa, Santiago, San José-mi (Ayolas) Yabebyry, Laureles, Bemoschados, Pedro Gonzalez, Paso de la Patria, Hamaitá, Islahumbú, Pilar, Cuazucuá, Tacuaras, San Juan de Neebecú, Ajos, Carayaó, San Joaquín, Yhú, Caaguazú. The other diocese of Concepción and Chaco...

[*Latin ed. p. 7*]

The acts of Pope Pius XI, numbered 7, will include the following parishes, all located within the civil province of Concepción: Concepción, Bella Vista, Pedro J. Caballero, Capitán Bado, Sorieta, Belén, Tacuatí, Loreto, San Pedro, Lima, Rosario, Itacumbí del Rosario, San Estanislao, Unión, Curuguaty, Igatimi, Arroyos y Estros, Caraguatay, Barrero Grande, Itaeurubi de la

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Cordillera, Valenzuela, San José, Tacurupucú, and also the parish of Villa Mayes, as well as the faithful and properties located within the territory of Chaco, subject to the political jurisdiction of Paraguay. The boundaries of this diocese, with respect to the Republic of Bolivia, will be the same as those mutually agreed upon between the same Republic and the Republic of Paraguay. Furthermore, we permanently establish two new dioceses, namely the dioceses of Villarica and Concepción del Chaco, with respective episcopal sees in the cities commonly known as Villarica and Concepción, and therefore we elevate them to the rank of episcopal sees, granting them all the rights and privileges enjoyed and possessed by the other episcopal sees in Latin America. We raise the parish church of Saint Anthony the Abbot in the city of Villarica, and the parish church of the Blessed Virgin Mary Immaculate Conception in the city of Concepción, dedicated under the same invocations and titles, to the dignity of cathedrals, and we grant to them and to their respective bishops, in our time, the rights, insignia, privileges, and honors with which other cathedrals and their prelates are commonly endowed in Latin America. We intend and decree that a chapter of canons be established in each diocese, according to the prescriptions of the sacred canons; however, if the circumstances of the present time do not permit the immediate establishment of such a chapter in these new dioceses, we grant an indulgence that, in the meantime, diocesan Consultors be chosen to serve in its place. We also command that, as soon as it is possible, at least a small diocesan seminary be established in each diocese, according to the prescriptions and norms of the Code and those transmitted by the Sacred Congregation for Seminaries, and that from each diocese, and at their expense, two chosen young men, or at least one, be sent, without interruption, to the Pontifical Seminary of Pius Latin American in the City. With regard to the governance and administration of these dioceses, the election of capitular vicars in the event of a vacancy, the rights and obligations of the clergy and the faithful, and other matters of this kind, we command that those things be observed which the sacred canons prescribe. With particular regard to the clergy, we decree that, as soon as the erection of these dioceses has been carried out, the clergy shall be considered as belonging to the diocese in whose territory they legitimately reside. We also decree that the episcopal mensal of these new dioceses shall consist of the revenues, offerings, goods, which have been collected or will be collected for this purpose. All documents and acts pertaining to these aforementioned new dioceses, and their clergy and faithful, shall, as soon as possible, be delivered by the chancery of the Most Holy Assumption, respectively, to the new dioceses of Villarica and Concepción del Chaco.

[*Latin ed. p. 8*]

Acts of the Apostolic See - Official Commentary •8 concerning the re-

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ception and the chancelleries of Chaco, so that they may be placed in their own archives and religiously preserved. Therefore, with regard to all the matters set forth above, we appoint the aforementioned venerable brother Philip Cortesi, Apostolic Nuncio in the Republic of Paraguay, to carry out these matters, and we grant him the necessary and appropriate powers, including the power to delegate any man constituted in ecclesiastical dignity to carry out the aforementioned purpose, and we impose upon him the obligation to transmit to the Sacred Congregation of the Consistory, within six months from the receipt of these letters, an authentic copy of the completed execution. Moreover, these letters and everything contained therein may never, at any time, be noted, impugned, or called into question for any reason whatsoever, whether due to a flaw of validity or intention, or any other substantial and unforeseen defect; but rather, they must always be considered valid and effective, and must produce their full and complete effects, and must be inviolably observed by all to whom they apply; and if, by anyone, knowingly or unknowingly, anything should happen to be attempted against these matters, we will and do declare it to be utterly null and void. Notwithstanding any rules in synodal, provincial, general, or universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions or provisions of our predecessors, the Roman Pontiffs, even those worthy of special mention. We also wish and command that these letters, even if printed, be given the same validity if they are transcribed, signed by the hand of a public notary, and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one is it permitted to infringe upon these Our letters of dismemberment, erection, subjection, mandate, statute, derogation, and Our will, or to act contrary to them. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of the Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-nine, on the first day of the month of May, in the eighth year of Our Pontificate. FR. ANDREAS CARD. FRÜHWIRTH, CAROLUS CARD. PEROSI, S. B. E. Cancellarius. S. C. Consistorialis a Secretis. Joseph Wilpert, Canon of the Apostolic College. Johannes Zani Capretti, Apostolic Notary. In place of Lead, Registered in Cane*, Vol. XL, No. 60 - M. Riggi.

[*Latin ed. p. 9*]

9. Acts of Pope Pius XI. APOSTOLIC LETTER. I. TO THE VENERABLE SERVANTS OF GOD: THOMAS HEMERFORD, a secular priest; JOHN ROBERTS, a priest of the Order of Saint Benedict; JOHN JONES, a priest of the Order of the Friars Minor; ROBERT SOUTHWELL, a priest of the Society of Jesus; PHILIP HOWARD, Earl of Arundel, and their companions. All of whom, in England, were put to death in hatred of the faith. Pope Pius XI declares: For the perpetual memory of the matter. Having suffered

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the most atrocious torments for the sake of upholding the truth of the Faith, they shed their blood as martyrs from the very beginnings of the Church of Christ, and willingly and freely gave their lives, leaving to all Christians of all times a striking example of fidelity and love, by which they pursued our Lord Jesus Christ above all things of this world. For, since it is necessary to constantly strive for the kingdom of Christ in this world, the martyrs fought battles as good soldiers of the divine King, who, with those words: "If they have persecuted me, they will also persecute you," foretold war and hatred to his followers, by whom the enemies of the Church will continue to attack the kingdom of the eternal King and the eternal truths of the Faith until the consummation of time; nevertheless, the soldiers of Christ bravely withstood the battle, awaiting only the triumphal rewards from the divine King, confident in the certain hope of the most provident assistance of God, by which the Church of Christ will ultimately achieve victory. Sometimes, individually and in small groups, and sometimes in large numbers, the martyrs proceed, offering a great spectacle to this world and to us, a vast multitude of heroes who, from various and diverse ages of history, inspire our admiration and obedience. Among these soldiers and brave warriors of Christ, we certainly include those who, for approximately one hundred and fifty years, in England, having been brought to Christ and educated in his law by the care of the Roman Pontiff Gregory the Great, and afterwards distinguished for their fidelity in the Apostolic See, preferred to endure contempt, poverty, exile, imprisonment, torments, and death, rather than to separate themselves from the Catholic Roman Church, when, lamentably, the English people were torn from the unity of the Church by a schism instigated by King Henry VIII, and disturbed by the Protestant heresy. Such soldiers of Christ, who then bravely defended the Catholic Roman religion and the primacy of the successors of the Blessed Apostle Peter...

[*Latin ed. p. 10*]

10. Acts of the Apostolic See - Commentarium Officiale. Many indeed have existed, whose names are written only in the book of life, and are unknown to us; for the historical documents concerning their martyrdom have been completely lost due to various vicissitudes of time. But a company of other champions of Christ from that time is known to us, whose deeds have been recounted by truthful history. Among these are the Blessed Thomas More, the Blessed John, Cardinal of the Holy Roman Church, Bishop of Rochester, and others, more than sixty, who were honored with the titles of the Blessed by our predecessor, Pope Leo XIII. Also among them is Oliver Plunkett, Archbishop of Armagh, whom our predecessor, Pope Benedict XV, declared Blessed in the year 1920, and also the Venerable Servant of God, John Ogilvie, and others, numbering over two hundred and fifty, whose cause for the proper examination of

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their martyrdom has already been undertaken with the Congregation of Sacred Rites. These two hundred and fifty Servants of God perished with the most atrocious death in England, during the reigns of King Henry VIII, Queen Elizabeth, and the reigns of Kings James I and Charles I, and later, almost until the reign of Charles II was completed; according to the cruel customs of that time, almost all were hanged, and still others were disemboweled while alive, and afterwards their bodies were divided into many parts; although, in various and different periods of the sixteenth and seventeenth centuries, the persecution did not rage in the same way, nor with the same cruelty. These Servants of God were from every order and condition, some from noble families, some from the common people, some from the secular clergy, and some from religious congregations, laymen and priests, young and old; and especially among them are to be remembered the alumni of the colleges, which were established in Douay, Rheims, Valladolid, Seville, and in this very city, for the formation of English priests, or rather, for the creation of martyrs, as we may say, of the Servant of God, Thomas Maxfield, from the College of Douay, who wrote from prison, commending his college most highly as a source of martyrs. Therefore, these most illustrious defenders of the Catholic, Apostolic, Roman faith began to be called martyrs by their contemporaries and by posterity; among whom are also counted several predecessors of our Roman Pontiffs: namely, Gregory XIII, founder of the Roman College for Englishmen, Clement VIII, Sixtus V, Urban VIII, and Innocent X; and therefore, with the fame of their sanctity and martyrdom growing day by day, the regular process was begun for granting the titles of Blessed to these Servants of God. Therefore, after the judicial proceedings were completed, with both Ordinary and Apostolic authority, a preparatory meeting was held in the ecclesiastical court of Westminster, on April 14, 1929, in the halls of the Holy Roman Church Cardinal Alexis Henri M. Lépicier, the Relator of the Cause. The preparatory meeting itself was held in the Vatican Congregation hall.

[*Latin ed. p. 11*]

The Acts of Pope Pius XI, dated July 11th of the current year, state that after a thorough investigation, and after further deliberation on November 26th and again on December 10th of this month, the question of the martyrdom and the cause of martyrdom, as well as the signs or miracles, of two hundred and fifty-two Servants of God was considered. It was determined that one hundred and thirty-six of these Servants of God were killed out of hatred for the Catholic Faith, and that this was the sole cause of their death. Therefore, by a solemn decree given on December 6th of the current year, We declare that the martyrdom and the cause of martyrdom of one hundred and thirty-six venerable Servants of God, whose names are listed below, are established. Regarding the signs or miracles, it was deemed nec-

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essary to further discuss the matter, so that the Cardinals and Consultors of the Sacred Congregation could be asked whether, with the approval of the martyrdom and the cause of martyrdom, and with a dispensation from the requirement of miracles, it would be safe to proceed with the solemn Beatification of these one hundred and thirty-six Servants of God. This was accomplished by Our beloved son, Alexius Henricus M. Cardinal Lépicier of the Holy Roman Church, Relator of the Cause, at a general meeting held before Us in the Vatican buildings on December 10th of this year, and all the Cardinals and Consultors present unanimously responded affirmatively. However, in this matter of such great importance, We resolved to open Our minds only after obtaining heavenly assistance from the Father of Lights. After fervent prayers, on December 14th of this year, after the Holy Eucharist had been duly celebrated, and in the presence of Our beloved sons, Camillus Cardinal Laurentius of the Holy Roman Church, Prefect of the Congregation of Sacred Rites, and Alexius Henricus M. Cardinal Lépicier of the Holy Roman Church, Relator of the Cause, and also Our beloved son, Carolus Salotti, Promoter of the Faith General, We solemnly decreed that it is safe to proceed with the solemn Beatification of the one hundred and thirty-six venerable Servants of God, who are named below. Therefore, moved by prayers, which the clergy, both secular and regular, and the people of the nation of England, offered to us on the occasion of the hundredth anniversary of the religious liberty granted to them, and on the occasion of Our own fiftieth anniversary since the beginning of Our priesthood, We, by Our apostolic authority, and by the force of these present letters, grant the faculty that, in the future, the one hundred and thirty-six Servants of God in England, who were killed from the year 1541 to the year 1688 for the Catholic, Apostolic, Roman Faith and the primacy of the Roman Pontiff, may be called BLESSED, namely: I. Thomas Hemerford, a secular priest, already a Doctor of Laws in Oxford, educated in the English College in Rome; on February 12th of the year 1574, he was hanged at Tyburn, disemboweled, and dissected. - II. Da-

[*Latin ed. p. 12*]

12. Acts of the Apostolic See - Official Commentary, see Gunston, born of a noble family and a Knight of St. John of Jerusalem, who, during the reign of Henry VIII, died in July of the year 1541 at St. Thomas's, Waterings. - I. John Ireland, a secular priest, who, already chaplain to Blessed Thomas More, at Tyburn, under Henry VIII, suffered martyrdom on March 1st, 1544. - IV. John Slade, who, like the following eighty-three servants of God, suffered martyrdom during the reign of Queen Elizabeth; a layman from the province of Dorset, he died at Winchester on October 30th, 1583. - V. John Bodey, who suffered martyrdom on November 9th of the same year at Annover; he was a layman, born in Wales, in the province of Somerset, and a schoolmaster. - VI. James Fenn, a secular priest, educated at Oxford,

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and a family man to be held up as an example; widowed, he received the priesthood; he was killed on February 10th, 1584, along with the two following. - VII. John Nutter, a secular priest, educated at Cambridge, who embraced the Catholic faith, and received Holy Orders in the English College at Rheims. - VIII. John Munden, a secular priest from the English College in London: a schoolmaster at Maperton in the province of Dorset, but expelled from Oxford University, where he had previously been enrolled, for his Catholic faith. - IX. James Bell, a secular priest, born at Warrington in Lancashire, and educated at Oxford; he was killed at Lancaster on April 20th, 1584. On the same day and in the same place, he suffered: X. John Finch, a layman and schoolmaster, born at Eccleston, who also endured many years in prison. - XI. Richard Gwyn, also known as White, a layman and master of letters, born at Blandelora in Northumbria, received the crown of martyrdom on October 17th, 1584. - XII. Thomas Alfild, a master of arts from the diocese of Gloucester, made a priest in the English College at Rheims, died on July 6th, 1585. - XIII. Edward Stransham, born at Oxford, a doctor of arts; initiated into the priesthood at the English College at Rheims; he met his usual fate at Tyburn on January 21st, 1586. And in the same year, on March 25th, she was killed at York: XIV. Margaret Olitherow, a most pious woman from a noble family, born at Middleton, York. - XV. Robert Anderton, a secular priest, and XVI. William Marsden, also a secular priest: both alumni of the College of Rheims, were beheaded on the island of Vectis on April 25th, 1586. - XVII. Richard Langley, a layman of noble birth from the province of York; he died at York on December 1st, 1586. - XVIII. William Dean, a secular priest from the province of York; after abandoning heresy, he entered the priesthood at the English College at Rheims. He suffered martyrdom on August 28th, 1588, on the same day and year as: XIX. William Gunter, also a priest from the English College at Rheims, and: XX. Robert Morton of York, who had previously been a student at the English College in Rome, but began his priesthood at Rheims.

[*Latin ed. p. 13*]

Acts of Pope Pius XI, volume 13, pages 10 to 11.

Hugo More, a secular priest born in the College of Rheims in the province of Lincoln, died in London on August 28th, 1588. On the same day and year: Thomas Holford passed away in Clerkenwell; he was a priest of Rheims, originating from the province of Chester. Also on that day: James Claxton, a secular priest from the province of York, suffered martyrdom in Isleworth.

Thomas Pelton, of the Order of the Minim Friars, emulating the constancy of his blessed martyred father, John Felton, was hanged on August 28th, 1588, in Isleworth. On the thirtieth day of that month, in the same year, the following five servants of God also suffered martyrdom at Tyburn: Richard Leigh, of London, a student of University College, where he was

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ordained; Edward Shelley, a layperson of noble birth from the province of Sussex; Richard Martin, a layperson; John Roche, a layperson; Margaret Ward, a virgin.

Furthermore, in the aforementioned year of 1588, on September 23rd: William Flower (Way), a secular priest from Cornwall, educated in the College of Rheims, suffered martyrdom in Kingston. Also in that same year, at Canterbury on October 1st, Robert Wilcox, a priest born in the College of Rheims in the province of Chester; Edward Campion, who received his priestly ordination in the same College, born into a family from the province of Salop; Christopher Buxton, a priest from the diocese of Lichfield, a student of the English College in Rome; and Robert Widmerpool, a layperson from the province of Nottingham, were hanged, disemboweled, and dissected.

Radulphus Crockett, a priest; Edward James, a priest; the former of whom was a student of the College of Rheims, and the latter of the English College in Rome; both from Chichester, were hanged and dissected on the same day and year, as mentioned above.

John Robinson, a priest from the province of York, ordained in Rheims, was killed in Suffolk on the same day and year. William Hartley, who was educated in Oxford, after abjuring schism, was ordained a priest in the College of Douai, and suffered martyrdom in London on October 5th, 1588, on the same day and year as Robert Sutton, a layperson, born in Kegwell.

John Hewett, a priest from the province of York, consecrated in Rheims, was hanged and died on October 5th, 1588. John Amias, a priest from the province of York, a student of the College of Rheims, suffered martyrdom in York on March 16th, 1589, after being struck with forks and having his entrails and limbs dissected. Also on that day: Robert Dalby, a priest, also ordained in the College of Rheims, from the province of York.

Christopher Bales, a priest from the province of Durham, a student of the College of Rome and ordained in Rheims, met his end with the customary cruel punishment on March 4th, 1590, in London.

[*Latin ed. p. 14*]

14. Acts of the Apostolic See - Commentary, Official Record. - XXXIV. Francis Dickenson, a priest from the Province of York, and: XXXV. Milo Gerard, a priest of the noble Laneastria family; both ordained in Rheims, both hanged at Rochester on April 30th, 1680, and subjected to the usual torments of the cross. - XXXVI. Edward Jones, a priest from the diocese of Assaph; and: XXXVII. Anthony Middleton, also a priest from a prominent family in the Province of York; both, having accepted the priesthood in Rheims, ended their lives on May 5th, 1680, in London, hanged at the doors of the houses in which they resided. - XXXVIII. Robert Dickenson, of Lincoln, a priest from the Rheims Seminary, who, along with: XXXIX. Ralph

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Milner, a layperson born in Slackstead, was killed in the customary manner at Winchester on July 7th, 1681. - L. Lawrence Humphrey, a layperson from the Province of Hampton, who, having abandoned heresy, became a Catholic, was hanged and beheaded in 1681. - LI. Edmund Genings, a priest from the Province of Staffordshire, ordained in Rheims, who was killed at Tyburn on December 10th, 1681. - LII. Swithunus Wells, a noble layperson from the Province of Hampshire; LIII. Eustatius White, a priest from the Lincoln province, ordained in Rome; LIV. Polidorus Plasden, a priest from London, also ordained in Rome; LV. Brian Lacey, a layperson; LVI. John Mason, a layperson; LVII. Sydneyus Hodgson, a priest: all were hanged at Tyburn in the customary manner, suffering this fate together on December 10th, 1681. - LVIII. William Patenson, a priest from Durham, a graduate of the Rheims Seminary, was hanged and beheaded at Tyburn on January 22nd, 1682. - LIX. Edward Waterson, of London, made a priest in Rheims, was hanged, disemboweled, and quartered in Newcastle on January 7th, 1683, in the customary manner. - LX. James Bird, a layperson from Winchester, born into a noble family, who, having barely reached his nineteenth year, gave his life as a martyr on March 23rd of that year. - LXI. John Speed, a layperson, was hanged at Durham on February 4th, 1684. - LXII. William Harrington, born into a noble family from the Province of York, who, having been honored with the priesthood in Rheims, suffered martyrdom at Tyburn on February 18th, 1684. - LXIII. John Cornelius, born of Irish parents, who, having already been a student at Oxford, abandoned heresy, was ordained a priest in Rome, and, having entered the Society of Jesus, received the crown of martyrdom at Dorchester on July 4th, 1684, along with three other servants of God on the same day: LXIV. Thomas Bosgrave, a noble layperson from Cornwall; LXV. John Carey, a layperson from Dublin; LXVI. Patrick Salmon, a layperson from Dublin. - LXVII. John Boste, from Westmoreland, a Master of Arts from Oxford, a priest of the Rheims Seminary, died at Durham on July 24th, 1684. - LXVIII. John Ingram, a priest ordained in the English College in Rome, born into a noble Hereford family, died in Newcastle on July 26th of the same year. - LXIX. George Swallowell.

[*Latin ed. p. 15*]

From the Acts of Pope Pius XI:

15. A layperson from the Diocese of Durham concluded his life with a customary cruel punishment on the day and year mentioned above, in the city of Darlington.

- L X X. Robert Southwell, a priest of the Society of Jesus, born of a noble family in Norfolk, and prefect of studies at the English College of Urban, died on February 25th, 1605, hanged, disemboweled, and dissected at Tyburn.

- LXXI. Alexander Rawlins, a priest from the College of Rheims, born

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of a noble family from the province of Oxford, suffered martyrdom on the seventh of the Ides of April, 1605.

- LXXII. Henry Walpole, a priest of the Society of Jesus, of a noble family from Norfolk, ordained a priest at Rheims, and later entered the Society of Jesus in Rome: on the day and year mentioned above, he bravely died, hanged and cut down at York.

- LXXIII. William Freeman, from the province of York, raised to the priesthood at the College of Rheims, hanged at Warwick, and, according to custom, disemboweled and cut down, died on the Ides of August, 1605.

- LXXIV. Philip Howard, Earl of Arundel, son of the Duke of Norfolk, died on October 19th, 1605, in the Tower of London, weakened by hardships and labors in prison.

- LXXV. Henry Abbot, a layperson;

- LXXVI. William Andleby, from a prominent family in the Diocese of York, ordained a priest at the College of Douay;

- LXXVII. Thomas Warcop, a noble layperson from York;

- LXXVIII. Edward Fulthrop, a layperson from the province of York: all four of these servants of God suffered martyrdom at York on the fourth of the Nones of July, 1605.

- LXXIX. John Jones, from a noble family of Caernarvon, a regular priest of the Order of the Friars Minor, at St. Thomas, Southwark, was hanged and, already dead, disemboweled, and crowned with martyrdom on July 12th, 1605.

- LXXX. John Rigby, a layperson, who, in the very place where John Jones had suffered martyrdom two years prior, bravely met his death, hanged, disemboweled while still alive, and then cut down.

- LXXXI. John Pibush, from the province of York, ordained a priest at the English College of Rheims, after serving six years in prison, was finally hanged and disemboweled with a knife on February 18th, 1606, at St. Thomas, Southwark.

- LXXXII. Mark Barkworth, from the province of Lincoln, after abjuring heresy, was ordained a priest at the College of Valladolid, and later entered the Order of St. Benedict; he was hanged and cut down according to custom at Tyburn on February 26th, 1606.

- LXXXIII. Anne Line, a widow, whose husband died for the Faith, was hanged at Tyburn on the same day and year mentioned above.

- LXXXV. James Duckett, a layperson from Gilfortrigs in Westmoreland, who was killed at Tyburn on April 19th, 1606.

- LXXXV. Robert Watkinson, from the province of York, ordained a priest at Douay, suffered martyrdom at York on April 20th, 1602.

- LXXXVI. Francis Page, a priest of the Society of Jesus, born in the province of Middlesex, was hanged at Tyburn on the same day and year

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mentioned above.

[*Latin ed. p. 16*]

16. The Acts of the Apostolic See – a commentary, official and complete – LXXXVII. William Richardson, from the York province, having increased his years in the seminary at Seville, was hanged at Tyburn in 1601 and then beheaded on February 17th. LXXXVIII. Thomas Welbourne, who, along with the six aforementioned servants of God, suffered under the reign of King James I, was a layman and schoolmaster from the York province, and died in York on August 1st, 1605. LXXXIX. William Browne, a layman from the York province, received the crown of martyrdom on September 5th of the same year at Biponia, having his throat cut. XC. Nicholas Owen, a temporary coadjutor of the Society of Jesus, who departed this life in prison in 1606, enduring terrible tortures. XCI. Edward "Oldcorne" from the York province, began his priesthood at the Roman seminary, and entered the Society of Jesus in Rome; he was present in life: XCII. Ralph Ashley, who was a temporary coadjutor in the Society of Jesus; both suffered at Worcester on April 7th, 1606, being disemboweled and dissected. XCII. George Gervase, born of a noble family of Bosch in Sussex, who, having received the priesthood at Douay, later became a member of the Order of Saint Benedict, died at Tyburn on April 11th, 1608. XCIV. Thomas Garnet, of London, who was made a priest at the seminary of Valladolid and then entered the Society of Jesus, died at Tyburn on June 23rd, 1608, by the usual death. XC. George Napier, of Oxford, who, having received the priesthood at Douay, was hanged, disemboweled, and dissected at Oxford on November 9th, 1610, in the usual manner. XCVI. Thomas Somers, a secular priest from the province of Westmoreland, who, having diligently performed the ministry for which he was called the "parish priest of London," closed his earthly life as a martyr at Tyburn on December 10th, 1610. XCVII. John Roberts, a regular priest, born of a noble family of Merioneth in North Wales, entered the Order of Saint Benedict at Valladolid; upon returning to his homeland, he served as the first monk in England after the suppression of the monasteries, and was hanged at Tyburn on December 10th, 1610, disemboweled and cut down in the usual manner. XCVIIL William Scott, a priest of the same Order of Saint Benedict, born of a noble family of the Essex province, died at Tyburn on May 30th, 1612. XCIX. Richard Newport, from the best family of the Northampton province, was raised to the priesthood at the English seminary in Rome, and was killed on the same day and year as mentioned above at Tyburn, by the usual and cruel punishment. C. John Almond, a secular priest from the Lancaster province, who, in the same year, on the same place and in the same manner, was a martyr on December 5th; he had received his priesthood at the English seminary in Rome. CI. Thomas Maxfield, of the noble Stafford family, made a priest at the seminary of Douay, on July 1st, 1616, received the martyrdom, which,

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due to the remarkable piety of the faithful present for him, was a triumphal one.

[*Latin ed. p. 17*]

Acts of Pope Pius XI, page 17, similar accounts are to be found. At Tyburn, he passed from this life. - II. Thomas Tunstal, from Lancaster, ordained a priest at the College of Douay, was hanged in the city of York on July 1st, 1636, and afterwards beheaded at the same place, near the gate which was then called after St. Benedict. - C. Edmund Arrowsmith, a native of Lancaster, entered the Society of Jesus after being ordained a priest at the College of Douay, was hanged at Lancaster on August 28th, 1628, and then disembowelled and cut apart. - CIV. Richard Herst, who in the same year and in the same city was hanged on August 29th: he was a farmer. - CV. William Ward, from Westmoreland, a priest of the College of Douay, was the first of fourteen martyrs who suffered during the persecution instigated by the Puritans, and was hanged at Tyburn on July 26th, 1641. - CVI. Edward Ambrose Barlow, of a noble family from Manchester, formerly a student at Douay and at Valladolid, and afterwards a priest of the Order of St. Benedict, was killed at Lancaster on September 10th, 1641. - CVII. Thomas Reynolds, from Oxford, a priest of the College of Valladolid, died at Tyburn on January 21st, 1642, after being subjected to the usual and cruel torments. - CVIII. Bartholomew Roe, from Suffolk, who had previously studied at the University of Cambridge, embraced the Roman faith, and after attending the College of Douay, entered the Order of St. Benedict and became a priest, was hanged on the day and in the place mentioned above. - CIX. John Lockwood, of a most noble family from York, was raised to the priesthood at the English College of Urban, and on the Ides of April, 1640, surrendered his spirit to God, hanging from the gallows at York. - CX. Edmund Catherick, of a noble family from York, ordained a priest at Douay, was hanged, disembowelled, and barbarously dissected in the manner customary on the day, in the place, and in the year mentioned above. - CXI. Hugh Green, from London, who had previously been a Master of Arts at Cambridge, later converted to the Catholic faith, and received the priesthood at the College of Douay; he died on August 19th, 1642, suffering the usual and most cruel punishment. - CXII. Thomas Holland, from the province of Lancaster, a priest of the Society of Jesus, was hanged, disembowelled, and cut apart at Tyburn on December 12th of the aforementioned year. - CXIII. John Duckett, from the province of York, ordained a priest at Douay, died at Tyburn, hanging from the gallows, on September 7th, 1644. - CXIV. Eadulphus Corby, born in Dublin of English parents, was raised to the priesthood at the College of Valladolid, and afterwards entered the Society of Jesus, and, on the day and year mentioned above, surrendered his spirit to God, strangled at Tyburn, remaining steadfast to God. - CXV. Henry Morse, of a noble family from Suffolk, formerly a student at the

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College of Douay, became a priest of the Roman Church and entered the Society of Jesus; he was called a holy father for his charity towards his neighbor, and died at Tyburn, hanged, on the Kalends of February, 1645.

[*Latin ed. p. 18*]

18. Acts of the Apostolic See – An official commentary, arranged according to subject. – CXYI. Philip Powell, born of noble lineage, a priest of the Order of St. Benedict, was hanged at Tyburn on the third day before the Kalends of August in the year 1646. – CXYII. Peter Wright, of Northampton, a priest of the Society of Jesus, was hanged at Tyburn on the nineteenth day of May in the year 1651, and disemboweled and dissected. – CXVIII. John Southworth, a secular priest from a noble family of Lancaster, educated at the College of Kilmacduagh, suffered martyrdom with remarkable constancy at Tyburn on the twenty-eighth day of June in the year 1654. – CXIX. Edward Coleman, a layman from Suffolk, received the crown of martyrdom at Tyburn on the third day before the Nones of December in the year 1678, the first of eighteen servants of God who suffered martyrdom during the reign of King Charles II. – CXX. William Ireland, from a noble family of Lincoln, a priest of the Society of Jesus, was hanged, disemboweled, and dissected at Tyburn on the twenty-fourth day of January in the year 1679, together with: CXXI. John (Henry) Grove, who was devoted to the service of the aforementioned William Ireland. – CXXII. Thomas Pickering, a layman of the Order of St. Benedict, attained the glorious crown of martyrdom at Tyburn on the ninth day of May in the year 1679. – CXXIII. Thomas Whitbread, of Essex, a priest of the Society of Jesus and provincial of that Order in England; died with the customary horrible death at Tyburn on the tenth day of June in the year 1679, together with the four following fathers from the same Society of Jesus, namely: CXXIV. William Harcourt, of Lancaster, a priest and procurator of the Society in the province of London; CXXV. John Fenwick, of Durham, a priest of the Society of Jesus; CXXVI. John Gavan, of London, also a priest of the Society of Jesus; CXXVII. Anthony Turner, born in Leicestershire and a Bachelor of Arts from the University of Cambridge, who, after being a student at the English College of Urban, entered the Society of Jesus and became a priest of that Order. – CXXVIII. Richard Langhorne, a layman from Bedfordshire, a most celebrated lawyer, suffered martyrdom at Tyburn on the day before the Ides of July in the year 1679. – CXXIX. William Plessington, of Lancaster, a secular priest of the College of Yallisolet, was hanged at Tyburn on the nineteenth day of July of that year. – CXXX. Philip Evans, born in Monmouthshire, a priest of the Society of Jesus, was hanged at Cardiff on the same day, July twentieth, of that year, and dissected. – CXXXI. John Lloyd, a secular priest from Wales, was hanged on the same day and in the same place as mentioned above, and still alive, was disemboweled. – CXXXII. John Wall, of Lancaster, who, after being a student at the College of Kilmacduagh and ordained a priest

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at the English College of Urban, entered the Order of the Friars Minor, was hanged at York on the twenty-second day of August in the year 1681, and killed by being impaled with an iron spike. – CXXXIII. John Kemble, of Hereford, a secular priest from the College of Kilmacduagh, was hanged at Wigmarsh in Hereford on the twenty-second day of August of that year. – CXXXIV. David Lewis, of Monmouthshire,

[*Latin ed. p. 19*]

From the Acts of Pope Pius XI, 19: In Rome, he was ordained a priest and then entered the Society of Jesus, commonly called "Father of the Poor," and on August 26th of the year 1679, he peacefully fell asleep in the Lord.

135. Thomas Thwing, from a noble family of York, was ordained a priest in the English College at Douay, and on October 23rd of the year 1680, he died in the usual manner, hanged, disemboweled, and cut up, in York.

136. William Howard, nephew of the Earl of Stafford and the Earl of Arundel, who on December 29th of the year 1680, received the palm of martyrdom, struck by an axe, in the Tower of London.

We grant and concede that the bodies and remains of all thirty-six of these blessed ones, if any remain, may be presented for public veneration by the faithful, and that images of them may be depicted. Furthermore, by Our authority, We permit that the Office be recited and Mass be celebrated for them, according to the rubrics of the Roman Missal and Breviary, in the places where these thirty-six servants of God suffered martyrdom, and also in the dioceses where each of them was born and lived. And concerning the venerable servants of God who have been received into religious congregations or regular orders, We decree that the recitation of the Office and the celebration of Mass be permitted in all churches, chapels, and pious houses throughout the world, which belong to the respective congregations or orders of which these servants of God were members, by all the faithful, both secular and regular, who are obliged to recite the canonical hours; and concerning Masses, by priests in the churches where the feast of these blessed ones is celebrated. Finally, We grant that the solemnities of the beatification of these servants of God be celebrated in the aforementioned dioceses and in the churches and chapels mentioned, on a day designated by the respective Ordinary or the superior of the order, within one year after the same solemnities have been celebrated in the Most Holy Patriarchal Basilica of the Vatican.

Notwithstanding any Apostolic constitutions and ordinances, and decrees concerning the prohibition of cults, and any other things whatsoever to the contrary. We wish that copies of these letters, even printed ones, provided they are signed by the hand of the Secretary of the Congregation for Sacred Rites and sealed with the seal of the same Sacred Congregation, be given the same full credence in all discussions, even judicial ones, as would be given to the expression of Our will, as contained in these present

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letters.

Given at Rome, at St. Peter's, under the Fisherman's ring, on the fifteenth day of the month of December, in the eighth year of Our pontificate.

P. CAED. GASPARRI, Secretary of State.

[*Latin ed. p. 20*]

2° Acts of the Apostolic See - Official Commentary II. The VENERABLE SERVANT OF GOD, JOHN OGILVIE, Priest, a professed member of the Society of Jesus, is declared Blessed. PIUS XI. For the perpetual memory of the matter. — As the Divine Master had already foretold to His disciples, the Church of Christ has, from its beginnings to our own times, continuously suffered persecution; hence it has come to pass that a great number of martyrs, from every age, sex, and order, have, with eloquent and clear testimony, shed their blood for the preservation of the integrity of the Catholic dogmas. These illustrious heroes of all times, devotedly venerated by the faithful, are carefully remembered, their memories are diligently preserved, and their names are handed down to posterity; and the Church and the Roman Pontiffs honor them with the same solemn ceremonies, and rightly and in due time raise them to the heights of the altar, as an example of fidelity to all the faithful. It has, indeed, happily happened that this year, in which the Catholics of England, Ireland, and Scotland commemorate the beginning of the century in which they were granted religious freedom, we solemnly promote to the honors of the Blessed, one hundred and thirty-six champions of Christ, who, for the sake of upholding the Catholic Faith and defending the primacy of the Roman Pontiff, bravely and victoriously shed their blood, in that lamentable age in which, due to a schism instigated by King Henry VIII of England, and followed by his successors, the inhabitants of Britain were, entirely at the will of the kings, separated from this Roman See of the Blessed Apostle Peter, and were disturbed by the Protestant heresy. To this first period of sorrow and pain, is added, along with the other martyrs mentioned, the Venerable Servant of God, John Ogilvie, a priest of the Society of Jesus, who shone forth for the Scottish nation. He was born, as is said, in the year of the restored salvation of 1579, in the city which is now called Drum, from a noble family of Scotland. Still quite young, having abandoned the Protestant religion of his parents, he embraced the Catholic Roman faith with a whole and firm heart. He then left his homeland, and devoted himself to studies in the renowned College of Kilmacduagh, and later in the College of Karlova, which were administered by the Fathers of the Society of Jesus; and already endowed with all virtues, he displayed at that time...

[*Latin ed. p. 21*]

The acts of the blessed Pope XI provide examples of this time. After having devoted himself to the study of theology in Olmütz, under the guidance

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of those same Fathers in a distinguished college, he entered the Society of Jesus, and finally, having completed his studies and his novitiate, he received the priesthood. However, at that time, the laws in Scotland prevented the servant of God from returning to his homeland to perform priestly duties; but, disregarding the dangers arising from such laws, moved only by the ardent desire for the salvation of souls, he repeatedly and earnestly requested his superiors to allow him to return to his homeland; hoping, with God's help, to bring his fellow citizens back to the true religion, or to strengthen those who were already Catholics in the Roman Faith. His most ardent desire finally being fulfilled, as soon as he received permission from his superiors to seek out his homeland, he departed from Rouen, the city in which he then resided, for Scotland, and, as the writers and documents relate, he arrived there secretly in the year 1615. There, the servant of God exercised himself more fully for the good of souls; but, since he did not spare his labors nor fear dangers in the performance of his priestly duties, it is not surprising that, having gone to Glasgow, he was deceitfully captured by certain heretics there, in order to reconcile them to the Catholic Faith, and thrown into prison. His case was prolonged for several months in the judicial proceedings; and, while the servant of God endured these torments, they were inflicted upon him in order to weaken his constancy in the Faith; but, steadfast and serene in spirit, he persevered, always defending the rights of the Roman Church, since he had never wished to have the king as a master, even in matters of faith. For his firm profession of the Catholic religion, which they falsely called treason against English law, he was condemned to death for lese majesty. Thus, suspended from the gibbet in Glasgow, the venerable servant of God, John Ogilvie, received the glorious palm of martyrdom on the tenth day of March in the year 1615. The people of Scotland remembered the death of John Ogilvie; but, as the veneration for the servant of God, after his death, grew more and more with the passage of time, an inquiry was instituted regarding his martyrdom. The inquiry was completed in Rome in the year 1628 and in Würzburg the following year. In these modern times, the venerable servant of God has been joined to the other martyrs of England, whom we have mentioned; but in the year 1924, heeding the supplications of the Scots, we ordered that his cause be considered separately. Therefore, after the Apostolic processes had been duly conducted and approved, it was decided to examine the martyrdom of the servant of God and his cause for martyrdom. After a preparatory meeting held before Cardinal Ehrle of the Holy Roman Church, the Promoter of the Cause, a preparatory meeting was held, and then the General Congregation was convened before us, and it was clearly established that the death of this servant of God had occurred most deeply because of hatred of the Catholic religion, and that was the

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sole cause of that event.

[*Latin ed. p. 22*]

We, by a solemn decree, on the eve of the Kalends of December in the year nineteen hundred and twenty-nine, declared that the martyrdom and the cause of the martyrdom of John Ogilvie were established. Regarding the signs or miracles, a dispensation was granted. Therefore, since the martyrdom and the cause of the martyrdom were established, We decreed that the Cardinals and Consultors of the Sacred Rites be consulted as to whether they considered it safe to proceed with the solemn Beatification of this Servant of God. This was accomplished by Our beloved son, Francis, Cardinal Ehrle, of the Sacred Roman Rota, Relator of the Cause, who, before Us in a general assembly of the Sacred Rites held in the Vatican buildings on the third day of December of the following year, and with all the Cardinals present and the Consultor Fathers, gave an affirmative answer by unanimous consent. And We, on the fourteenth day of this month, after having duly celebrated the Holy Eucharist, with Camillo, Cardinal Larente, Prefect of the Congregation of Sacred Rites, and the aforementioned Francis, Cardinal Ehrle, Relator of the Cause, present, together with Our beloved son, Charles Salotti, Promoter of the Sacred Faith, solemnly decreed that it was safe to proceed with the Beatification of this Servant of God. Since these things are so, moved by the prayers of the clergy and people of Scotland, by Our apostolic authority, by the tenor of these present letters, We grant the faculty that the aforementioned Venerable Servant of God, John Ogilvie, a professed priest of the Society of Jesus, of blessed memory, may henceforth be called Blessed, and that his body, or its relics, if any remain, may be presented for public veneration, but not in solemn prayers; and We also permit that images of this Servant of God may be adorned with rays. Furthermore, by the same Our authority, We grant that an office for the Commemoration of a Martyr, with proper readings approved by Us, may be recited annually concerning him, and that a Mass, also approved by Us, may be celebrated, observing the rubrics, but only in the dioceses of Scotland, in the church or chapels of the College of Scots in this Alma City, and also in the temples or chapels and houses throughout the world where the Society of Jesus is located, of which this Servant of God was a member, by all the faithful, both secular and regular, who are bound to recite the canonical hours; and with regard to the Masses, by priests who gather in the temples or chapels where the feast of the aforementioned Blessed is celebrated. Finally, We decree that the solemnities of the Beatification of this Servant of God, observing what is to be observed, shall be carried out in the aforementioned dioceses and in the temples or chapels that We have mentioned, on the day designated by the respective Ordinary or the aforementioned Order's superior, within one year after the same solemnities have been celebrated in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any

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Apostolic constitutions and ordinances, and also decrees concerning the non-cult, and any other things whatsoever that may be contrary to this. We wish that copies of these letters, also printed, be given, provided they are signed by the hand of the Secretary of the Congregation of Sacred Rites.

[*Latin ed. p. 23*]

The acts of Pope Pius XI, numbered 23, and bearing the seal of that Congregation, shall, even in judicial deliberations, be held with the same absolute faith as would be accorded to the expression of Our will, as set forth in these presented documents. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the twentieth day of the month of December, in the year 1929, in the eighth year of Our pontificate. "P. CAE." GASPARELLI, Secretary of State.

[*Latin ed. p. 24*]

Acts of the Apostolic See – Official Commentary.

ACTS OF THE HOLY CONGREGATIONS.

SUPREME SACRED CONGREGATION OF THE HOLY OFFICE.

DECREE:

THE FOLLOWING BOOKS ARE CONDEMNED:

«MARIO MISSIROLI: Render unto Caesar – The Religious Policy of Mussolini with Unpublished Documents; UNKNOWN: The Fascist State, the Church, and the School» – published by the printing house «del Littorio» in the preceding year.

On Thursday, the fourth of the month, on the 23rd of January, 1930.

Books, the titles of which are: «MARIO MISSIROLI, Render unto Caesar – The Religious Policy of Mussolini with Unpublished Documents; UNKNOWN, The Fascist State, the Church, and the School», published by the aforementioned printing house, having been brought before this Supreme Sacred Congregation of the Holy Office, to which, among other things, the duty is entrusted of noting pernicious writings, were found to contain most serious errors contrary to Catholic doctrine, especially concerning the divine rights of the Church and the supreme power of the Roman Pontiff and the exercise thereof.

The Most Reverend and Most Eminent Lords, Cardinals, entrusted with the safeguarding of faith and morals, in a plenary session of the aforementioned day and date, having heard the vote of the Most Reverend Consultors, judged that the aforementioned two books should be considered condemned, according to canon 1399 of the Code of Canon Law, ordering

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that they be inserted into the Index of Prohibited Books.

And on the same Thursday, the Most Holy Lord Pope, Pope Pius XI, by the divine Providence, in the customary audience granted to the Reverend Father Assessor, approved, confirmed, and ordered to be made public the resolution of the aforementioned Fathers.

Given at Rome, from the Offices of the Holy Office, on the 25th of January, 1930.

A. Subrizi, Substitute Notary of the Supreme Sacred Congregation of the Holy Office.

[*Latin ed. p. 25*]

The Sacred Congregation Consistorial [I] for the Provision of Churches. His Most Holy Lord, Our Pope Pius X, through the successive decrees of the Sacred Congregation Consistorial, has, by divine Providence, seen fit to provide new pastors for the following churches:

January 2, 1930. – To the titular archiepiscopal Church of Cyrrhus, he appointed the Reverend Father Januarius Cosenza, formerly Archbishop of Capua.

January 9. – To the titular archiepiscopal Church of Sardinia, he appointed the Most Reverend Arthur Hinsley, formerly Bishop of Sebastopol, and appointed him Apostolic Delegate for African Missions.

January 10. – To the titular episcopal Church of Epiphanius, he appointed the Reverend Aemilianus of Brescia, O.F.M. Capuchin, – in the world, Joseph Lonati – whom he appointed Prelate nullius of Saint Joseph of Grajahu.

January 16. – To the Cathedral Church of Tucumán, he appointed the Reverend Father Augustine Barreré, General Consultor of the Pious Society of Priests of the Immaculate Virgin Mary.

January 20. – To the Cathedral Church of Pinerolo, he appointed the Reverend Father Gaudentius Binaschi, Prefect of Saint Victor, located in Intra, within the diocese of Novara.

CONCERNING CHANGES IN DIOCESAN BOUNDARIES. His Most Holy Lord, Our Pope Pius X, through a decree of the Sacred Congregation Consistorial, has deigned to establish the following changes in diocesan boundaries:

September 14, 1929. – PATAVINA AND TARVISINA – The village of Battutilo, belonging to the parish of Saint Michael the Archangel, located in Arino, and a small territory to the north, adjacent to the railway line, belonging to the parish of Saint Martin, located in Cazzago, and belonging to the same diocese, are separated and permanently united with the parish of Saint Bartholomew the Apostle, located in Ballò, and with the diocese

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of Treviso.

[*Latin ed. p. 26*]

Acts of the Apostolic See - Official Commentary 26. SACRED CONGREGATION FOR THE DISCIPLINE OF THE CLERGY. INSTRUCTION TO DIOCESAN ORDINARIES: CONCERNING THE IMMORAL CUSTOM OF WOMEN'S DRESS. By the supreme authority of the apostolate, which Our Lord divinely exercises over the entire Church, Our Most Holy Pope Pius XI has never ceased, in words and in writing, to impress, as did St. Paul (I Timothy, 2:9-10), that women "should adorn themselves in modest apparel, with modesty and sobriety; and not with braided hair and the wearing of gold ornaments or pearls or costly attire, but with good works, which are fitting for women who profess godliness." And frequently, when the opportunity arose, the same Supreme Pontiff has vehemently condemned and rejected the immoral custom of dress that is now widely adopted by Catholic women and girls, which not only gravely offends feminine dignity and beauty, but also leads, not only to the temporal ruin of these women, but, what is worse, to their eternal ruin, and also to the ruin of others. Therefore, it is not surprising that Bishops and other Ordinaries of places, as is fitting for ministers of Christ, have opposed this evil license and audacity in every way within their respective dioceses, enduring with a steadfast and courageous spirit the derision and mockery sometimes inflicted upon them for this reason by the malevolent. Therefore, this Sacred Congregation, in promoting the discipline of the clergy and the people, deserves praise and commendation for such vigilance and action on the part of these Holy Prelates, and therefore urges them vehemently to persevere in and more diligently pursue the plans and initiatives they have appropriately undertaken, until this pestilent disease is completely eradicated from honest human society. In order that this may be accomplished more easily and safely, this Sacred Congregation, by order of the Most Holy Lord, has decreed the following matters to be established: I. Parishes and confessors, when the opportunity arises, should, according to the words of the Apostle Paul (II Timothy, 4:2), exhort, admonish, beseech, and reprove women to wear clothing that is modest, and which is an ornament and a defense of virtue; and they should warn parents not to allow their daughters to wear indecent clothing.

[*Latin ed. p. 27*]

I. The Holy Congregation of the Council, on the 27th of November, decrees: Parents, mindful of the most serious obligation they have to care for the education of their children, especially in religious and moral matters, should use particular diligence to ensure that girls are solidly instructed in the Christian faith from their earliest years, and that they themselves, with words and example, cultivate in their daughters a deep love for the

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virtues of modesty and chastity; and they should strive to establish and govern their families, imitating the example of the Holy Family, so that each member may have reason and incentive to love and preserve modesty within the domestic walls.

II. The same parents should keep their daughters away from public exercises and gymnastic competitions; and if the daughters are compelled to participate in such events, they should ensure that they wear clothing that fully promotes decency; they should never allow them to wear immodest clothing.

III. The directors of colleges and the teachers of schools should strive to instill in the girls a love of modesty, so that they are effectively encouraged to dress modestly.

IV. The same directors and teachers should not admit girls, except for their own mothers, who wear less modest clothing, to the colleges and schools; and those who are admitted should be dismissed if they do not repent.

V. Religious women, according to the instructions given by the Holy Congregation of Religious on the 23rd of August, in the year 1927, should not admit girls to their colleges, schools, oratories, or recreation rooms who do not observe the Christian custom of dress; and they should use particular care in educating the girls, so that in their hearts, deep roots of Christian modesty and virtue may take hold.

VI. Pious associations of women should be established and fostered, which, through counsel, example, and action, aim to prevent the abuse of clothing that is not in accordance with Christian modesty, and to promote purity of morals and honest dress.

VII. No women who wear immodest clothing should be admitted to these pious associations; and those who are admitted, but who subsequently sin in this matter and do not heed warnings, should be expelled.

VIII. Girls and women who wear immodest clothing should be denied Holy Communion and the office of godmother in the sacraments of Baptism and Confirmation, and, if the circumstances warrant, should be prohibited from entering the church itself.

IX. When festivals occur during the year that offer a particular opportunity to instill Christian modesty, especially, indeed, the feasts of the Blessed Virgin, the pastors and priests, and the directors of pious unions and Catholic associations of women, should not fail to remind and encourage the women to observe the Christian custom of dress, through appropriate words. And on the feast of the Immaculate Conception of the

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Blessed Virgin Mary, special prayers should be offered in all the churches.

[*Latin ed. p. 28*]

Acts of the Apostolic See – Regarding the visitation of 28 religious institutes and parishes annually, with appropriate exhortations given to the people in a solemn assembly, if possible. XI. The diocesan council shall, at least once a year, deliberate on the most suitable methods and means for effectively promoting the modesty of women, as stated in the declaration of the Holy Office of March 22, 1908. XII. In order that this salutary action may succeed effectively and safely, Bishops and other local Ordinaries shall, every third year, together with a report on the religious institute, as mentioned in the letter *Motu Proprio* of June 29, 1922, addressed to the entire Catholic world, also provide this Sacred Congregation with information on the condition and state of affairs regarding the manner of women's dress, and on the works accomplished in accordance with this Instruction. Given in Rome, from the offices of the Sacred Congregation, on the 10th day of January, in the feast of the Holy Family, in the year 1930. [Signature] D. CAED. SBARBETTI, Bishop of Sabina and Mantenola, Prefect. L. S. F. Julius, Bishop of Lampsacus, Secretary. SACRED CONGREGATION FOR RELIGIOUS. INSTRUCTION TO THE SUPERIOR GENERALS AND SUPERIORS OF LAY RELIGIOUS INSTITUTES, CONCERNING THE OBLIGATION TO INSTRUCT THOSE UNDER THEIR CARE IN THE CHRISTIAN DOCTRINE. How necessary it is for men to be carefully and thoroughly instructed in the Christian doctrine is clearly evident, because from it, true faith is nourished and strengthened, without which one cannot live according to the Christian manner. This necessity is especially evident today, when grave errors concerning God, religion, the rational soul, society, and the eternal destiny of man are spread everywhere. This duty particularly concerns those who have devoted themselves to God in religious congregations; for, lacking this knowledge of the Christian doctrine, they will not be able to...

[*Latin ed. p. 29*]

The Holy Congregation of Religious Orders can, as it ought, foster spiritual life within itself, and dedicate itself to the care of the salvation of others, which is its duty. However, since, especially in these latter times, many and varied religious families of men and women have arisen, and from whose works, provided they are properly instituted, the Church can rightfully and deservedly promise much good, therefore, this Holy Congregation directs its solicitude in a particular manner towards these, namely, so that the members of both sexes are themselves thoroughly instructed in sacred doctrine, and that they may instruct the boys and girls whose care has been entrusted to them, with all due diligence. For this purpose, it has proposed the following decrees, and, with the approval of the Supreme Pontiff, it

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decrees the following with these present letters:

1. During the probationary and novice period, so that both men and women may diligently learn and be thoroughly instructed in the Christian doctrine, so that each brother and each sister may not only hold it in memory, but may also be able to explain it properly, and so that they may not be admitted to make their vows without sufficient knowledge of the same, a preliminary examination shall be held.

2. After the year of the novitiate has elapsed, all religious students who are to explain the Christian doctrine to boys and girls in public and private schools shall be so instructed, both in the catechism itself and in the manner of presenting it to children, that they may be able to pass an examination before the Ordinary or judges delegated for the same purpose.

3. With regard to the program to be used to prepare for such an examination, that which is in use at the Vicariate of the City for determining suitability for teaching catechism in elementary schools may be employed.

4. If, however, to religious men or women, the task is entrusted of teaching Christian doctrine to boys or girls, not in schools, but in the parish, these shall obtain from the Curia of the Ordinary a document attesting their suitability.

Given at Rome, from the Secretariat of the Holy Congregation for Religious Orders, on the 25th of November, 1929.

A. H. M. CARD. LÉPICIER, Prefect.

L. © S. V. La Puma, Secretary.

[*Latin ed. p. 30*]

Acts of the Apostolic See - Official Commentary

30

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. APPOINTMENTS OF CHURCHES

His Most Holy Lord, Our Pope Pius, through divine Providence, having, by successive decrees, sought to promote the Christian Name, has deigned to appoint the following Churches:

May 15, 1929. — To the Archiepiscopal Church of Dyrrhachium, the Reverend Peter Gjura.

May 28. — To the newly erected Cathedral Church of Toowoomba in Australasia, the Reverend James Byrne.

June 1. — To the newly erected Cathedral Church of Nellore in the Eastern Indies, the Reverend William Bouter, of the Society of the Missionaries

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of Saint Joseph of Mill-Hill.

November 26. — To the Metropolitan Church of Smyrna, the Reverend Edward Tonna.

II. NOMINATIONS

By Apostolic Briefs, the following were nominated:

January 6, 1930. — The Reverend Edward Leys, elected titular Bishop of Uzalis, Apostolic Vicar of Kivu in Africa.

January 25. — The Reverend Hermannus Meysing, elected titular Bishop of Mina, Apostolic Vicar of Kimberley.

Furthermore, the Sacred Congregation for the Propagation of the Faith, by subsequent decrees as indicated below, signified its approval:

April 9, 1929. — The Reverend Ioannes Tchang, Apostolic Prefect of Ghaoshien.

April 16. — The Reverend Ioseph M. Chang, Apostolic Prefect of Buchi.

April 28. — The Reverend Franciscus Vogel, of the Venerable Society of Missions of Saint Vincent Pallotti, Superior of the Mission of Queenstown.

April 28. — The Reverend Franciscus Xav. Ford, of the Society of Missions to Foreigners of Maryknoll, Apostolic Prefect of Kaying.

[*Latin ed. p. 31*]

The Holy Congregation of Propaganda Fide, 31st day of the month. To the Most Reverend Eugene Imhof, of the Society of Missions to Foreign Parts, located at Bethlehem, in the diocese of Coire, Superior of the Mission of Tsitsikar. May 1st. – To the Most Reverend Francis O'Rourke, of the Society of Lyons for missions to the Africans, Prefect Apostolic of Eastern Nigeria. June 28th. – To the Reverend Father Francis Cuvelier, of the Congregation of the Most Holy Redeemer, Prefect Apostolic of Matadi. July 2nd. – To the Reverend Father Valerian Guëmes Rodriguez, of the Congregation of Missions, Superior of the Mission of Cuttack.

III. DESIGNATIONS. According to canon 1594 § 2 of the Code of Canon Law, the Apostolic Prefect of the Hudson Bay has designated, for appeals from his tribunal, the Ordinary of Saint Boniface, with the approval of the Most Holy Congregation of Propaganda Fide, by a decree dated March 21, 1929. Likewise, the Apostolic Vicar of Swatow has designated, for the same purpose, the tribunal of the Apostolic Vicar of Hong Kong, with the approval of the Most Holy Congregation by a decree dated April 8th. The Apostolic Prefect of Yenki has designated, for appeals as above, the tribunal of the Apostolic Vicar of Wonsan, a designation which the Most Holy Congregation deigned to approve by a decree issued during an Audience on June 6, 1929. The Apostolic Vicar of Cameroon has designated the tribunal of the Apostolic Vicar of Gabon, with the approval of the Most Holy Con-

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gregation by a decree issued during an Audience on July 4, 1929.

IV. APPROVALS. Our Most Holy Lord Pope Pius, in his divine Providence, has definitively deigned to approve the Constitutions of the Missionary Sisters of the Holy Spirit, by a decree of the Sacred Congregation of Propaganda Fide, dated July 22, 1929; and the Constitutions of the Society of Quebec for Foreign Missions, by a decree dated July 25, 1929.

[*Latin ed. p. 32*]

SS Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RITES

OF THE BEATIFICATION

DECLARATION CONCERNING THE MARTYRDOM

OF THE VENERABLE SERVANT OF GOD, JOHN OGILBY,

PRIEST, A MEMBER OF THE SOCIETY OF JESUS,

MURDERED IN SCOTLAND FOR THE SAKE OF THE FAITH.

REGARDING THE DOUBT:

Does it appear that there is a martyrdom, and the cause of the martyrdom, as well as the signs or miracles in the case and to the effect of which we are speaking?

Among the most illustrious company of martyrs, who, in the infamous Anglican schism, with unwavering spirit testified to the truth of the Catholic faith, and therefore willingly accepted punishments, exile, and even death, John Ogilby holds a noble place, a priest, a member of the renowned Society of Jesus, of Scottish nationality, whose most noble cause has deserved to be considered before the Sacred Congregation of Rites, with earnest insistence by the bishops and the entire clergy of that nation.

John was born in the city of Drum in the year 1579, and his father, named Walter, was the steward of the house of Mary Stuart. In the early years of his life, he followed the religion of his Protestant parents. Having rejected heresy, he firmly adhered to the Catholic religion, and then embraced the clerical state in the Ignatian Society, until, having been ordained a priest in the city of Bothmogens, and spurred on by a fervent zeal for souls, he

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desired to return to his homeland, in order there to spread the faith of Jesus Christ and to teach the right path to salvation to those who had strayed.

Having made his vows, in the month of November, in the year 1613, he secretly arrived in Scotland, where, as a valiant and tireless soldier in defending the Catholic faith, he did not shrink from any hardship or labor. Having gone to Glasgow in order to reconcile certain heretics to the Catholic Church, he was deceitfully handed over to the pseudo-archbishop of that city, and on the fourteenth day of October, in the year 1614, he was thrown into prison, where he was cruelly tortured. Then, before the Glasgow tribunal, and later before the judges of Edinburgh, who did not pass a definitive sentence, he underwent trial. Having been transferred again to the aforementioned city of Glasgow, after many interrogations to which he had been subjected, he firmly asserted his loyalty to the Supreme Pontiff.

[*Latin ed. p. 33*]

The Holy Congregation of Rites, number 33, with supreme authority over the entire Church, declared him condemned by death and annulled, on the tenth day of March in the year one thousand six hundred and fifteen, during the reign of King James V of Scotland, son of Mary Stuart, who held dominion over all of England under the name of James I. The memory of this illustrious Martyr, together with that of his companions in the same persecution, remained deeply ingrained in the hearts of the faithful, even during difficult times; and it grew more and more each day, prompting those devoted to God to initiate the process for the Beatification of these Servants of God. The citizens of Scotland, in order to assert the glory of their nation and to promote the progress of religion in their homeland, obtained, through fervent prayers, that this cause be expedited separately; especially since the Ordinary Inquiry regarding his martyrdom had already been completed in Rome in the year one thousand six hundred and twenty-eight, and in Würzburg the following year. After the processes, conducted with Apostolic authority, were duly completed and approved, the martyrdom of the Servant of God and the cause of his martyrdom were examined; first in the Preliminary Congregation before the Most Reverend Cardinal Francis Ehrle, the Promoter of the Cause; then in the Preparatory Congregation, and finally in the General Congregation before the Most Holy Pope Pius XI, on the nineteenth day of November of the following year; and in that Congregation, the Most Reverend Relator of the Cause proposed the following question for discussion: "Does it clearly appear that there was martyrdom and the cause of martyrdom, as well as the signs or miracles in the case and to the extent that are relevant?" As many Most Reverend Cardinals and Consultors as were present gave their votes, which the Blessed Father received with a joyful heart; however, he postponed pronouncing judgment, wishing to seek greater assistance from the light of the Father in order to

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make a decision in so important a matter. On this day, the feast of Saint Andrew the Apostle, the heavenly Patron of Scotland, after celebrating the Divine Host with fervor, he invited to himself the Most Reverend Cardinal Camillo Laurenti, Prefect of the Sacred Congregation of Rites, as well as the Most Reverend Cardinal Francis Ehrle, Relator of the Cause, and also the undersigned Secretary of this Sacred Congregation, and the Reverend Father Charles Salotti, General Promoter of the Holy Faith, and, with their presence, solemnly declared: "It is clearly established that the Venerable Servant of God, John Ogilby, a professed priest of the Society of Jesus, was a martyr, so that, with a benevolent dispensation regarding the signs or miracles, further proceedings may be undertaken." He ordered that this Decree be published and recorded in the acts of the Sacred Congregation of Rites, on the eve of the Kalends of December in the year one thousand nine hundred and twenty-nine. C. CARD. LAURENTI, Prefect of the Sacred Rites. L. £8 S. A. Mariani, Secretary. ACTA, vol. XXII, n. 1. — 27-1-030.

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - Official Commentary, WESTMONASTER, ENGLAND. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD: THOMAS HEMERFOSD, SECULAR PRIEST; JOHN ROBERTS, PRIEST OF THE ORDER OF SAINT BENEDICT; JOHN JONES, PRIEST OF THE ORDER OF FRANCISCAN MINORS; ROBERT SOUTHWELL, PRIEST OF THE SOCIETY OF JESUS; PHILIP HOWARD, EARL OF ARUNDEL, AND OTHERS, KILLED IN ENGLAND FOR HATRED OF THE FAITH. REGARDING THE DOUBT: Does it appear that the martyrdom, the cause of the martyrdom, and the signs or miracles of the aforementioned Venerable Servants of God, are established in such a way as to be relevant and effective for the purpose in question? It is lamentable that the schism, which was begun in the sixteenth century by Henry VIII, tore England away from the unity of the Church, and cast that fertile land, a rich nursery of Saints, into the miserable state of heresy. Nevertheless, there remains hope that the blood of the martyrs, so abundantly and for so long shed in that time of tribulation, might prove to be the seed of the resurrection of the Faith among that noble people. It does not seem to happen without the counsel of Divine Providence that, precisely this year, while the Catholics of England solemnly celebrate the one hundredth anniversary of the religious freedom restored to them, and while the entire Catholic world congratulates Our Most Holy Father Pius XI on the completion of the fiftieth year of his priesthood, offering to him, as the supreme Pastor of the Church, a singular testimony of obedience and love, that an invincible company of heroes should appear, who, in times past, in England, gave their lives for the Catholic religion and for the Primacy of the Pope, and who are now to be honored by the Church with the glory of martyrdom. Priests, religious from various

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Orders, laymen, noblemen, and common people, sought a precious death in the sight of God, so that their deeds appeared to equal those of the ancient martyrs. For they preferred to endure every kind of threat, exile, imprisonment, torture, poverty, and even the most bitter death, rather than to depart from the most holy religion. The Supreme Pontiffs have not infrequently extolled their constancy with singular praise. Furthermore, from the immense number of those who, during those times, perished in witness to the Faith through successive persecutions, one hundred and fifty-two servants of God, from every order and group, whose memory seemed to be more prominent among their own, were proposed many years ago so that a proper investigation into the cause of their martyrdom might be undertaken, in addition to others who are already Blessed.

[*Latin ed. p. 35*]

The Holy Congregation of Rites, numbered 35, and certain others already pending, were examined according to the catalog described in the Acts of the Sacred Congregation of Rites. After the judicial proceedings were completed, with both ordinary and apostolic authority, in the ecclesiastical court of Westminster, concerning the martyrdom and the signs or miracles of the cause of martyrdom, and after the legitimate form was presented and acknowledged, the preparatory meeting was held on the fourteenth of April, in the year one thousand nine hundred and twenty-nine, in the halls of the Reverend Cardinal Alexis Henry M. Lépicier, who, as Relator of the Cause, was assisted by the most esteemed Cardinal John Ronzano, who had since passed away. There, the martyrdom of all the aforementioned Servants of God, and the cause of martyrdom or the miracles, were discussed. The preparatory meeting was also held in the Vatican, in the hall of the Congregations, on the thirtieth of July, in the year one thousand nine hundred and twenty-nine, with the same Relator, the Reverend Cardinal Lépicier. Further studies were then meticulously carried out, so that the matter might be illuminated even more clearly. Therefore, on the twenty-sixth of November of the same year, general assemblies were held before the Most Holy Pope Pius XI, in which the same Cardinal Lépicier proposed the following question for discussion: Does it appear that there is evidence of the martyrdom, the cause of martyrdom, and the signs or miracles of the aforementioned one hundred and fifty-two Servants of God? These general assemblies, before the Most Holy Pope, continued on the third of December. The Reverend Cardinals, entrusted with safeguarding the sacred rites, and the Consultors, presented their opinions. However, the Most Holy Pope postponed his final judgment to another day, granting time for himself and others to seek heavenly light in this important matter. Today, on the feast of the Immaculate Conception of the Blessed Virgin Mary, whose feast had long been celebrated in England by the Benedictine monks of Winchester, at the instigation of Saint Ethelwald, and whose ex-

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alted privilege was so vigorously defended by the Doctor of the University of Oxford, in the most sacred and devout ceremony, in the domestic chapel, succeeding the more noble hall of the Vatican and seated on the Pontifical Throne, he summoned the Reverend Cardinal Camillus Laurenti, Prefect of the Congregation of Sacred Rites, and Alexis Lépicier, the Relator of the Cause, as well as the undersigned Secretary of the Sacred Congregation of Rites, and the Reverend Father Charles Salotti, the General Promoter of the Holy Faith, and, in their presence, solemnly declared: That there is evidence of the martyrdom, and of the cause of martyrdom, of one hundred and thirty-six Venerable Servants of God, hereinafter listed, so that, with a benevolent dispensation regarding the signs or miracles, the process may proceed further, in the case and to the effect that is intended. The names of these are: I. Hemerford Thomas, priest. - II. Gunston David, knight of the Order of Saint John. - III. Ireland John, priest. - IV. Slade John, layman. V. Bodey John, layman. - VI. Fenn James, priest. - VII. Nutter.

[*Latin ed. p. 36*]

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36. John, priest.
8. Munden, John, priest.
9. Bell, James, priest.
10. Finch, John, layman.
11. White, Richard, layman.
12. Alfield, Thomas, priest.
13. Stransham, Edward, priest.
14. Clitherow, Margaret, housewife.
15. Anderton, Robert, priest.
16. Marsden, William, priest.
17. Langley, Richard, layman.
18. Dean, William, priest.
19. Gunter, William, priest.
20. Morton, Robert, priest.
21. More, Hugh, layman.
22. Holford, Thomas, priest.
23. Claxton, James, priest.
24. Felton, Thomas, of the Order of Minorites.
25. Leigh, Richard, priest.
26. Shelley, Edward, layman.
27. Martin, Richard, layman.
28. Roche, John, layman.
29. Ward, Margaret, virgin.

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30. Fio wer (Way), William, priest.
31. Wilcox, Robert, priest.
32. Campion, Edward, priest.
33. Buxton, Christopher, priest.
34. Widmerpool, Robert, layman.
35. Crockett, Ralph, priest.
36. James, Edward, priest.
37. Robinson, John, priest.
38. Hartley, William, priest.
39. Sutton, Robert, layman.
40. Hewett, John, priest.
41. Amias, John, priest.
42. Dalby, Robert, priest.
43. Bales, Christopher, priest.
44. Dickenson, Francis, priest.
45. Gerard, Miles, priest.
46. Jones, Edward, priest.
47. Middleton, Anthony, priest.
48. Dickenson, Roger, priest.
49. Milner, Ralph, layman.
50. Humphrey, Lawrence, layman.
51. Gerlings, Edmund, priest.
52. Wells, Swithin, layman.
53. White, Eustatius, priest.
54. Plasden, Polydorus, priest.
55. Lacey, Brian, layman.
56. Mason, John, layman.
57. Hodgson, Sydney, layman.
58. Patenson, William, priest.
59. Waterson, Edward, priest.
60. Bird, James, layman.
61. Speed, John, layman.
62. Harrington, William, priest.
63. Cornelius, John, priest, of the Society of Jesus.
64. Bosgrave, Thomas, layman.
65. Carey, John, layman.
66. Salmon, Patrick, layman.
67. Boste, John, priest.

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68. Ingram, John, priest.
69. Swallowell, George, layman.
70. Southwell, Robert, priest, of the Society of Jesus.
71. Rawlins, Alexander, priest.
72. Walpole, Henry, priest, of the Society of Jesus.
73. Freeman, William, priest.
74. Howard, Philip, Earl of Arundel.
75. Abbot, Henry, layman.
76. Andleby, William, priest.
77. Warcop, Thomas, layman.
78. Fulthrop, Edward, layman.
79. Jones, John, priest, of the Order of Friars Minor.
80. Rigby, John, layman.
81. Pibush, John, priest.
82. Barkworth, Mark, of the Order of St. Benedict.
83. Line, Anne, widow.
84. Duckett, James, layman.

[*Latin ed. p. 37*]

Sacred Congregation of Rites, 37 sessions - 85. Watkinson, Robert, priest. - 76. Page, Francis, priest of the Society of Jesus. - 77. Richardson, William, priest. - 78. Welbourne, Thomas, layman. - 89. Browne, William, layman. - 90. Owen, Nicholas, coadjutor of the Society of Jesus. - 91. Oldcorne, Edward, priest of the Society of Jesus. - 92. Ashley, Ralph, coadjutor of the Society of Jesus. - 93. Gervase, George, priest of the Order of Saint Benedict. - 94. Garnet, of the Society of Jesus. - 95. Napier, George, priest. - 96. Somers, Thomas, priest. - 97. Roberts, John, of the Order of Saint Benedict. - 98. Scott, William, priest of the Order of Saint Benedict. - 99. Newport, Richard, priest. - 100. Almona, John, priest. - 101. Maxfield, Thomas, priest. - 102. Tunstal, Thomas, priest. - 103. Arrowsmith, Edmund, priest of the Society of Jesus. - 104. Herst, Richard, layman. - 105. Ward, William, priest. - 106. Barlow, Edward Ambrose, priest of the Order of Saint Benedict. - 107. Reynolds, Thomas, priest. - 108. Roe, Bartholomew Alban, priest of the Order of Saint Benedict. - 109. Lockwood, John, priest. - 110. Catherick, Edmund, priest. - 111. Green, Hugh, priest. - 112. Holland, Thomas, priest of the Society of Jesus. - 113. Duckett, John, priest. - 114. Corby, Ralph, priest of the Society of Jesus. - 115. Morse, Henry, priest of the Society of Jesus. - 116. Powel, Philip, priest of the Order of Saint Benedict. - 117. Wright, Peter, priest of the Society of Jesus. - 118. Southworth, John, priest. - 119. Coleman, Edward, layman. - 120. Ireland, William, priest of the Society of Jesus. - 121. Grove, John (Henry), layman. - 122. Pickering, Thomas, of the Order of Saint Benedict. - 123. Whitbread, Thomas, priest of the Society of Jesus. -

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124. Harcourt, William, priest of the Society of Jesus. - 125. Fenwick, John, priest of the Society of Jesus. - 126. Gavan, John, priest of the Society of Jesus. - 127. Turner, Anthony, priest of the Society of Jesus. - 128. Langhorne, Richard, layman. - 129. Plessington, William, priest. - 130. Evans, Philip, priest of the Society of Jesus. - 131. Lloyd, John, priest. - 132. Wall, John, priest of the Order of Friars Minor. - 133. Kemble, John, priest. - 134. Lewis, David, priest of the Society of Jesus. - 135. Thwing, Thomas, priest. - 136. Howard, William, Viscount of Stafford.

Regarding the others, the Most Holy Lord has decreed that further investigations should be carried out as soon as possible, so that the brilliance of their martyrdom may shine forth more clearly. This decree was ordered to be made public and inserted into the records of the Sacred Congregation of Rites, on the ninth day before the Ides of December, in the year one thousand nine hundred and twenty-nine.

Cardinal Larenti, Saint Benedict, Prefect.

L. S. A. Mariani, Secretary.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Official Commentary III WESTMINSTER. CONCERNING THE BEATIFICATION OR DECLARATION OF MARTYRDOM OF THE VENERABLE SERVANTS OF GOD: THOMAS HEMERFORD, Priest; JOHN ROBERTS, Priest, of the Order of Saint Benedict; JOHN JONES, Priest, of the Franciscan Order; ROBERT SOUTHWELL, Priest, of the Society of Jesus; PHILIP HOWARD, Earl of Arundel, and others, who were killed in England for hatred of the faith. ON THE QUESTION: Given that the approval of the martyrdom, as well as the dispensation from the signs or miracles required by canon 2116 § 2 of the Code of Canon Law, are already in place, can the solemn beatification of these thirty-six Servants of God proceed safely? The condition of the militant Church on earth is such that, amidst difficult circumstances and in opposition to the world, it must bear witness to the truth and lead men through the arduous path of the Cross to a supernatural end, as foretold by Christ the Lord: "If they have persecuted me, they will also persecute you" (John 15:20). This is especially evident in the almost unbelievable multitude of martyrs, who, from the very beginnings of the Church and throughout the subsequent centuries, have sealed their faith with their blood. Through this noble sacrifice of martyrs, like a royal purple, the Church shines forth to the world as the true bride of Jesus Christ. Therefore, let the thirty-six Venerable Servants of God, who suffered in England, be rightly and deservedly beatified, their names having been described in the recently published Decree, on the feast of the Immaculate Conception of the Blessed Virgin Mary, for the declaration of their martyrdom. All of these, during the most severe persecution that began in the early sixteenth century under Henry VIII and continued for almost the entire seventeenth

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century, met a glorious death for the Catholic faith and the primacy of the Roman Pontiff. Among the many others who died for the faith during those times, some have already been declared Blessed, including John Fisher, Cardinal of the Roman Church, and Thomas More, Chancellor of the Kingdom of Britain. Truly, this testimony of so many martyrs for the ancestral faith of the English is a full promise of hope for the future growth of the Church in England! The fame of these aforementioned martyrs, also recorded in public historical documents, has always endured and still endures. The Ordinary processes were carried out by those instructed with the proper authority: after these were completed and sent to Rome, in December of the year 1880, before the Congregation of Sacred Rites, the cause of several Venerable.

[*Latin ed. p. 39*]

The Holy Congregation of Rites introduced the cause of 39 martyrs. At the same time, the Apostolic authority confirmed the cult of fifty-four martyrs, to which must be added nine others who attained the glory equivalent to Beatification, as decreed on May 13, 1895, with the aforementioned case also being considered. Subsequently, on July 18, 1922, letters were sent to the Archbishop of Westminster regarding the martyrdom of two hundred fifty-two servants of God, and the cause of martyrdom, in order to initiate the respective Apostolic process for the construction thereof. Once this was completed and reported to Rome, the prescribed discussions were duly carried out within this Holy Congregation. After these were completed, it was clearly demonstrated that there was proof of the martyrdom of the aforementioned one hundred thirty-six servants of God, so that a dispensation was graciously granted by the Most Holy Lord concerning the signs or miracles. Therefore, after a decree concerning their martyrdom was issued, it remained, according to the discipline of our law, to inquire whether the honors of the altar could safely be granted to these venerable defenders of the faith. Therefore, in the general meetings of this Holy Congregation, which were held on the tenth day of the current month before the Most Holy Lord, the following question was proposed by the Most Reverend Cardinal Alexis Lépicier, Relator of the Cause: "Given the approval of the martyrdom, and the dispensation from the signs or miracles, can the solemn Beatification of these one hundred thirty-two servants of God proceed safely according to canon 2116 § 2 of the Code of Canon Law?" All those present, both the Most Reverend Cardinals and the Consultor Fathers, unanimously responded that it could be done safely. Nevertheless, the same Most Holy Lord, desiring to invoke more abundantly the protection and light of divine wisdom, deemed it prudent to postpone the definitive decision on this matter of such importance for a suitable time. However, on this day, the seventh day after the octave of the Immaculate Conception of the Blessed Virgin Mary, after the Holy Sacrifice was devoutly offered, the Most Reverend

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Cardinal Camillo Lamenti, Prefect of the Holy Congregation of Rites, and the Most Reverend Cardinal Alexis Lépicier, Relator of the Cause, together with the Reverend Father Charles Salotti, General Promoter of the Faith, were summoned to the Vatican, and He solemnly declared: "It can proceed safely." This decree was to be published, inserted into the records of the Holy Congregation of Rites, and Apostolic Letters in the form of a Brief concerning the solemn Beatification, to be celebrated as soon as possible in the Vatican Basilica, were ordered to be issued on the nineteenth day before January in the year 1929.

C. CARD. LATJRENTI, Prefect.

L. Eg S. Ph. di Fava, Substitute.

[*Latin ed. p. 40*]

40*. Acts of the Apostolic See - Official Commentary IV GLASGOW. Regarding the Beatification or Declaration of Martyrdom of the Venerable Servant of God, John Ogilby, Priest, a member of the Society of Jesus, who was killed in Scotland for hatred of the faith. Concerning the Doubt: Can the solemn Beatification of this Venerable Servant of God proceed safely, given the approval of his martyrdom, and also the dispensation from the signs or miracles required by canon 2116 § 2 of the Code of Canon Law? Greater glory to God, which Saint Ignatius Loyola wished to be the hallmark of his Society, has been sought not only by him himself with all his strength, but also by his sons throughout the world, always and earnestly, amidst so much variety of circumstances. They have never ceased to strive to bring heretics back to the unity of the Church, to bring the Christian name to the nations, to stir up the faithful to virtue, and to promote all works of piety for the benefit of souls. Among these zealous soldiers of Christ, a singular testimony of praise is due to "the Venerable Servant of God, John Ogilby, by nation a Scotsman, whom virtue and martyrdom made more noble than his noble birth. In the years of his youth, he professed the religion of his parents, who were Protestants; but, not yet having reached the full age of youth, while the persecution raged fiercely, which followed the outbreak of the Anglican schism, John, having rejected heresy and embraced the Catholic religion, joined the Society of Jesus. Afterward, raised to the priesthood and inflamed with apostolic zeal, he spared no labors to draw his people away from heresy or to strengthen them more firmly in the Christian faith. On October 14, 1614, he was falsely betrayed and thrown into prison, and after various vicissitudes of judgment, he was condemned to death. He bravely scorned the vile enticements offered to him, he endured with an unwavering spirit the terrible torments inflicted upon him to weaken his constancy in the faith, he fearlessly asserted his faith before the judges, until on the tenth day of May, in the year 1615, he attained the glorious palm of martyrdom in Glasgow, in Scotland, and ascended to Christ. The fame of this illustrious Martyr endures, not only

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among the Scots, but also among many nations, even to this day. However, one desire has arisen: that his Cause for Beatification or Declaration of Martyrdom be introduced before the Sacred Congregation. Therefore, in the year 1628,

[*Latin ed. p. 41*]

The Holy Congregation of Rites reported that in both Rome and Würzburg, ordinary investigative proceedings were completed. As a result, in the year 1629, the introduction of this cause was formally initiated. Subsequently, letters were dispatched to initiate an Apostolic process; however, due to circumstances and the passage of time, their execution was delayed. After a long and secular silence, this cause, which in 1922 had been associated with the cause of many other martyrs of England, merited being treated separately, by the gracious concession of the Pope, at the urging of the Bishops of Scotland, and the clergy and people, in May of 1924; and in the following year, specifically on May 22, 1925, letters were sent to the Archbishop of Glasgow to initiate an Apostolic process concerning the martyrdom in specie, and concerning the non-cult. Fortunately, this matter was concluded in the court of Glasgow, and on November 14, 1927, it was presented and opened in Rome. Before the discussion of the martyrdom in specie, on November 14, 1928, in a particular Congregation, a favorable decree was given regarding the validity of the process and regarding the observance of the decrees concerning the non-cult. Furthermore, Our Most Holy Lord, having heard the report of the General Promoter of the Holy Office, and considering the weight of the evidence, graciously decided and decreed on August 9, 1929, that both ordinary processes, both the Roman and the Würzburg, should be considered to have equal evidence, and that an Apostolic process should be held. After all that was necessary had been completed, and after the threefold instituted judicial action concerning the martyrdom of the Venerable Servant of God, a solemn decree was issued on the feast of St. Andrew the Apostle, in the preceding month of November. Indeed, the truth of the martyrdom became so clear and evident from the proceedings that Our Most Holy Lord, granting the petition of the actors, graciously dispensed with the signs or miracles. However, the end had not yet been set for this most noble cause. In order to complete the legitimate and juridical series of individual acts, a doubt was to be resolved: whether the Venerable Servant of God could safely be reckoned among the Blessed in Heaven. In a general meeting on December 3, before the Most Holy Father, the aforementioned doubt was proposed to be discussed, by the Reverend Relator of the cause, Cardinal Franciscus Ehrle: namely, whether, with the approval of the martyrdom, and with the dispensation from the signs or miracles, according to canon 2116 § 2 of the Code of Canon Law, it could safely proceed to the solemn beatification of the same Venerable Servant

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of God? Then, the Reverend Cardinals and Fathers Consultors of this Holy Congregation unanimously expressed their opinion. His Holiness, considering the gravity of the matter, desired to implore divine light before offering his final judgment at the appropriate time.

[*Latin ed. p. 42*]

Acts of the Apostolic See – Official Commentary. Today, the seventh day within the octave of the Conception, after the offering of the unbloody Sacrifice, and seated upon the pontifical throne in this Vatican hall, having summoned to him the Most Reverend Cardinals Camillus Laurenti, Prefect of the Congregation for Sacred Rites, and Francis Ehrle, Relator of the Cause, together with the Reverend Father Charles Salotti, General Promoter of the Holy Office, and with those present, he solemnly decreed: "That it is permissible to proceed to the solemn Beatification of the Venerable Servant of God, John Ogilbaei, Priest, professed member of the Society of Jesus." And he ordered that this decree be made public and recorded in the acts of the Congregation for Sacred Rites, and that Apostolic Letters, in the form of a Brief concerning the solemn Beatification, be issued for the first time to be celebrated in the Patriarchal Basilica of the Vatican, on the nineteenth day before January, in the year nineteen hundred and twenty-nine.

C. CARD. LAURENTI, Prefect of the Sacred Roman Rota.

L. © S. Ph. di Fava, Substitute.

[*Latin ed. p. 43*]

43 6′. The Acts of the Apostolic Penitentiary concerning the Sacred Apostolic Penitentiary (Office of Indulgences). The following doubts concerning the Indulgence of the Porziuncola were presented to the Sacred Apostolic Penitentiary for appropriate resolution:

• I. Whether the faithful can obtain the Indulgence of the Porziuncola on the second day of August in one church, and on the following Sunday, which, according to the norm of the decree of the Sacred Apostolic Penitentiary of July 10, 1924, number V, has been substituted, in another church?

II. Whether the words of the same decree, under number IX, "at least six times the Our Father, Hail Mary, and Glory Be," are to be understood in such a way that these very prayers must be recited in a prescribed manner, or is it permissible for the faithful to recite other prayers of equivalent value?

The Sacred Apostolic Penitentiary considered that the following should be the response to the proposed doubts: To I, Affirmative; to II, Affirmative regarding the first part, Negative regarding the second.

Given at Rome, from the Sacred Apostolic Penitentiary, on January 13, 1930.

S. Luzio, Secretary.

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L. S. S. de Angelis, Substitute.

H. CONCERNING THE EXTENSION OF THE SPIRITUAL GRACES GRANTED IN THE CONSTITUTION "AUSPICANTIBUS."

The following doubt has been repeatedly presented to the Sacred Apostolic Penitentiary for appropriate resolution:

"Whether in the Encyclical Letters issued fifty years ago on December 23, 1929, in which the Supreme Pontiff granted the Jubilee Indulgence..."

[*Latin ed. p. 44*]

The *Acta Apostolicae Sedis* – Official Commentary, Volume 44, states that, having considered the matter, We have deigned to extend for another six months, namely until June 30, 1930, the benefits granted in the Apostolic Constitution *Auspieantibus Nobis*. Furthermore, it is understood that the other spiritual graces granted in the aforementioned Constitution are also extended, and in particular, the plenary Indulgence which Priests, celebrating the Holy Mass, can acquire and apply in any Mass Sacrifice, independently of the application of the Mass, to one soul detained in Purgatory, whom they freely designate. The Sacred Apostolic Penitentiary, after mature consideration on January 14, 1930, judged that the response should be: Affirmative. Regarding the aforementioned, a report was presented to His Most Holy Eminence, Pope Pius XI, by the undersigned Cardinal Penitentiary Major, in an audience on January 17, 1930. His Most Holy Eminence, having heard the report, graciously approved and confirmed the response of the Sacred Penitentiary. Given at Rome, from the Sacred Apostolic Penitentiary, on January 23, 1930. L. CARD. LAURI, Major Penitentiary. L. © S. I. Teodori, S. P., Secretary.

[*Latin ed. p. 45*]

Diarium Romanae Cunae 45

DIARIUM ROMANAE CURIAE

Tuesday, January 7, 1930. His Holiness received in solemn audience Their Majesties, King ALBERTO and Queen ELISABETTA, Sovereigns of Belgium, and Their Royal Highnesses, the Duke and Duchess of Brabante, the Count of Flanders, and Princess MARIA JOSÉ.

Wednesday, January 8. His Holiness received in solemn audience Their Royal Highnesses, Prince UMBERTO of Savoy and Princess MARIA JOSÉ of Belgium, Prince and Princess of Piedmont, Hereditary Princes of Italy, shortly after the celebration of their marriage.

Thursday, January 9. His Holiness received in solemn audience Her Royal Highness, Grand Duchess CARLOTTA of Luxembourg, and His Highness, Prince FELICE, her consort.

Friday, January 10. His Holiness received in solemn audience His

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Serene Highness, LOUIS II, Sovereign Prince of Monaco, accompanied by His Highness, Prince PETER.

Tuesday, January 14. His Holiness received in solemn audience His Excellency, the Baron PAOLO ADOLFO DE GROÓTE, Extraordinary Envoy and Plenipotentiary Minister of Honduras, for the presentation of his credentials.

SACRED CONGREGATION OF RITES

Tuesday, January 7, 1930, in the Palace of the Apostolic Chancery, the Ordinary Congregation of the Sacred Rites was held, in which the following matters were presented to the judgment of the Most Eminent and Reverend Lords Cardinals, who comprise the same:

1. The introduction of the cause for beatification and canonization of the Servant of God, Filiberto Vrau, a secular priest.

2. The introduction of the cause for beatification and canonization of the Servant of God, Camillo Feron Vrau, a secular priest.

[*Latin ed. p. 46*]

Acts of the Apostolic See - Official Commentary 46 3. Confirmation of the long-established cult devoted to the Servant of God Baldassare Ravaschieri, a professed priest of the Order of Friars Minor, called Beato, in Corbetta.

4. Concerning the granting and approval of the lessons for the second nocturn for the feast of Saint Alessio Falconieri, Confessor of the Order of the Servants of Mary, as well as the proper prayers for the Masses of certain Blesseds of the same Order, and the antiphons for the commemoration of the Seven Holy Founders of the same Order.

5. Concerning the granting and approval of the proper Office and Mass in honor of the Blessed John Bosco, Priest, Founder of the Pious Salesian Society and of the Institute of the Daughters of Mary Help of Christians.

6. Concerning the granting and approval of the proper Office and Mass in honor of the feast of the Blessed Claudio de la Colombière, a professed priest of the Society of Jesus.

7. Concerning the granting and approval of the proper Office and Mass, and the eulogy for the Martyrology, in honor of the Blessed Francis Mary of Camporosso, Confessor of the Order of the Capuchin Minor Friars.

8. Concerning the granting and approval of the proper Office and Mass for the feast of the Blessed Virgin Mary, Queen of Poland.

9. Concerning the revision of the writings of the Servant of God Maria Giuseppa P. Coudrin, Foundress of the Institute of the Sacred Hearts of Jesus and Mary (of Picpus).

10. Concerning the revision of the writings of the Servant of God Maria of Jesus, formerly Emilia d'Oultremont, Foundress of the Society of the

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Sisters of Mary Reparatrix.

11. Concerning the revision of the writings of the Servant of God Francesca Saveria Cabrini, Foundress and first Superior General of the Missionary Sisters of the Most Sacred Heart of Jesus.

12. And finally, concerning the revision of the writings of the Servants of God Nimatallah Kassab Al-Hardiny and Charbel Maklouf from Beqa-Kafra, Monks, and Rifqa Ar-Rayes from Himlaya-Bikfaia, a Nun of the Order of Saint Anthony of the Maronites.

NOTE OF THE CONGREGATIONS OF THE SACRED RITES

1. - January 7.

2. - January 21. To be held in the year 1930.

Ordinary Congregation.

Preparatory Congregation concerning the miracles of the Blessed martyrs of Canada, John de Brébeuf and his companions.

3. - January 28. Preparatory Congregation concerning the miracles of the Blessed Robert Bellarmine.

4. - February 11. Preparatory Congregation concerning the miracles of the Venerable.

5. - February 18. Preparatory Congregation concerning the miracles of the Venerable Servant of God Corrado of Parzham.

Servant of God Paola Frassinetti.

[*Latin ed. p. 47*]

Diarium Romanae Curiae 47, 6. February 25. General Congregation concerning the miracles of the Blessed Thomas. 7. March 4. Preparatory Congregation concerning the miracles of the Blessed Lucy Filippini. 8. March 11. GENERAL CONGREGATION. 9. March 18. Preparatory Congregation. 10. April 1. 11. April 8. Preparatory Congregation. 12. April 29. GENERAL CONGREGATION. 13. May 6. GENERAL CONGREGATION. 14. May 13. GENERAL CONGREGATION. 15. May 20. GENERAL CONGREGATION. 16. June 3. 17. June 17. 18. July 1. Concerning the blessed Thomas. Concerning Lucy Filippini. GENERAL CONGREGATION. GENERAL CONGREGATION. Ordinary Congregation. Preparatory Congregation concerning the virtues of the Servant of God, Domenico Savio. 15, 19. New Preparatory Congregation concerning the virtues of the Servant of God, Contardo Ferrini. 29, 20. Preparatory Congregation concerning the virtues of the Servant of God, Sister Assunta Pallotta. 21. October 28. Preparatory Congregation concerning the virtues of the Venerable Servant of God, Father Domenico Lentini. 22. November 11. Particular Ordinary Congregation. 25. Preparatory Congregation concerning the virtues of the Venerable Servant of God, Anna Maria Javouhey. 24. December 25. - 9. Ordinary Congregation. 23.

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Preparatory Congregation. SECRETARY OF STATE, BY ORDER: With the tickets of the Secretary of State, the Most Holy Father, Pius XI, may He happily reign, has deigned to appoint: Secret Chamberlain of Sword and Cloak, number: 26, November, 1929. Commendatore Camillo Beccari (Vatican City). Secret Chamberlains, extraordinary: August 13, 1929. Monsignor Alessandro Zychliński, of the archdiocese of Gnesen. Monsignor Ignazio Czechowski, of the same archdiocese.

[*Latin ed. p. 48*]

Acts of the Apostolic See - Official Commentary, September 7, 1929. Monsignor Giovanni Tirinzoni, of the diocese of Como.

23. Monsignor Otto Enrico Schurmann, of the archdiocese of Tegucigalpa.

October 2.

October 4.

October 11. Monsignor Francesco Valverde, of the diocese of Scranton. Monsignor Guglielmo E. Mackessy, of the archdiocese of Baltimore. Monsignor Enrico A. Quin, of the same archdiocese. Monsignor Michele Varga, of the diocese of Vácz. Monsignor Enrico Rossi, of the diocese of Saint Angelo of Lombardy. Monsignor Raffaele Procaccini, of the diocese of Lacedonia.

October 12. Monsignor Paolo Lang, of the diocese of Oradea Mare. Monsignor Lodovico Fehér, of the same diocese. Monsignor Michele Glacz, of the same diocese.

October 29. Monsignor Generoso Novia, of the diocese of Saint Angelo of Lombardy.

November 5. Monsignor Beniamino Mignogna, of the archdiocese of Taranto.

November 5. Monsignor Giovanni Vigliero, of the diocese of Lafayette.

November 30. Monsignor Francesco Papa, of the diocese of Andria. Monsignor Andrea Kobierski, of the diocese of Luceoria.

December 2. Monsignor Bernardi Birkenfield, of the diocese of Münster.

December 29. Monsignor Emanuele Maria Soto, of the diocese of Cajamarca.

Chamberlains:

February 21.

August 18.

Secretaries of the Holy See, Extraordinary:

1929. To the Reverend Mr. Sdzislao Skrzydlewski, of the archdiocese of Posen.

To the Reverend Mr. Stanislao Wessel, of the diocese of Lublino.

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NECROLOGY:

May 22, 1929. Monsignor Francesco Ruiz de Azua Ortiz de Larate, titular Bishop of Cardica.

July 18. Monsignor Aurelio Brian, titular Archbishop of Cyrene.

August 4. Monsignor Ferdinando Terrien, titular Bishop of Gordo.

October 17. Monsignor Giuseppe Leray, titular Bishop of Remesiana.

December 9. Monsignor Enrico Guglielmo Cleary, Bishop of Auckland.

December 30. Monsignor Alessandro Berlioz, titular Bishop of Ostracine.

January 3, 1930. Monsignor Giuseppe Antonio Caruso, titular Bishop of Gerisa. Monsignor Emilio Ferrais, Archbishop of Catania.

[*Latin ed. p. 49*]

Annus XXII ^ Vol. XXII 22 Februarii 1930 Num. 2 ACTA APOSTOLICAE SEDIS COMMENTARIUM OFFICIALE ACTA PII PP. XI LITTERAE ENCYCLICAE AD VENERABILES FRATRES, PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS, ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES ITEMQUE AD CHRISTIFIDELES CATHOLICI ORBIS UNIVERSOS: DE CHRISTIANA IUVENTUTIS EDUCATIONE.

PIUS PP. XI VENERABILES FRATRES, DILECTI FILII SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Divini illius Magistri vices in terris gerentes, qui, etsi universam hominum familiam, vel ob commissa immerentium, infinita caritate sua complectebatur, teneriore tamen animo pueros prosecutus est atque in verba illa erupit amoris plena: « Sinite parvulos venire ad me ».

Nos quoque ullam, quae Nobis obversaretur, opportunitatem non praetermisimus, ut paternam voluntatem, qua in eos ferimur, data occasione, ostenderemus eo potissimum intendentes animum, ut sedulae iisdem tribuantur curae opportunaque tradantur praecepta, quae ad christianam pertineant iuventutis educationem.

Itaque, Divini ipsius Magistri veluti vocem referentes, pluries, admonendo, cohortando, dirigendo, salutaria verba habuimus cum coram iuvenibus eorumque praeceptoribus, 1 1 Marc., X, 14. ACTA, vol. XXII , n. 2. — 22-2-930. 4 But Jesus said to them.

[*Latin ed. p. 50*]

56 Acta Apostolicae Sedis - Commentarium Officiale. Furthermore, before mothers and fathers of families, concerning those matters which pertain to Christian education, with that diligent care which befits the common Father of all, and with that opportune or opportune zeal which is proper to the pastoral office, according to the words of the Apostle: "Preach the word: be instant in season, out of season: reprove, entreat, rebuke in all patience and doctrine." Indeed, these our times demand that we, for

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too often it is lamented that many lack clear reason and sound judgment concerning even matters of the greatest importance. But our own condition in this age, the scholastic and pedagogical controversies which are agitated in various regions, and those things which many of you, venerable brothers, and your communities, have repeatedly and with confident spirit revealed to Us concerning this matter, and also Our active will towards youth, as We have said, impel Us to again and carefully consider this matter, not as if We wish to thoroughly examine the almost infinite breadth of that doctrine and its uses, but because We desire to briefly explain at least the principal principles and reasons upon which it rests, and to set forth in their light all that follows from it and pertains to its use. And may this be a gift, given with singular and thorough care, for the youth, and for all who, by their office, are concerned with their education, as a memorial of the fiftieth year since We undertook the priestly ministry. Indeed, never, as in these our times, has so much been debated concerning education; for which reason, many new teachers of pedagogy are found everywhere, who propose new theories and methods concerning this matter, by which they claim to be able to achieve a more facile and effective education, so that the people of the future age may better attain the desired happiness on earth. The reason for this is that men, who, being created by God, bear His image and will, at the same time, enjoy the perfect good, and, as they more easily perceive from the present abundance and progress of earthly things, cannot attain true happiness, either private or public, through external goods alone, but rather, according to what is implanted in their nature by the Creator Himself, experience a more acute...

[*Latin ed. p. 51*]

The acts of Pope Pius XI, number 51, urge us to strive for a nobler way of life, seeking to attain a more perfect form of life, which is primarily pursued through education. However, some, as if insisting too much on the natural meaning of words, attempt to draw such perfection from the very nature of the names themselves, and to bring about its effects only through those names. In this, they err easily, since they do not direct their eyes and minds to God, the principle and end of all things, but turn them to themselves, clinging to earthly and fleeting things: and therefore, it will surely happen that they will be wearied by perpetual restlessness and disturbance of the soul, until they turn their mind and effort to God, who is the ultimate goal of all virtues, according to that great saying of Augustine: "You have made us for yourself, O Lord, and our heart is restless until it rests in you." Therefore, it is of the utmost importance, in matters relating to education, not to be deceived, and not to stray from the ultimate end to which every work of education must necessarily be directed. Indeed, since every method of education aims at that conformation which a man attains in this mortal life, and it is necessary that he attain the ultimate end destined for him

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by the Creator, it is clear that no education can truly be called education, unless it is entirely ordered to that ultimate end; and, given the present order of things established by God's providence, after He has revealed Himself in His only-begotten Son, who is the one "way, truth, and life," it is impossible to have a complete and perfect education, except that which is called Christian. Therefore, it is manifest that Christian education is a most important cause, not only for individuals, but also for domestic and civil society, whose greatest strength and virtue certainly arises from the strength and virtue of those from whom it consists. Furthermore, from these principles which we have touched upon, it is clear how excellent, above all others, are the works of Christian education, since they aim above all to bring young people being educated into possession of the highest good, namely God, and to bring the greatest good to human society, as far as it can be achieved on earth.

[*Latin ed. p. 52*]

The Acts of the Apostolic See - Official Commentary 52, can bring forth benefits and advantages. And it strives to achieve these in a more effective manner, since those who undertake such an endeavor, devote themselves to God, seeking to promote the well-being of citizens, both privately and publicly; for educators shape and influence the minds of young people, so that they may, in some way, direct the course of their lives, as divine Wisdom testifies: "The young man shall hold fast to his way, and the Lord shall guide him." Therefore, Saint John Chrysostom rightly wrote: "What is greater than to govern minds, than to mold the morals of young people?" But nothing, indeed, more clearly demonstrates the breadth and dignity, and the supernatural excellence of Christian education, than those most loving words with which Christ the Lord, as if He were speaking of His own person, affirmed: "Whosoever shall receive one such child as this in my name receiveth me. And whosoever shall receive me receiveth not me but him that sent me." Indeed, in this work of the greatest importance, not only must errors be avoided, but also, with the help of divine grace, the path must be prepared for greater success; it is therefore absolutely necessary that this be clearly explored, namely, what Christian education aims for and by what principles it is guided: that is, to whom the task of educating belongs, and who is in need of education, and furthermore, what circumstances must intervene, and finally, what is, according to the order of things established by the most provident God, the proper nature and purpose of Christian education.

1. The task of educating does not belong to individual people, but necessarily to society. Three societies are counted, distinct from each other, but, if God wills, harmoniously united, to which every human being belongs from birth: two of these, namely, the domestic and the civil society, are of natural order; and the third, namely, the Church, is of supernatural order.

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2. First comes the domestic society, which, since it was established and constituted by God Himself for the purpose of procreating and educating children, is, by its very nature, and therefore by its own rights, subordinate to civil society. Proverbs 22:6.

3. Homily 60, on chapter 18 of Matthew. Mark 9:36.

[*Latin ed. p. 53*]

The Acts of Pope Pius XI precede. A family is, therefore, an imperfect society, because it is not endowed with all those things by which it perfectly attains its most noble purpose; but a civil society, since all that is within its power is directed towards its designated end, namely, the common good of this earthly life, is a complete and perfect society in its numbers; therefore, for this reason, the domestic society provides the same benefit, which indeed can only be safely and properly fulfilled in the civil society alone. Finally, the third society, in which men, through the laver of baptism, enter into the life of divine grace, is the Church, a supernatural society encompassing the entire human race, and perfect in itself, since it possesses all that is necessary to achieve its end, namely, the eternal salvation of men, and therefore, it is supreme in its order. It follows that education, which pertains to the whole man, whether as an individual or as a member of human society, in both the natural and supernatural orders, must equally pertain to these three necessary societies, in accordance with the proper purpose of each, and in the divinely established order. Firstly, it pertains to the Church, and that in a twofold manner, namely, by the supernatural order, which God has bestowed upon it alone, and therefore, it is altogether more powerful and valid than any other title of natural order. The first reason for this kind of right rests on the supreme authority and function of teaching, which the Divine Founder of the Church entrusted to it with these words: "All power is given to me in heaven and on earth. Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you. And behold, I am with you always, even to the consummation of the world." (MATT. XXVIII, 18-20). Christ the Lord has imparted to this teaching immunity from error, together with the command to teach all men His doctrine; therefore, the Church "has been established by its Divine Author as the pillar and firm foundation of truth, so that it may teach all men the divine faith, and may safeguard intact and inviolate the deposit entrusted to it, and the men and their associations and actions."

[*Latin ed. p. 54*]

"Acta Apostolicae Sedis" - Official Commentary 54, directs and shapes [the conduct] towards the honesty of morals and the integrity of life, according to the norm of revealed doctrine. 1 Another reason for this law

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arises from that supernatural maternal function, by which the Church, the purest bride of Christ, bestows the life of divine grace upon men, and nourishes and sustains it through her sacraments and precepts. Therefore, St. Augustine rightly says: "He will not have God as Father, who does not wish to have the Church as Mother." 2 Indeed, in all those matters in which this educational mission is concerned, that is, "in faith and in the formation of morals, God Himself has made the Church a sharer, and He has not allowed her to be deceived by His divine benefit; therefore, she is the greatest and safest teacher of mortals, and she possesses an inviolable right to the freedom of teaching." 3 Consequently, it necessarily follows that the Church, both in the cause of its educational mission and in its exercise, must not be subjected to any earthly power, in those matters which pertain to its own proper mission, as well as in those which are necessary or convenient for carrying it out. Therefore, with regard to other human disciplines and institutions, which by themselves are common to all, that is, to each individual citizen and to society itself, the Church has the faculty, without being subject to any power, of using these disciplines and of judging them, insofar as they appear to either contribute to or hinder Christian education. And the Church can do this, whether because, as a perfect society, it is under its own jurisdiction in choosing the means and resources necessary to achieve its end; or because any doctrine and institution, just as every human action, necessarily depends on the ultimate end, and therefore cannot be subjected to the precepts of divine law, of which the Church is the absolutely immune guardian, interpreter, and teacher. Our predecessor, Pope Pius X, clearly declared this with these words: "Whatever a Christian does, even in matters pertaining to earthly things, he is not permitted to neglect those things which are above nature, but rather he must strive for the highest good, as the ultimate end." 1 Pius X, Encyclical Letter "Quum non sine," July 14, 1864. 8 On the Creed, XIII. 8 Encyclical Letter "Libertas," June 20, 1888.

[*Latin ed. p. 55*]

Acta Pii PP. XI 55: "Omnia dirigantur secundum praecepta sapientiae christianae: et omnes actiones eius, inquantum bonae aut malae sunt in genere morum, id est, cum iure naturali et divino congruunt aut discrepant, subsunt iudicio et iurisdictioni Ecclesiae." 1 Est notatu dignum quam perspicue gravissimum hoc caput doctrinae catholicae intellexerit et declaravit vir laicus, tam in scribendo mirabilis quam in speculanda veritate subtilis ac rectus: "Ecclesia asseverat doctrinam de moribus non ad se tantummodo pertinere, sed ad totam se. Et numquam audita est profiteri, qui a materno gremio suo descivissent homines, nullam posse eos de recta vivendi ratione veritatem agnoscere; quin immo eiusmodi sententiam, quam non una ligat a mente veri species, iterum atque iterum reprobavit. At profitetur, sicut et ante actis temporibus professa est et in posterum professura est, se unam,

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utpote quae a Christo Iesu condita sit et Spiritum Sanctum eius nomine missum a Patre acceperit, directo perpetuo omnem in morum genere veritatem posse, qua quidque in re peculiaria vera continentur, sive ea quae homines, naturali solummodo ratione ducti, assequi possunt, sive ea, quae vel doctrinam divinitus revelatam constituunt, vel ex eadem colligi queunt." Litteras, 2 scientias et artes, quatenus ad christianam educationem et ad omnemque suam operationem de salute animarum necessariae vel utiles sunt, Ecclesia promovet, suas etiam scholas, instituta sua condendo sustentandoque, ubi quaevis disciplina tradatur et ad quemlibet eruditionis gradum fiat aditus. 3 Nec putanda est ab hoc magisterio aliena ipsa, quam vocant, physica educatio, cum ea quoque id habeat ut christianae educationi aut prodesse aut nocere possit. Et haec in quovis animorum culturae genere actio Ecclesiae, quemadmodum summo est auxilio familiis nationibusque adstante, quae, Christo sublato, in interitum ruunt, - ut 1 2 3 Ep. enc. Singulari quadam, 24 Sept. 1912. A. Manzoni, Osservazioni sulla Morale Cattolica, e. III. Codex iuris canonici, c. 1375. recte.

[*Latin ed. p. 56*]

Acta Apostolicae Sedis - Official Commentary 56 Hilarius: "What danger is there in not having received Christ?" 1 - Thus, it causes no detriment to the civil administration of these matters; for the Church, being the most prudent mother, does not in the least prevent her schools and institutions for the education of the laity, in each nation, from conforming to the legitimate prescriptions of the authorities; moreover, she is always ready to enter into agreement with these authorities, and, if any difficulties should arise, to resolve them through mutual counsel. Furthermore, it is the right and duty of the Church, which she cannot relinquish, to diligently oversee the entire education imparted to her children, that is, the faithful, in institutions, whether public or private, not only with regard to the religious doctrine transmitted therein, but also with regard to any other discipline or arrangement of affairs, insofar as they have some connection with the precepts of religion and morals. 2 And when the Church exercises this right, she does not seem to be improperly interfering in matters that are not her own, but rather, with a certain maternal and most distinguished foresight, she seeks to protect her children from every harmful influence that could corrupt the integrity of doctrine and the sanctity of morals. This vigilance of the Church, as it cannot cause any true harm, so it cannot fail to contribute effectively to the order, prosperity, and well-being of families and the state, since it protects the young from that pestilence which more easily attacks the inexperienced and impressionable age, and which tends to become more firmly established in the very habit of life. For, as Leo XIII wisely observes, "if religious and moral instruction is lacking, the future of souls is ruined: young people who are unaccustomed to reverence for God will not be able to learn the discipline of honorable living, and those

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who have never dared to deny themselves their desires will easily be led to corrupt the state." 3 The task of education, which resides in the Church, extends to all peoples, without any limits of place or time, according to the words of Christ: "Commentar, in Matth., cap. 18." 2 "Cod. iuris can., cc. 1381, 1382." * "Ep. enc. Nobilissima Gallorum gens, 8 Felbr. 1884."

[*Latin ed. p. 57*]

By the mandate of Pope Pius XI: "Going therefore, teach ye all nations," 157, and no earthly power can legitimately oppose or hinder this. And first of all, all the faithful are concerned, for the Church has a great, maternal care and solicitude for them. Therefore, over the course of centuries, she has fostered and promoted a vast number of schools and institutions for the teaching of all disciplines; indeed, as we have said on a recent occasion, "during that more remote Middle Age, there were so many monasteries, colleges, temples, collegiate churches, chapters, whether cathedrals or subordinate to cathedrals, that in each of these, there was no lack of a scholastic dwelling, a dwelling for students to be instructed and educated. To these, all the Universities were added, founded and established everywhere under the auspices and protection of the Apostolic See and the Church. No age has been without this most beautiful spectacle – which we see much better today, because before our eyes is and, as time tells us, is the same, but more magnificent –; and those who recall and compare events never cease to marvel at how much the Church has accomplished in this regard, and how she has fulfilled the task divinely entrusted to her, in conforming human society to the Christian life, and in reaping and enjoying all the fruits and benefits thereof. But if one cannot but be astonished that the Church has gathered around her, at no time, students, whom she would educate for the sake of her office, in the hundreds, in the thousands, in the tens of thousands, surely no less admiration is due to whatever the Church has done, not only in the education of young people, but also in their true and proper instruction and training. For if so many treasures of civil culture, of humanity, and of literature have been preserved, it must be attributed to the care and purpose of the Church, which, even in the most remote and barbarous ages, has ensured that light shone forth in letters, philosophy, art, and architecture, above all." 2

1 Matthew 28:19.

2 Address given to the students of the College of Tusculum, commonly known as "di Mondragone," on May 14, 1929.

[*Latin ed. p. 58*]

Acta Apostolicae Sedis - Official Commentary: The ultimate end for all men is that, entering the Kingdom of God, they may attain eternal salvation. Just as, in these times, countless Catholic missionary endeavors are spread throughout all regions, propagating the Faith from both banks

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of the Ganges to the Yellow River and the vastest islands of the Ocean, from the continent of Africa to Patagonia and the frigid Alaska, so too, in previous centuries, the Church, through its heralds of the Gospel, instructed those various peoples in the Christian life and in humanity, from which the Christian nations of the civil world today are formed. Therefore, it has been demonstrated, both by law and in fact, that the function of education is, in a certain sense, the proper function of the Church, and that no one, free from preconceived opinions, can reasonably imagine a just cause for attacking or hindering the work of that Church, from whose benefits human society today enjoys. And this is all the more so, because the rights of the Church in this matter do not differ, but are entirely in harmony with the rights of both the family and the State, indeed, even with those rights which are inherent in each individual, insofar as they pertain to the just pursuit of knowledge, reason, and discipline, and finally, to any kind of moral cultivation. For, to declare without delay the cause and origin of such harmony, the supernatural order, in which the rights of the Church are grounded, is so far from destroying or weakening the natural order to which the aforementioned rights belong, that, on the contrary, it elevates and perfects it: for one order provides assistance and, as it were, a complement to the other, in accordance with its own nature and dignity, both flowing from God, from Whom it cannot be separated: "The works of the Lord are perfect, and all His ways are judgment." 1 This matter will become clearer if we consider the function of education, which pertains to the family and the State, separately and more closely. But first, the function of the family harmonizes wonderfully with the function of the Church, since both originate most closely from God. For, Psalm XXXII, 4.

[*Latin ed. p. 59*]

59 The Acts of Pope Pius XI state that, in the natural order, God immediately communicates fecundity to the family, which is the principle of life and therefore the principle of education for life, together with authority, which is the principle of order. To the point, with the perspicacity of judgment and subtlety of expression that are characteristic of him, the Angelic Doctor says: "The carnal father particularly participates in the reason of the principle, which is found universally in God... The father is the principle of generation, and of education, and of discipline, and of all things that pertain to the perfection of human life." 1 Therefore, the family has the closest duty to the Creator, and consequently, the right to educate its children; this right cannot be abandoned, because it is connected with a most serious duty, and it precedes the law of any civil society and of the republic, and for that reason, no power on earth is permitted to infringe upon it. The Angelic Doctor declares the sanctity of this right in these words: "For the son is naturally something of the father... Therefore, by natural law, the son, before he has the use of reason, is under the care of the father. Therefore,

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it would be contrary to natural justice, if a child, before he has the use of reason, were taken from the care of his parents, or if anything were ordered concerning him against the will of the parents." 2 And since parents are bound to this care until the children are able to take care of themselves, it is clear that the inviolable right of parents to educate their children extends up to that point. "For," the Angelic Doctor teaches, "nature does not intend only the generation of offspring, but also the translation and promotion of man to the perfect state, as far as man is a man, which is the state of virtue." 3 With regard to this, the Church, with the wisdom of its law, states this clearly and perspicuously, and in a single comprehensive statement, in the Code of Canon Law: "Parents are bound by a most serious obligation to care for the religious and moral education of their children, as well as their physical and civic education, and also to provide for their temporal well-being." 4 In this matter, there is such agreement with the common sense of the human race, that all those who dare to affirm the contrary are openly opposed to it.

1 S. Th., 2-2, Q. CII, a. 1.

2 S. Th., 2-2, Q. X, a. 12.

3 Suppl. S. Th. 3. p. Q. 41, a. 1.

4 Cod. iur. can., c. 1113.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Commentarium Officiale. It pertains more to the family than to the State, and the State has an absolute right to educate. However, the reason given by these people, that a man is born a citizen and therefore belongs to the State from the beginning, is of no consequence, since they do not consider that a man must live before he is a citizen, and that he receives life not from the State, but from his parents; as wisely states Leo XIII: "Children are something of their father, and as it were, an amplification of the person, and, if we wish to speak properly, not themselves, but through the domestic community in which they are born, they begin to participate in society." 1 Therefore: "Patriarchal power is of such a nature that it cannot be extinguished, nor absorbed by the republic, because it has the same origin as human life itself." 2 As Leo XIII teaches in the same Encyclical Letters. However, it does not follow that the right to educate, which parents enjoy, is absolute and imperious, since it is most closely subject to the ultimate end and to natural law and divine law, as Leo XIII declares in those memorable Encyclical Letters, where he speaks of the principal duties of Christian citizens, stating that the rights and duties that belong to parents encompass the following: "Nature gives parents the right to educate those they have procreated, with the added duty that education and the upbringing of children should be in accordance with the end for which they received the benefit of procreation from God. Therefore, it is necessary for parents to strive and contend to eliminate all injustice in this

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matter, and to ensure that their children are educated as is proper, in a Christian manner, and to especially protect them from schools from which there is danger that they may imbibe the poison of impiety." 3 It should be noted that the duty of educating, which is incumbent upon the family, includes not only religious and moral education, but also physical and civil education, especially in proportion to the relationship that religion and moral instruction have with it. 4 It is true, and this is not a matter of controversy, that the right of the family has been legitimately recognized in some nations, where the right 1 Ep. enc. Berum novarum, 15 Maii 1891. Ibidem. 3 Ep. enc. Sapientiae christianae, 10 Ian. 1890. 4 Cod. iur. can., c. 1113.

[*Latin ed. p. 61*]

The Acts of Pope Pius XI solemnly affirm the importance of preserving the natural order in civil governance. Indeed, as an example from more recent times, the Supreme Tribunal of the United States of America, when resolving a most serious question, declared: "No general power of the State to determine the form of education to which its children shall be subjected, and to compel them to receive instruction only in public schools, is recognized. For the child is not merely a creature of the State; those who beget him and direct his destiny have the right, coupled with the most noble duty, to recognize and prepare him for additional duties." 1 History testifies that the governors of republics, especially in more recent times, have violated and continue to violate the rights which the Founder of the human race bestowed upon families; history also testifies that the Church, with unwavering constancy, has protected and defended these same rights; and this testimony of history is all the more confirmed by the fact that families, in a unique manner, trust in the schools of the Church, as We wrote not long ago in a Letter to a Cardinal concerning the public affairs of the Church: "The family has immediately understood that things are so, and, from the earliest times of the Christian name to the present day, parents, even those of no particular religion, send and accompany their children to those institutions of education which the Church has founded and governs." 2 For the paternal sense, which comes from God, confidently turns to the Church, knowing that it will find there the protection of family rights and that very concord which God has established in the order of things. The Church, although aware, both of its divine mission which pertains to all, and of the obligation by which all are bound to embrace one true religion, never ceases to vindicate its rights and to remind the Catholic parents of this.

1 "The fundamental theory of liberty upon which all governments in this union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and

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direct his destiny have the right coupled with the high duty, to recognize, and prepare him for additional duties." U.S. Supreme Court Decision in the Oregon School Cases, June 1, 1925.

2 Epist. ad Card. a -publicis Ecclesiae negotiis, May 30, 1929.

[*Latin ed. p. 62*]

The Acts of the Apostolic See - Official Commentary 62: The Church diligently fulfills its office of cleansing its children through baptism and of Christian education; however, it carefully respects the natural right of the family to educate, and therefore does not wish, unless certain conditions and safeguards are present, to baptize the children of the unfaithful or to take care of their education in any way, until such children are able to deliberate for themselves and freely embrace the Faith.

1. Therefore, as we noted in the aforementioned address, two matters of the greatest importance are brought to our attention: "To offer the Church itself as a teacher and educator for families, to encourage families to make use of the Church's teaching and to entrust their children, hundreds, even thousands, to it; these two things truly recall and proclaim what has the greatest weight in moral and social order, namely, that the duty of educating belongs primarily and most of all to the Church and to the family, by natural and divine right, and therefore in such a way that it may suffer no derogation, no attack, no substitution."

2. From this duty of educating, which primarily belongs to the Church and the family, and from which, as we have seen, the greatest benefits flow to the entire society, no harm can arise to the true and proper rights of the Republic with regard to the education of citizens, according to the order established by God. These rights are granted to civil society by the very Author of nature, not by the title of paternity, as is the case with the Church and the family, but because of the authority that resides in it to promote the common good on earth, which is its own proper end. From this it follows that education pertains to civil society in a different way than it pertains to the Church or the family, namely, in a way that corresponds to its own proper end. This end, namely, the common good of the temporal order, consists in peace and security, in which families and individual citizens may enjoy the exercise of their rights, and also in the greatest possible abundance of spiritual goods, all of which must be achieved through the efforts and cooperation of all.

* Codex Iuris Canonici, canon 750, § 2; Summa Theologica, 2-2, Q. X, a. 12.

8. Address given to the students of the Tusculum College, commonly known as Mondragone, May 14, 1929.

[*Latin ed. p. 63*]

Acta Pii PP. XI 63 Therefore, the function of civil authority in the republic

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is twofold: namely, to protect and to promote, and by no means to absorb the family or to substitute itself for it. Consequently, with regard to education, it is the right, or rather, the duty, of the republic to protect, by its laws, the family's right – which we have mentioned above – to educate its children, Christian children in particular, and therefore to comply with the supernatural law of the Church in such Christian education. Furthermore, the State has the duty to protect the children themselves, should the efforts of the parents – due to their negligence, incompetence, or unworthiness – perhaps fail physically or morally; provided, of course, that the right of the parents to educate, as we have said above, is not absolute and imperious, but depends on natural and divine law, and therefore is not only subject to the authority and judgment of the Church, but also to the vigilance and protection of the State, for the common good; for the family is not a perfect society which possesses all the necessary elements to fully and completely perfect itself. In such a case, which is, of course, very rare, the State does not substitute itself for the family, but, always respecting the natural rights of the children and the supernatural rights of the Church, provides assistance and support according to the needs of the situation. Generally, it is the duty of the State to protect the moral and religious education of youth, according to the norms of right reason and faith, by removing public obstacles that are contrary to it. Above all, it is the duty of the State, as it demands the common good, to promote education and learning in various ways. First and foremost, by supporting and assisting the Church and the family, as history and experience have proven to be effective; then, by improving the work itself where it is lacking or insufficient; and also by establishing schools and institutions, for the State possesses more resources than others, and it is entirely just and appropriate that it should expend them for the benefit of those from whom it received them, for the common needs of all. 1 Furthermore, the State can and should ensure that all citizens learn both the civil and national laws. *Sermo habitus ad alumnos Tusculani Collegii, vulgo di Mondragone, 14 Maii*

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Commentarium Officiale. Scientia, doctrina morum, et exercitationibus physicis instructi esse debent, quantum convenit, et quae res, in hoc nostro tempore, vere bonum commune postulant. Verum tamen, manifeste patet, Civitatem officio tenueri, ut, in educatione publica et privata, et in eruditione, omnibus his modis promovenda, non solum nativa Ecclesiae et familiae iura christiane educandi timere, sed etiam iustitiae quae suum cuique tribuit parere. Itaque, improbum est, Civitatem causam educationis et institutionis ita ad se redigere totam, ut familias, contra officia conscientiae christianae, vel contra quae legitime volunt, physice aut moraliter ad Civitatis ipsius scholas liberos suos mittere coacti sint. Attamen, id non prohibet, ut, propter rectam rei publicae administra-

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tionem, vel pacem domi et forisque defendendi causa, quae quidem omnia, cum ad communem bonum necessaria sunt, tum peculiarem postulant peritiam et praecipuam preparationem, scholas Civitas instituat, quae dicantur praeparatoriae ad quaedam sua officia, ad militiam praesertim, dummodo ab Ecclesiae et familiae iuribus laedendis, in iis quae ad eas pertinent, se abstineat. Nec immerito, hoc iterum hic admonemus; hac enim aetate nostra, qua nationalismus quidam, cum immoderatus et fallax, tum paci veri nominis prosperitatique infensus, gliscere coepit, modi omnes excedi solent in exercitationibus physicis, quae vocantur, adolescentulorum (et interdum puellarum, contra ipsam humanarum rerum naturam) militari more ordinanda; in qua saepe nimis eius temporis, ipso Domini die, teritur quod et religiosis officiis et domesticae vitae sanctitudini tribuendum esset. Quamquam non hoc loco rectum disciplinae habitum iustamque animi audaciam, sed quidquid immodicum est, Nos reprehendere volumus, uti violentiae spiritum, qui quidem aliud omnino est atque animi fortitudo nobilis, et militaris virtutis sensus pro patriae et publici ordinis defensione; itemque nimiam athleticae laudationem et aestimationem hic improbamus, unde, etiam in tempore ethnicorum, germanae educationis physicae depravatio et deiectio profluxit. Iamvero, non solum iuventutis, sed etiam aetatum omnium et condicionum ad civilem societatem et Statum educatio pertinet.

[*Latin ed. p. 65*]

The acts of Pope Pius XI, which can be called civic, and which, to a certain extent, as it were, are positive, consist in the fact that matters pertaining to the public good are presented to those who belong to such a society, so that, by instilling knowledge and images in the minds, and by affecting the senses, they may invite wills to virtue and lead them to a certain moral necessity; and, on the other hand, in that they warn against and hinder those things which are contrary to them. 1 Indeed, this civic education, which is so extensive and varied that the State devotes almost all its efforts to the common good, is divinely instituted, and cannot be denied, because it conforms itself to the laws of equity, and the doctrine of the Church, which ought to be the teacher of those laws. All that we have said so far about the work that the State ought to devote to education, is based on the Catholic doctrine concerning the Christian constitution of the State, which is, as it were, the firmest and most unchangeable foundation, and which has been excellently explained by Our Predecessor, Leo XIII, especially in the Encyclical Letters *Immortale Dei* and *Sapientiae Christianae*: "God," he says, "has divided the administration of human affairs between two powers, namely, the ecclesiastical and the civil, the one being concerned with divine things, the other with human things. Each is supreme in its own sphere: each has certain limits within which it must act, and these limits are closely defined by the nature and purpose of each; hence, as it

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were, each is enclosed within a sphere in which its actions are governed by its own law. But because the authority of both extends to the same things, and it is possible that one and the same thing, although treated differently by each, may nevertheless pertain to the judgment and jurisdiction of both, the most provident God, from whom both are constituted, must have arranged the paths of both in such a way that they may proceed rightly and in order." "For all things are ordained by God" (Romans 13:1). 2 Indeed, the education of youth is among those things which pertain to both the Church and the State, "although differently," as we have stated above. "Therefore," continues P. L. TAPARELLI D'AZZANO, in his *Saggio teorico di Diritto naturale*, n. 922, a work which can never be sufficiently praised, or recommended to young people who attend universities (cf. Our discourse of December 18, 1927). 2 Encyclical *Immortale Dei*, November 1, 1885. *ACTA*, vol. XXII, n. 2.

[*Latin ed. p. 66*]

Acts of the Apostolic See - Official Commentary by Leo XIII - It is necessary that a certain connection exist between these two powers; a connection which is rightly compared to that union by which the soul and body are joined in man. But the nature and extent of this connection cannot be judged otherwise than by considering, as we have said, the nature of each, and by taking into account the excellence and nobility of their respective purposes; since the one is primarily and most closely concerned with the affairs of this world and its advantages, while the other is concerned with heavenly and eternal goods. Therefore, whatever exists in human affairs that is sacred, whatever pertains to the salvation of souls and the worship of God, whether it is so by its very nature, or is understood to be so by reason of the purpose to which it is directed, all of this is within the power and authority of the Church; while everything else, which encompasses the civil and political order, is rightly subject to civil authority, as Jesus Christ commanded, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."

Whoever refuses to accept these principles and, therefore, to apply them to education, necessarily denies that Christ founded His Church for the eternal salvation of mankind, and affirms that civil society and the State are not subject to God and His natural and divine law. This is manifestly impious, most contrary to sound reason, and, as far as education is concerned, utterly pernicious to the proper formation of youth, and certainly detrimental to civil society itself and to the true prosperity of human society. On the contrary, by applying these principles, much is contributed to the proper formation of citizens. This has been clearly demonstrated by facts and experience in all ages; and therefore, as Tertullian, in the early days of the Christian name, in his Apology, and as St. Augustine, in his time, could challenge all enemies of the Catholic Church, so too can we,

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at the present time, adopt his words: "Therefore, those who say that the doctrine of Christ is harmful to the republic, let them produce such citizens, such officials, such husbands, such wives, such parents, such children, such masters,..."

[*Latin ed. p. 67*]

"Acts of Pope Pius XI, 67: Such servants, such kings, such judges, and indeed such collectors and tax gatherers of the very public treasury, as Christian doctrine commands, and they dare to say that it is contrary to the republic; nay, they should not hesitate to confess that, if obeyed, it is a great benefit to the republic."

1. "For since we are speaking of education, it is fitting here to note how admirably this Catholic truth, which is indeed proven, has been expressed in recent times, when the *Litterae* have been renewed. The ecclesiastical writer who has most deservedly earned merit in the matter of Christian education, the most pious and learned Silvius Antonianus, Cardinal, a wonderful disciple and teacher of that educator, St. Philip Neri, and also the author of the golden book *De christiana liberorum educatione*, has the following to say: 'The more temporal government conspires with the spiritual, and the more it aids and promotes it, the more it contributes to the preservation of the republic. For while the director of the Church, with his spiritual authority and resources, strives for his own purpose, to form a good Christian, he necessarily, and as a consequence, also makes that same person a good citizen, that is, one who should be under political authority. This happens because in the Holy Catholic Church of Rome, the City of God, a good citizen is one and the same as a virtuous man. Therefore, those are greatly mistaken who separate these things so closely connected, and who believe that good citizens can be formed by other laws and by other means, and not by those that contribute to the formation of a good Christian. And let them speak and preach as much as they please with human prudence; for nothing that is separated from eternal peace and blessedness, and that is contrary to them, can truly bring about temporal peace and tranquility.'"

2. "Just as nothing should be feared for the sake of the state, so too nothing should be feared for the sake of science and its paths and investigations, because the Church possesses the fullness of truth and has the absolute mandate to educate. Indeed, Catholic institutions, whatever degree of education and science they pertain to, need no defense whatsoever. The grace with which they flourish among all, and the praises they earn, are a testament to..."

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Commentarium Officiale: Those things which bear great fruit, and especially those men who, thoroughly

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instructed in doctrine, offer themselves to the magistracy, celebrate, with their arts, disciplines, and indeed, with their very lives, the glory of the Faith in a most excellent manner. These actions, moreover, are nothing other than a most clear confirmation of the Catholic doctrine defined by the Vatican Council: "For faith and reason are never in opposition, but rather they mutually aid each other; for right reason demonstrates the foundations of faith, and, illuminated by its light, cultivates the knowledge of divine things; and faith, in turn, frees reason from errors, protects it, and instructs it with manifold knowledge. Therefore, it is not only false that the Church opposes the cultivation of human arts and disciplines, but rather it aids and promotes them in many ways. For it does not ignore or despise the benefits that flow from them to human life; on the contrary, it acknowledges that, just as the sciences originate from God, the Lord of all knowledge, so, if rightly pursued, they can, with God's help and grace, lead to God. Nor does it forbid that such disciplines use their own principles and methods in their own sphere; but recognizing this just freedom, it diligently takes care that they do not, by opposing divine doctrine, adopt errors, or that, transgressing their proper limits, they occupy and disturb those things which pertain to the faith."

2. This norm for the just freedom of pursuing knowledge is also a norm that cannot be violated for the just freedom of teaching, properly understood; and it must be observed whenever doctrine is imparted to others, but especially when it is imparted to youth, because in this case, the teacher, whether public or private, has not an absolute, but a participative right; and because every Christian child or adolescent has the most sacred right to be instructed according to the doctrine of the Church, which is indeed the light and foundation of truth; and he would inflict a grave injustice upon him who would disturb his faith, abusing the trust of young people in their teachers, and their natural inexperience, and their undue inclination towards a false and absolute freedom.

1 Epist. ad Card., de negotiis publicis Ecclesiae, 30 Maii 1929.

2 Conc. Vat., Sess. 3, cap. 4.

[*Latin ed. p. 69*]

Acta Pii PP. XI 69. Neque enim umquam obliviscetur, Christiane educandum esse totum hominem, quantus est, nempe in unam naturam per spiritum et corpus coalescentem, omnibusque animi et corporis partibus instructum, quae vel a natura proficiscuntur, vel ipsam excedunt, qualem demum ex recta ratione et ex divinis scripturis cognoscimus; hominem scilicet, quem pristina nobilitate delapsum, Christus redemit, in eamque supernaturalem dignitatem restituit, ut adoptivus filius Dei esset, minime tamen iis redditis praeter naturam privilegiis, ex quibus ante et corpus immortale et animus aequus fuerat atque integer. Unde factum est, ut quae foeda in hominem naturam ab Adami culpa profluxere, praesertim volun-

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tatis infirmitas effrenataeque animi cupiditates, in homine supersint. Et profecto "Folly is bound up in the heart of a child, and the rod of correction shall drive it away." 1 et virga. A pueritia igitur voluntatis inclinationes, si pravae, cohibendae sunt, sin autem bonae, promovendae, ac praesertim puerorum mens imbuatur doctrinis a Deo profectis, et animus divinae gratiae auxiliis roboretur, quae si defuerint, nec suis quisque moderari cupiditatibus poterit, neque ad absolutionem perfectionemque disciplina atque informatio ab Ecclesia adduci, quam ideo Christus caelestibus doctrinis ac divinis Sacramentis instruxit, ut efficax omnium hominum esset magistra. Quam ob rem omnis disciplina puerilis, quaecumque, meris naturae viribus contenta, ea respuit aut negligit quae ad vitam christianam rite informandam divinitus conferunt, falsa plenaque erroris est; omnisque via et ratio educandae iuventutis, quae labis a protoparentibus ad omnem posteritatem transmissae, divinaeque gratiae rationem nullam aut vix ullam habet, proptereaque in solis naturae viribus tota nititur, a veritate prorsus aberrat. Huc fere pertinent quae nostris temporibus palam proferuntur, variis quidem nominibus, doctrinae, quarum est, totum ferme cuiuslibet eruditionis fundamentum in eo ponere, ut pueris integrum sit sese informare ipsos ingenio atque arbitratum plane suo, vel.

1 Prov., XXII, 15.

[*Latin ed. p. 70*]

Act of the Apostolic See – An official commentary, rejecting the precepts of the ancients, their counsel, and every human and divine law, utterly disregarded. However, if all these things are so circumscribed by their limits, as these new teachers would have it, so that young people may devote themselves all the more to their own education, and apply their efforts and industry the more as they progress in age and knowledge, and also so that all harshness and severity are removed from the education of children, although just correction is not to be neglected, truly, but this is not new, for the Church itself has taught this, and Christian teachers, following the custom handed down by their predecessors, have retained it, imitating God, who desires all created things, and especially all men, to prosper, according to their own nature, for divine Wisdom "reaches from end to end mightily, and with suavity governs all things." 1 But, if we consider the common meaning of words, and the things themselves, these many such teachers seem to aim at nothing other than to exempt the education of children from divine laws, and therefore we see something new and astonishing today: educators and philosophers toiling to discover and expound a code for the education of youth in general, as if there were no oracles described in the Decalogue, no precepts, no law of nature, no sacred teachings of the Gospels which God has impressed and almost inscribed in the minds of men, which He has promulgated through right reason and has Himself sanctioned and established through the Decalogue. Hence it happens that

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these new teachers consider the discipline used by the Church in the education of children, because it is entirely based on divine authority and sacred laws, to be of no authority, useless, and obsolete, and they are wont to call it contemptuously by such names. In this, they are truly deceived, for while claiming to lead the child into freedom, they in fact enslave him to insane pride and wicked desires, which – as can be inferred from their writings – they claim are necessities of human nature, which must be approved, according to their view. But what is more shameful, these teachers, even though misguided, impiously and dangerously claim this for themselves, as profane 1 Sap., VIII, i.

[*Latin ed. p. 71*]

71. The Acts of the Holy Fathers, and common inquiries and experiments, concern matters that affect the education of children, pertaining to the supernatural order, such as, for example, the divine impulse towards priestly duties and religious life, and generally, all those mysteries which the Grace of God works in the souls of men, which, although they exalt the powers of nature, nevertheless surpass them infinitely and cannot, in any way, be subject to the laws of physics, because "The Spirit breatheth where he will and thou hearest his voice." 1. Moreover, those opinions and doctrines, which, guided solely by nature, completely penetrate a certain part of human education, namely, that which pertains to the integrity of morals and chastity, are far more pernicious. Many, both good and foolish, and dangerously, hold and promote such an educational method, which is called "sexual education," when they wrongly believe that they can, through mere natural arts and without any support of religion or piety, protect adolescents from vice and lust; that is, they instruct all, without any distinction of sex, either publicly, by initiating and teaching them licentious doctrines, or, which is worse, by deliberately presenting them with occasions, so that their mind, accustomed to such things—as they themselves say—becomes hardened against the dangers of puberty. These men are gravely mistaken because they do not recognize the innate fragility of human nature, nor that law which is inherent in our members, which, as the Apostle Paul says, "is contrary to the law of the mind." 2 Furthermore, they recklessly deny what we have learned through daily experience, namely, that young people, more than others, often fall into vices not so much because of a lack of understanding of the mind, as because of the weakness of their will, which is susceptible to temptations and deprived of divine help. Therefore, it is certainly difficult, if one has considered all things, to advise a young person, and it is necessary that they be warned in due time by those to whom God has entrusted the duty of educating children, with appropriate graces; indeed, such warnings and methods are to be employed by Chris-

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tians. 1 Io., in, 8. Boni., VII, 23.

[*Latin ed. p. 72*]

In the Acts of the Apostolic See – an official commentary not unknown to educators – Antonian aptly describes the following: "Our weakness and inclination towards evil proceed to such an extent that the very remedies applied to combat sin often provide an opportunity and incentive for sin itself. Therefore, it is of great importance that a prudent father, when he discusses such delicate matters with his son, should be careful not to allow himself to present the individual arts by which this terrible scourge has poisoned such a large part of the world, so that, while he seeks to extinguish the flames of lust, he may rather awaken or even ignite them in the tender minds of young people. In general, as long as children are being educated, it will be sufficient for them to use remedies that instill chastity in their hearts and at the same time prevent them from committing the opposite vices."

Equally deceptive and offensive to Christian institutions is the method of instruction for young people, commonly called co-education; for those who defend it, many do so because they either do not consider or deny that man is born with a flaw inherited from his ancestors; and many, indeed all, suffer from such a distortion of ideas that they hold the legitimate union of men and women to be a certain, completely unfounded mass of individuals of both sexes, equal in every respect. The Divine Governor of all things certainly willed that both sexes should flourish in the legitimate marriage union, and then in the family and in human society, in a certain order, distinct from each other. Furthermore, nothing in the very nature – from which the two sexes, with their different bodily structures, inclinations, and dispositions, proceed – suggests that men and women should be educated promiscuously, let alone together in the same way. Rather, each sex has been constituted by the wisdom of God to complement each other in the family and in society, and to coalesce into a single whole; and precisely because of the difference between them in body and mind, this distinction must be maintained, indeed fostered, through appropriate distinction and separation.

[*Latin ed. p. 73*]

The acts of Pope Pius XI prescribe regulations appropriate to ages and conditions. Such precepts, according to the dictates of Christian prudence, must be observed punctually and opportunely, not only in all schools, especially during the turbulent years of adolescence, from which the entire course of future life largely depends, but also in gymnastic games and exercises, in which Christian modesty must be particularly guarded, since it is there that young girls are most likely to display themselves and present themselves before the eyes of all. Therefore, mindful of the most serious

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words of the Divine Master: "Woe to the world because of offenses," we earnestly exhort your solicitude, Venerable Brothers, against those most pernicious errors which, to the great detriment of youth, spread far and wide among the Christian people. Furthermore, in order to achieve a perfect education, it is necessary to ensure that all that surrounds children during their upbringing is suitably aligned with this purpose. And indeed, what first provides the proper environment for the correct development of a child is the family itself, which must be dedicated solely to this task established by God. Therefore, we consider that the most constant and secure foundation is that which is found in a well-ordered and virtuous family, and the more effective and steadfast it will be, the more parents, especially, and domestic servants lead children by example in virtue. But it is not our intention to treat the entire subject of domestic education, not even in its main points, as it is a matter that extends very widely; and on this subject, there are already, both from ancient and modern authors, those who have written excellently, in accordance with Catholic doctrine, among whom that Antoninus deserves particular praise, whom we mentioned above, who adorned his treatise "On the Christian Education of Children" with such expertise that the most holy man Charles Borromeo arranged for it to be publicly read to Christian parents assembled in the temple. *MATTH., XVIII, 7.*

[*Latin ed. p. 74*]

Acts of the Apostolic See - Official Commentary. We desire, Venerable Brothers, that your attention be directed to this matter, by which affairs concerning the domestic institution have lamentably declined in our times; for while men devote long years to studies of the liberal arts and to public duties, which are certainly of lesser importance, against this, concerning the upbringing of children, which is truly the head of the paternal office, most parents, with reckless negligence, dedicate so little time and care, and almost all the attention is devoted to worldly concerns. Furthermore, it is detrimental to the good of children, because it is becoming increasingly common in almost all nations for children to be separated from the family from a very young age, for reasons either economic, such as serving in industries and commerce, or political; and in some nations, children are torn from the bosom of the family, so that they may be led into groups and games utterly foreign to God, not so much to be properly formed as, truly, to be deformed and corrupted – that is, with the intention, so that, according to the views of those who dream that all things should be common to all, they may imbibe impiety and hatred – thus renewing the most horrible tragedy of the Innocents. Therefore, we, pastors of souls, implore and urge, through the divine charity of Jesus Christ towards men, that you spare no effort, whether through sermons or through catecheses, or through words or writings widely disseminated among the people, to teach Christians,

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both in general and individually, what duties they have concerning the religious, moral, and civil education of their children, and what, above all, besides the example of their own holy lives, are the ways and means to effectively achieve this. The Apostle Paul, indeed, did not hesitate to frequently offer such admonitions and exhortations in his letters, especially in the one he wrote to the Ephesians, where, among other things, he warned: "And you, fathers, provoke not your children to anger." 1 This provocation or incitement, indeed, arises not only from the fact that parents are stricter and harsher with their Disciples, but also from...

1 Eph. 6:4.

[*Latin ed. p. 75*]

The Acts of Pope Pius XI, especially concerning the education of children, emphasize that the nature and innate vivacity of children often make them difficult to manage, and that they are not always receptive to methods of correction. Furthermore, the lax and, as it were, weakened discipline that is often found in families leads to the indulgence of children's desires. Therefore, parents, and also those who educate children, must strive to use the dignity and authority they possess from God, whose true representatives they are, for the good of their children, not merely for their own convenience, but to form and instruct them in the holy and pleasing "fear of God," which is the beginning of all wisdom. For just as reverence for superiors firmly establishes order, so too, without it, constant order, serene peace, and all good things cannot exist, either in the family or in the entire human society. However, because of the weakness of human nature, weakened by the ancestral sin, God, in His goodness, has provided abundant assistance through His grace. Moreover, the Church has a wealth of resources for purifying and elevating souls. The Church, we say, is that great family of Christ, so closely and intimately connected with each family that it is the most suitable educator. Indeed, this most fitting place for optimal education, which is the Church, not only encompasses the sacraments and provides what contains divine grace and instills it in souls, nor only the sacred rites that contribute greatly to the formation of virtues in young people, nor finally, only the walls of the sacred temple, where solemn ceremonies, sculpted images, painted panels, and the harmony of voices are such a remarkable aid in instilling piety and good morals; but also fosters and supports a great number and variety of schools, groups, and institutions of every kind, all of which are dedicated to educating young people in piety, in letters and doctrines, and also through the use of pleasant diversions and even physical exercise. This perennial fruitfulness in such works of fostering and education clearly demonstrates and shows the maternal providence of the

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Church, which cannot be surpassed and is worthy of all admiration.

[*Latin ed. p. 76*]

The Acta Apostolicae Sedis - Official Commentary 76, most worthy, but also that which confirms, and equally admirable, the concord which we have mentioned above, existing between the Church and the Christian family, so that it may truly be affirmed that the Church and the family are to be considered as one and the same refuge for Christian education, and almost as a sanctuary. And since the new generation must be instructed in all those arts and disciplines by which civil society progresses and flourishes, and the family alone is by no means sufficient for this, public gymnasiums arose, but first, it must be carefully noted, through the cooperation of the Church and the family, and much later, of the state. Therefore, if we examine the origin of letters and schools, according to the testimony of history, they have always appeared in their nature as a support and almost a complement to both the Church and the family; consequently, public schools cannot only not be contrary to the family and the Church, but they must also, as far as possible, be in harmony with both, so that these three – the school, the family, the Church – seem to form almost a single sanctuary of Christian institutions, unless we wish to divert the school from its proper purpose and turn it into a scourge and ruin for young people. This, indeed, has been openly professed by that lay writer, so highly praised for his writings on the education of youth – although these very praises are not entirely to be commended, since they contain a corrupt doctrine of freedom – who said: "The school, if it is not a temple, is a cave." And in another place: "When, in the education of children, the study of letters, together with instruction concerning religion and domestic and civil society, do not cooperate, miserable and inept men arise." 1 Consequently, it necessarily follows that, through schools which are now called neutral or secular, all the foundations of Christian education are rejected and overturned, since religion is completely removed from them; and these schools will be in no way neutral, but will truly be either hostile to religion or will become so in the future.

1 Nic. TOMMASEO, Pensieri sull'educazione, Parte I, 3, 6.

[*Latin ed. p. 77*]

77 The Acts of Pope Pius XI. It is a lengthy matter, and it is not necessary to repeat what Our predecessors, especially Pius IX and Leo XIII, have openly declared, particularly since it was during their pontificates that the most serious plague of secularism invaded public schools. We reiterate and confirm their expostulations, and also the prescriptions of the sacred canons, by which Catholic adolescents are prohibited from attending schools that are either mixed or neutral, that is, schools to which Catholics and non-Catholics are admitted without any distinction; however, they

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may attend such schools, with the prudent judgment of the Ordinary, under certain conditions of place and time, provided that special precautions are taken.

2. Nor can that school be tolerated (especially if it is the "only" school to which all children are compelled to attend), in which, although the precepts of the sacred doctrine are taught separately to Catholics, there are no Catholic teachers who impart to both Catholic and non-Catholic students the rudiments of letters and the arts. For it is not enough that the doctrine of religion is imparted in some school (and often very sparingly); this does not satisfy the rights of the Church and of the family, nor is it fitting to be celebrated by Catholic students; for in order for any school to truly fulfill its purpose, the entire institution and teaching, the entire organization of the school, namely, the teachers, the method of studies, the books, and everything pertaining to any discipline, must be imbued and permeated with the Christian spirit, under the guidance and vigilance of the Mother Church; and this is necessary not only in schools where the elements of doctrine are taught, but also in those where higher disciplines are taught. "It is necessary," to quote the words of Leo XIII, "not only that young people be taught religion at certain hours, but that the entire institution should be imbued with a sense of piety." If this is lacking, if the sacred character does not permeate the minds of the teachers and of those learning, then...

[*Latin ed. p. 78*]

"The Acts of the Apostolic See – the official commentary – observes that, while small benefits may be derived from any useful doctrine, significant damages often follow. No one, however, can deny that it is entirely possible for a republic, which encompasses citizens holding diverse views on religion, to provide for the education of children in a manner other than through schools that are called 'neutral' and 'mixed,' when, on the contrary, that very republic ought to, and more easily can, promote the education and well-being of its citizens if the Church and families are freely allowed to cooperate in this matter, and to assist and support each other with equal measures. This, with great joy for families and with benefit to public education and tranquility, can be clearly demonstrated by what we see in practice in certain nations, in which, although some follow one religion and others another, the order and distribution of schools in no way infringe upon the rights of families, not only with regard to doctrines (especially since there are Catholic schools available to Catholic youth), but also with regard to the just and proper compensation for expenses provided by the republic to those schools which families rightfully demand. But in other nations, even those with mixed religions, the situation is quite different, to the detriment of Catholics; who, with the encouragement and support of bishops and priests of both orders, sustain schools with their own money in order to properly educate their children – mindful of the

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grave obligations they are bound by – and, with commendable generosity and constancy, persevere in their purpose, preferring this as a sign of their action, namely, to provide 'a Catholic education in Catholic schools' for all Catholic youth. This undertaking, although it does not receive support from public funds, as justice requires, cannot in any way be prevented or prohibited by magistrates, unless they intend to trample upon the sacred rights of the family and to undermine the foundations of freedom. Where, however, nations possess these fundamental elements of liberty..."

[*Latin ed. p. 79*]

The acts of Pope Pius XI are honored, or rather, are held in high esteem, for many reasons; among these, because Catholics never cease, and even endure the greatest hardships, in their efforts to protect their schools and to promote the enactment of just laws concerning the free education of youth. Whatever is done by the faithful to promote and protect the Catholic school for the benefit of their children, is undoubtedly a work of religion, and therefore, above all, the duty of the "Catholic Action"; and so, with paternal affection, We commend and deem worthy of the highest praise those societies which, in various ways, diligently and zealously dedicate themselves to this most necessary work. Therefore, let it be clearly proclaimed and well understood by all, that when the faithful seek a Catholic school for their children, they are not engaging in a political faction's endeavor, but are fulfilling a religious duty, which their own conscience necessarily demands; and that their intention is not to distract their children from the discipline and spirit of the state, but rather, to prepare them in the best possible way, and in a manner most beneficial to the nation, to be true citizens, devoted to their country, and sincerely obedient to public authority, under any legitimate form of government. In such a school, which is in harmony with the Church and with the Christian family, it cannot happen, manifestly to the detriment of education, that the principles learned in a religious institution will be attacked in various disciplines; and if teachers, out of concern for their profession, should deem it necessary to present books containing errors for the purpose of refutation, they will do so with such precautions and with such sound instruction, that the education of Christian youth will not suffer loss, but rather, will benefit. Furthermore, in this method of instruction, there is no reason why the study of the vernacular language and of the so-called classical literature should ever be detrimental to piety; for the Christian teacher will take as an example the bees, which, whatever they gather from the flowers,

[*Latin ed. p. 80*]

80 - The Acta Apostolicae Sedis is a commentary, summarizing and omitting, as Saint Basil teaches in his discourse on the reading of classical authors. This necessary caution, also proposed by the pagan Quintilian, does

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not in any way prevent a Christian teacher from incorporating into his instruction those things which have truly been good and useful in the disciplines, and which our times have introduced and brought forth, according to the Apostle's words: "But prove all things; that which is good retain." Therefore, while embracing the new, he will be careful not to easily abandon the old, whose usefulness and power have been demonstrated by the experience of many centuries, especially in the study of Latin literature, which we see, alas, neglected in many schools, to the great detriment of the students, who are thus deprived of the benefits so diligently and usefully acquired by those who flourished greatly in the schools of the Church. The noble custom handed down by our ancestors demands that young people, entrusted to Catholic schools, be thoroughly imbued with letters and doctrines, fully suited to the conditions of our time, but also with a sound philosophy, setting aside the frivolousness of those who "might perhaps have sought out the necessary things, had they not also inquired about the superfluous." Therefore, these things must be kept before the eyes of every Christian teacher, as Leo XIII concisely states: "...it must be more readily admitted that not only an appropriate and solid method of instruction, but the very instruction itself, should be entirely in conformity with the Catholic faith, especially in philosophy, from which a large part of the correct reasoning of other sciences depends." The salutary effectiveness of schools is due not so much to strict laws as to upright teachers, who, excellently prepared and devoted to their discipline, adorned with the praise of mind and spirit, which this very serious task demands, should shine with purity and divine charity towards the young people entrusted to them.

[*Latin ed. p. 81*]

From the Acts of Pope Pius XI, 81, we see that He depicts Jesus Christ and His Church, of whom they are the most beloved children, and by this very fact, they sincerely hold dear the true good of families and of the homeland. Therefore, we are deeply moved and, with a grateful heart, we follow the divine Goodness, when we see so many virtuous religious men and women, who dedicate themselves to teaching children and adolescents, approaching as instructors of both sexes, and these same individuals, in order to cultivate a more holy spirit, also join congregations and associations, which are to be praised and promoted as a most noble and powerful "Action Catholica" stronghold. Mindful of their usefulness, they diligently and constantly devote themselves to that which Saint Gregory Nazianzenus calls "the art of arts and the science of sciences," namely, the education and formation of young people. However, even for them, the words of the Divine Master apply: "Then he saith to his Disciples, The harvest indeed is great, but the labourers are few." Therefore, we earnestly beseech the Lord of the Christian harvest, through fervent prayers, that He may send

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many such pastors and moderators, whose institution is the duty of the religious orders. Furthermore, the education of the young, who, as it were, "are a candle that may be blown out by vice," must be carefully guarded, by removing occasions of evil, by guiding them in every habit of life, by providing them with good examples, and by fostering their spiritual growth and in the choice of companions, because "bad company corrupts good manners." In our times, it is all the more necessary to be vigilant, as more and more opportunities arise for young people to be shipwrecked in morals and piety, especially through impious books and plays, of which many are nefariously sold and spread at low prices, and now also through "radio" broadcasts, which, of any kind,

[*Latin ed. p. 82*]

Acta Apostolicae Sedis - The official commentary notes that, like "cinematographs," any spectacle is presented to the public and made easier to access. The most effective means of disseminating anything are these, which, if properly governed by sound principles, can greatly benefit education and instruction; however, alas, they often serve to promote the allure of vices and sordid matters. Saint Augustine vividly recounts, with heartfelt lament, how many of his contemporaries were drawn away from the faith by the games of the circus, and the depravity of Alipius, his disciple and friend, which, fortunately, lasted only for a time. How many adolescents, corrupted by today's games and indecent books, do parents and teachers now lament! Therefore, all those endeavors dedicated to education are to be praised and supported, which, guided by a truly Christian spirit and zeal, assist young minds, and instruct parents and teachers, above all, about the dangers lurking in books and spectacles, which, often subtly, undermine morals and religion; furthermore, in addition to ensuring that sounder books are disseminated to the public and that theatrical performances are beneficial for proper instruction, they sometimes establish theaters and "cinematographs" at great expense, so that no harm whatsoever may be done to Christian virtue, but rather, they may contribute significantly to its advancement. However, the vigilance and oversight that we have said are necessary do not require that young people be segregated from human society, with whom they must live and whose salvation must be considered, but only that they be protected and strengthened in the Christian faith, especially today, against the temptations and errors of the world, which, according to John, is "the lust of the flesh, the lust of the eyes, and the pride of life"; Christians, as Tertullian 2 wrote, should be such that, as he says, at no time should they be "companions of the world, but not partakers of its errors." We have touched upon these words of Tertullian, which, although of the greatest importance, 1 Conf., VI, 8. 2 1 John, 2:16. 3

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De idololatria, 14.

[*Latin ed. p. 83*]

83. The acts of Pope Pius XI demonstrate that, ultimately, we must conclude that Christian education is primarily concerned with that which, as its very purpose indicates, is essential to it; and that, if this is carefully considered, it will become clearly apparent that the highest duty and office of education belongs to the Church. Christian education aims, properly and directly, to form a complete and perfect Christian, so that, by cooperating with divine grace, it may make a man truly Christian: that is to say, to express and embody Christ in those who have been reborn in Baptism, according to the Apostle's vivid words: "My little children, of whom I am in labour again, until Christ be formed in you." 1 A true Christian must live a supernatural life in Christ: "When Christ shall appear, who is your life, then you also shall be appeared with him in glory." 2 and must manifest this in all things, "that also the life of Jesus may be manifested in our mortal flesh." 3 Therefore, the very highest of human actions, with regard to the senses and the spirit, to the intellect and to morals, to the individual and to domestic and civil society, are all encompassed by Christian education, not so that it may weaken them in any way, but so that it may exalt, govern, and perfect them, according to the example and the teachings of Jesus Christ. Thus, a true Christian, conformed to Christian education, is not someone other than a supernatural man, who feels, judges, and acts consistently and appropriately, according to right reason, which has been supernaturally illuminated by the examples and the teachings of Jesus Christ: that is to say, a man distinguished by a firm and genuine character. For not everyone who agrees with himself and is tenacious of his own purpose is of a solid character, but rather, he who follows the eternal principles of justice, as the very poet recognized, "a just man" and "a man tenacious of his purpose" 4 are praised together; and, moreover, the principles of justice cannot be perfectly observed unless God is given what is due to Him—as is done by a true Christian.

1 Galatians 4:19.

2 Colossians 3:4.

3 II Corinthians 4:11.

4 HORACE, Odes, 1.3, ode 3, line 1.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary. Here, the end of Christian education appears to be a futile consideration for profane men, or rather, a goal that cannot be achieved without either destroying or at least weakening natural powers, and even rejecting the activities of this life in some way; hence, it follows that it is alien to human society and the earthly prosperity of men, and vehemently harmful to all progress in literature, in

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doctrines, in the arts, and ultimately in human and civil culture. To this doubt, which the pagans of old, although learned, were ignorant of our affairs and imbued with prejudiced opinions, raised – and which, alas, has been more frequently and persistently put forward in recent times – Tertullian responded: "We are not exiles from life. We remember that we owe grace to God, our Creator; we reject no fruit of His works; we moderate ourselves, lest we use them beyond measure or improperly. Therefore, we live in this world, not without forums, not without markets, not without baths, shops, workshops, stables, fairs, and other businesses. We sail and fight with you, we cultivate the land, we trade; therefore, we mix our skills and publish our works for your use. I do not know how we can seem unproductive in your affairs, with which and about which we live." Therefore, a true Christian is far from abandoning the activities of this life and suppressing natural powers; rather, he cultivates and perfects them by joining them with a supernatural life, so that he may ennoble the very natural way of living and foster it with more effective aids, not only for spiritual and eternal matters, but also for the necessities of this natural life itself. This is indeed confirmed by the history of the Christian religion and its institutions – which, along with the history of German civil culture and human progress, are completely intertwined to this day –; especially the lives of the Saints demonstrate this, who, born of the same Church, and in a perpetual fecundity, embodying the perfect and complete form of Christian education, ennobled human communion and increased all kinds of good. They have indeed deserved well of the human race, in every order of citizens and in every condition of life, having attained perfect sanctity. 1 Apol., 42.

[*Latin ed. p. 85*]

85. The acts of Pope Pius XI flourished; for they contain examples of simple and unrefined farmers, as well as men cultivated in disciplines and letters, of humble artisans as well as military leaders, of private heads of families as well as kings governing peoples, of virtuous young women devoted to their families, as well as royal wives and empresses. But to whom shall we address our praises, those heralds of the Gospel, who in their missions, with almost countless works, and with abundant fruit for this life, together with the light of faith, have brought and continue to bring the benefits of human and civil culture to barbarian peoples? To whom shall we give thanks, all those who have founded so many and such varied works to assist men with Christian charity? And finally, to whom shall we give thanks for those holy instructors, frequent in both sexes, who have taken care to spread, perpetuate, and promote their work of Christian education through others, with singular benefit to families and nations? These, indeed, are the benefits that arise from Christian education, because it itself elevates and leads man to a supernatural life and virtue in Christ; for Jesus

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Christ, our Lord, the divine Master, is both the author and giver of that life and virtue, and He offers Himself as an example to all men, in whatever condition they may be, especially to young people, to be observed and imitated, as He, adorned with all virtues, obedient to all, who concern the individual, the family, and society, lived a humble and laborious life before God and men. Therefore, all these treasures, which we have scarcely begun to mention, and which can never be sufficiently valued, belong so closely to the Church that they constitute, as it were, its very nature, since the Church is the mystical Body of Christ, the immaculate Bride of Christ, and therefore the most fertile Mother, and also the supreme and perfect educator. Therefore, that great and ingenious Augustine – whose blessed death we shall soon be approaching in the fifteenth century – transported by holy love for such a Mother, uttered these words: "The Catholic Church, the true Mother of Christians, not only teaches the purest and most chaste worship of God, to whom devotion is the very life of blessedness, but also the love of one's neighbor."

[*Latin ed. p. 86*]

Acts of the Apostolic See - Official Commentary 86, encompassing both justice and charity, so that every remedy may be available to you for the various diseases with which souls are afflicted because of their sins. You instruct children with childlike gentleness, young men with firmness, and the elderly with tranquility, adapting your teaching not only to their age of body, but also to their age of mind. You bind children to their parents with a certain servitude, and parents to their children with a pious dominion. You unite brothers with brothers through a bond of religion stronger and closer than that of blood. You join citizens to citizens, nations to nations, and, in short, all people, not only in memory, but also in a certain fraternity, recalling the first parents. You teach kings to consider the welfare of their people; you admonish peoples to submit to their kings. You diligently teach to whom honor is due, to whom affection, to whom reverence, to whom fear, to whom consolation, to whom admonition, to whom exhortation, to whom discipline, to whom reprehension, and to whom punishment, showing how "not all things are for all men," and that "charity ought to be to all, and nothing ought to be owed to anyone." Meanwhile, Venerable Brothers, let us raise our hearts and hands to heaven "to the Shepherd and Bishop of our souls," the Divine King, "Lord by His almighty power to those who rule," as He commands, that the glorious fruits of the Christian institution may be perceived and increased daily throughout the world, for the betterment of each individual and of all peoples. And with a paternal heart, we bestow upon you, Venerable Brothers, and upon your clergy and people, our apostolic blessing. Given in Rome, at St. Peter's, on the 31st day of the month of December, in the eighth year of Our Pontificate. PIUS PP. XI.

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1 *De moribus Ecclesiae catholicae*, Book I, chapter 30.

2 Cf. 1 Peter, II, 25.

[*Latin ed. p. 87*]

Acta Pii PP. XI 87. *MOTU PROPRIO* ESTABLISHED: "HISTORICAL SECTION" WITHIN THE CONGREGATION FOR SACRED RITES. PIUS PP. XI. For some time, We have been persuaded that the procedures used by the Sacred Congregation of Rites in the examination of the "historical" causes of Saints require some modification, so that they may better correspond to the nature of such causes and their special requirements (requirements which are clearly indicated by Benedict XIV: *De Servorum Dei beatif. et canoniz.*, where he speaks of *causae antiquae*), especially considering the progress made by historical disciplines and the improvements made to their methods. By "historical" causes of the Servants of God, We mean those for which (whether concerning their life, virtues, martyrdom, or ancient cult), it is not possible to gather testimonies from witnesses contemporary to the facts in question, nor are there certain documents containing such testimonies, duly collected at the appropriate time. Believing before the Lord that We cannot delay further, having invoked divine assistance and consulted men of unquestionable competence, after careful consideration, We, by Our own initiative, have ordered and order the following: I. - In the historical causes of the Servants of God, after the ordinary informative process and the customary search for writings, the sections mentioned above (life, virtues, martyrdom, ancient cult) concerning which it is no longer possible to gather contemporary testimonies, shall be omitted from the apostolic process. II. - The aforementioned causes, for the parts indicated, shall be the special competence of an "Historical Section," which We intend to add, and do add, to the two already existing within the Sacred Congregation of Rites.

[*Latin ed. p. 88*]

Acts of the Apostolic See - Official Commentary I III. - In order that the new Section may properly fulfill its task: 1) It shall be constituted, in a sufficient number, by Consultors specialized in historical disciplines and research; 2) At its head shall be a "General Relator" to whom the direction of the historical work will be entrusted; 3) The General Relator, after the regular opening of the investigative process, shall examine the parts pertaining to his competence, shall himself undertake or order the further research that he deems necessary, and shall request from the Postulation, in original or authenticated copy, all the documents that he considers appropriate, and shall then transmit the documents thus collected to the Consultors of his Section, whom he deems most suitable for the individual causes; 4) The votes of said Consultors, together with the conclusions of the General Relator, shall be delivered by the Relator himself to the Most Reverend Pre-

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fect of the Congregation, and by him to the Promoter of the Faith for their examination, and for any objections and conclusions; 5) The documents and votes mentioned above shall serve as the basis and starting point for the votes of the Consultors of the first Section of the Holy Congregation of Rites; 6) It shall be the task of the Consultors of the historical Section to respond to the objections and questions of the Promoter of the Faith regarding the difficulties included within the scope of their competence; 7) Included within the responsibilities of the historical Section are the investigations that may be necessary to complete the search for documents and writings pertaining to the causes; for their doctrinal examination, the procedures prescribed by the Code of Canon Law and the established practice shall be followed; 8) For obvious reasons of utility, the historical Section shall be consulted regarding reforms, amendments, and new editions of texts and liturgical books. From the Vatican, February 6, 1930. PIUS PP. XI.

[*Latin ed. p. 89*]

Acta Pii PP. XI 80. TO HIS MOST REVEREND FATHER BASIL, BISHOP OF VELIERTIUM, IN THE HOLY ROMAN CHURCH, AND ECCLESIASTICAL VICE-RECTOR IN THE CITY: CONCERNING THE RESTORATION OF DIVINE RIGHTS IN THE RUSSIAN TERRITORY WHICH HAVE BEEN VIOLATED.

PIUS PP. XI. Most Reverend Cardinal, We are deeply moved by the horrible and sacrilegious outrages which are repeated and aggravated daily against God and against souls in the countless populations of Russia, all dear to Our heart, even only because of their suffering, and to which belong so many devoted and generous sons and ministers of this Holy Catholic Apostolic Roman Church, devoted and generous to the point of heroism and martyrdom.

From the very beginning of Our Pontificate, following the example of Our Predecessor of blessed memory, Benedict XV, We multiplied Our efforts to halt the terrible persecution and to remove from those peoples the grave damages. We also took care to request that the Governments represented at the Conference of Genoa agree to a declaration, which could have spared much trouble to Russia and to the entire world, namely, to proclaim together, as a prerequisite for any recognition of the Soviet Government, respect for consciences, freedom of worship, and the property of the Church.

Unfortunately, these three points, beneficial above all to those ecclesiastical hierarchies unfortunately separated from Catholic unity, were abandoned in favor of temporal interests, which, on the other hand, would have been better safeguarded if the various Governments had respected, above all, the rights of God, His kingdom, and His justice; unfortunately, Our intervention, aimed at saving from destruction and preserving for their traditional and religious use the sacred vessels and icons, which formed

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[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - An official record, a treasure of piety and art dear to all hearts of the Russians: nevertheless, we have had the consolation of intervening in a capital case and of effectively assisting the head of that hierarchy, unfortunately separated from unity, Patriarch Tikhon, while the generous offerings of the Catholic world saved from hunger and a horrible death more than 150,000 children, who were daily fed by Our representatives, until these were forced to abandon their merciful work, because it was deemed preferable to condemn thousands of innocents to death, rather than to see them nourished by Christian charity. This sacrilegious impiety is directed not only against priests and adult believers, among whom, alongside other faithful victims, We especially commend Our most beloved sons, Catholic priests and religious, imprisoned, deported, and condemned to forced labor, along with two of their Bishops, Our Venerable Brothers Bolesław Słoskán and Aleksander Frison, and with Our representative for the Slavic rite, the Catholic Exarch Leo Nida Fiodorov; but the organizers of the campaigns of atheism and the "antireligious front" above all seek to pervert the youth, to abuse their naiveté and ignorance, and instead of imparting to them instruction, science, and civilization – which, indeed, as honesty, justice, and even well-being itself, cannot prosper and flourish without religion – they organize them into the League of Militant Atheists, concealing moral, cultural, and even economic decline with equally sterile and inhumane agitation, in which children are incited to denounce their parents, to destroy and defile religious buildings and symbols, and above all, to contaminate their souls with all vices and the most shameful materialistic aberrations, the promoters of which, seeking to strike at Religion and God Himself, bring about the ruin of intelligence and of human nature itself. Faced with these excesses, which We have repeatedly pointed out with sorrow in Our conciliar addresses, and more recently in Our encyclical on the education of youth, We have not ceased to pray ourselves every day, and to have prayers offered for these millions of souls, redeemed by the blood.

[*Latin ed. p. 91*]

From the Acts of Pope Pius XI, 91, concerning the deeds of Christ, driven and almost forced to profane their baptism, the traditional piety of their families towards the Most Holy Virgin, and even the last vestiges of honor and respect due to the domestic sanctuary. In order to find cooperation in our efforts against so many evils, we have established a special Commission for Russia, entrusting its presidency, as you well know, to our beloved son, Cardinal Luigi Sincero. Furthermore, from the very first weeks of our pontificate, we approved and enriched with indulgences the ejaculation:

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"Savior of the world, save Russia," and again, during the last few months, two formulas of prayer with which the Russian people are commended to the protection of the sweet Wonder-worker of Lisieux, Saint Teresa of the Child Jesus. We have also approved the initiative taken since last November by our Institute of Oriental Studies, to hold documentary and scientific conferences to make known to the general public some of the sacrilegious outrages that the leagues of militant atheists organize in the vast Soviet territory, going even beyond and in contradiction to the text, which is already sufficiently antireligious, of the revolutionary Constitution; and we have noted with pleasure that this example, begun in Rome, was followed, a month later, by similar conferences and meetings held in London, Paris, Geneva, Prague, and other cities.

But a more universal and more solemn reparation is required by the resurgence, as well as the official publicity, of so many blasphemies and impieties. During the recent Christmas festivities, not only were many hundreds of churches closed, numerous icons were destroyed, work was imposed on all workers and students in schools, and Sundays were suppressed; but it was even brought to the point of forcing the workers in factories – men and women – to sign a formal declaration of apostasy and hatred against God, under penalty of being deprived of their cards for bread, clothing, and lodging, without which every inhabitant of that unhappy country is reduced to dying of hunger, misery, and cold. And furthermore, in all the cities and in numerous villages, organizations were organized.

[*Latin ed. p. 92*]

92 Acta Apostolicae Sedis - Commentarium Officiale concerning infamous carnival spectacles, such as those which foreign diplomats have witnessed in Moscow itself, in the very center of the capital, during the Christmas festivities: one could see carts upon which a great number of young men, dressed in sacred vestments, were mocking the Cross and spitting upon it; on other carts, large Christmas trees had been erected, to which numerous effigies representing Catholic and Orthodox bishops were suspended by the neck. Furthermore, in the center of the city, other young men were committing every kind of sacrilegious act against the Cross. Therefore, in order to make, in the best possible way, an act of reparation for all these sacrilegious outrages, and also in order to invite the faithful of the whole world to make reparation, We have determined, My Lord Cardinal, to go, on the feast day of Saint Joseph, the 19th of next March, to Our Basilica of Saint Peter, and to celebrate there, over the tomb of the Prince of the Apostles, a Mass of expiation, of propitiation, and of reparation for so many and such atrocious offenses to the Divine Heart, as well as for the health of so many souls subjected to such harsh and difficult trials, and for the relief of Our most beloved Russian people: that this great tribulation may finally

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cease, and that individuals and peoples may return as soon as possible to the one fold of the one Savior and Liberator, Our Lord Jesus Christ. After having asked of His Most Sacred Heart forgiveness and mercy for the victims and for the perpetrators themselves, We will implore the Most Holy and Immaculate Virgin Mary, Mother of God, Her most chaste Spouse Saint Joseph, Patron of the universal Church, the special protectors of the Russians, namely the Saints Angels, Saint John the Baptist, Saint Nicholas, Saint Basil, Saint John Chrysostom, Saints Cyril and Methodius, as well as all the other saints, and in a particular way Saint Teresa of the Child Jesus, to whom We have entrusted, in a special way, the future of those souls. While therefore We invite you, My Lord Cardinal, to give the appropriate instructions for this solemn supplication, We are confident that not only the clergy and the people of...

[*Latin ed. p. 93*]

93. The Acts of the Most Holy Pope XI. Our Rome, but also all Our Venerable Brothers in the Catholic episcopate and the entire Christian world will join Our supplications, either on the very day indicated, or on another festive day. Confident that Divine Providence, at the moment it has designated, will prepare and provide the necessary means to repair the moral and material ruins of those immense regions, which constitute one-sixth of the lands of the universe, We, meanwhile, will persevere with all the fervor of our soul in this prayer of reparation and propitiation, which, we trust, will draw down Divine mercy upon the Russian people. And with this confidence, We cordially grant to you, Lord Cardinal, and to all those who will join Us in this crusade of prayers, the Apostolic Blessing, a pledge of heavenly graces. Given in Rome, near Saint Peter's, on the 2nd of February, the feast of the Purification of Mary. In the year 1930, the eighth of Our Pontificate. PIUS PP. XI. To the Most Reverend and Most Eminent Lord, Caietan, Prefect of the Sacred Congregation for the Government of Seminaries and the Universities of Studies: Concerning the Institution of a Commission to Introduce New Regulations for the Conferral of Degrees and the Organization of Studies in Ecclesiastical Athenaeums. PIUS PP. XI. My Lord Cardinal, We have read with great satisfaction your letter of January 31st of the present year (*), in which you, Lord Cardinal, provided Us with extensive information regarding the establishment and activities of the special Commission (*). The tenor of this letter was as follows: Most Blessed Father, In fulfillment of the august will of Your Holiness and in accordance with the directives that Your Holiness has deigned to give me, this Sacred Dicastery appointed, in March 1929, a Commission.

[*Latin ed. p. 94*]

94 Acta Apostolicae Sedis - Official Commentary concerning the mission, carried out in fulfillment of Our will, according to Our directives, by this

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sacred Dicastery, for a broad and thorough study concerning the conferral of academic degrees in sacred disciplines, and concerning the reorganization of the ecclesiastical Faculties of Theology, Philosophy, and Canon Law. The names of the esteemed members of the secular and regular clergy called to compose the Commission gave Us, in themselves, ample reason to hope for the efficiency of the aforementioned Commission; Our hopes have been surpassed by the work that the Commission has accomplished in the sixteen full sessions held for the study concerning the conferral of academic degrees in sacred disciplines and the reorganization of the Ecclesiastical Faculties of Theology, Philosophy, and Canon Law. This Commission, in which all the ecclesiastical universities of Rome are represented, is composed of the following Reverend Gentlemen: Reverend Monsignor ERNESTO RUFFINI, Secretary of the Holy Congregation, President. Reverend Father FEDELE DE STOTZINGEN, Abbot Primate of the Benedictine Confederation, for the university of the College of Saint Anselm in Naila. Reverend Father MARCO SALES, O.P., Master of the Holy Palace, President of the theological faculty of the Sapienza in Rome. Reverend Monsignor SALVATORE TALAMO, Secretary of the Roman Academy of Saint Thomas Aquinas. Reverend Father AGOSTINO GEMELLI, O.F.M., Magnificent Rector of the Catholic University of the Sacred Heart in Cattolica. Reverend Father MARIANO CORDOVANI, O.P., Regent of the Pontifical College Angelicus. Reverend Father DOMENICO PALERMO LAZZARINI, S.I., Prefect of Studies of the Pontifical Gregorian University. Reverend Monsignor Pio PASCHINI, Professor of Church History, Dean of the theological faculty of the Major Seminary of Rome at the Lateran Palace. Reverend Father FILIPPO MAROTO, C.M.F., Professor of Text of Canon Law, Dean of the legal faculty of the Roman Seminary at Saint Apollinare. Reverend Father AGOSTINO BEA, S.I., Professor in the Pontifical Biblical Institute and in the Pontifical Gregorian University in the course of Magisterium. Reverend Father CORNELIO DAMEN, C.SS.R., Professor of Moral Theology in the Urban University of Propaganda Fide. Reverend Father BERTRANDO KURTSCKBID, O.F.M., Professor of Canon Law in the International College of Saint Anthony. Reverend Monsignor Paolo Savino, Assistant of Studies of the Holy Congregation of Seminaries and Universities, Secretary. The Reverend Monsignor Paschini and Father Maroto were nominated by the Most Reverend Cardinal Pompili; the Reverend Father Damen was presented by the Most Reverend Cardinal Van Rossum; the Reverend...

[*Latin ed. p. 95*]

The Acts of Pope Pius XI, from April 1929 to January 1930, concerning the work which your letter, Most Reverend Cardinal, summarized for Us, and of which We were minutely and diligently kept informed by the esteemed Monsignor Secretary of this Sacred Congregation, President of the

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aforementioned Commission. To the expression of Our complete satisfaction, We cannot but add that confident desire which is expressed by you, that the work will be completed promptly, so that it may be presented to Us in the form of a draft towards the end of the current academic year. We have received with particular satisfaction the news that all the ecclesiastical universities of Rome are – and so well – represented. Fathers Lazzarini and Kurtscheid were suggested respectively by the Superiors General of the Society of Jesus and the Order of the Franciscan Friars Minor. The Commission immediately began its work, and on April 23, 1929, it held its first meeting at this Secretariat. This was followed by others, namely three in the same month of April, four in the following month of May, four in the month of December last, and four in this month of January. The discussion has always proceeded with the most serious commitment on the part of all those who comprise the Commission, who, in advance of the meetings, prepared particular studies and drafted opinions on the topics to be discussed, opinions which were printed and distributed by hand to the individual members. Several questions were discussed relating to the necessary requirements for the erection of ecclesiastical universities, to the general organization of such institutions, with regard to the awarding of academic degrees, and to the *Ratio Studiorum* of the three Faculties of Theology, Philosophy, and Canon Law. I have more than sufficient reason to hope that the work will be completed promptly, so that it may be presented to Your Holiness, in the form of a draft, towards the end of the current academic year. I cannot fail to mention, Most Blessed Father, the singular application and the extraordinary spirit of sacrifice demonstrated by all the learned and prudent members of the aforementioned Commission, for the implementation of the serious task entrusted to them. And that their labors may succeed, as is their profound aspiration, to the full satisfaction of Your Holiness, for the honor of the Holy Church, and for the sound progress of sacred studies, I humbly implore for them, as for myself, the Apostolic Blessing. From the Sacred Congregation for Seminaries and Universities, January 31, 1930. Of Your Holiness, most humble, devoted, and obliged servant and son,

GAETANO Cardinal BISLBI.

[*Latin ed. p. 96*]

§ 6. *Acta Apostolicae Sedis* – An Official Commentary of the important Commission, as We had, with particular intention, desired; We intend that the deliberations of the Commission itself, once approved by Us and made Our own, be obligatory, just as for all faculties and ecclesiastical universities in general, and even more so for all those in Boma, none excepted; We say "even more so" because from them must shine the example of high discipline, which the others have the right to expect.

Meanwhile, as a reward and encouragement for the not easily accom-

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plished work, and as a pledge of the divine and indispensable aids, We impart, from the heart, the Apostolic Blessing to you, Most Reverend Cardinal, to the entire Sacred Congregation presided over by you with such zeal, and in particular to the new Commission, and to its individual members.

From the Vatican, 6th of February, 1930.

PIUS PP. XI, III.

TO THE MOST REVEREND PETER, titular of St. Lawrence in Lucina, of the Holy Roman Church, CARDINAL GASPARRI, Hitherto in the Office of Secretary of State.

PIUS PP. XI.

Most Reverend Cardinal,

Today marks the eighth anniversary of the day when, shortly after Our election, you, yielding to Our requests, promised and began to offer Us that assistance and collaboration which, in the high office of Secretary of State, you had, with such intelligent and devoted fidelity, and with such happy success, rendered to Our immediate Predecessor, the ever dear and venerable Benedict XV; and now, some months have passed since you, Most Reverend Cardinal, accepted the Presidency offered to you to prepare, with such zeal, the Cardinal Commission for the codification of canon law, as We desired.

[*Latin ed. p. 97*]

97 The Acts of Pope Pius XI: He presented his resignation from the office of Secretary of State, not seeing the possibility of holding both offices simultaneously. If we have delayed until today in formally acknowledging and accepting it – although with great reluctance – as we do with the present document, this is not solely because this day, in which the years of Our Pontificate are marked, may seem opportune for such an important change as that which we are making, transferring his person to that of his successor in the high and delicate office, a successor whom he already knows and favors so well, and whom we have no need to introduce to you, the Most Reverend Cardinal Eugenio Pacelli. This further delay also speaks for itself of the sorrow we feel in depriving ourselves of his continuous and daily assistance and collaboration, although it greatly consoles us to know that we can always count on him and on his work – and not only in the difficult and important undertaking of the codification of Eastern Canon Law. For another purpose, we also needed a little time, namely, to prepare for him a suitable dwelling for his well-deserved and productive rest. And now, with a grateful heart thanking him for the valuable contribution of intelligent, faithful, and devoted collaboration over these eight years – particularly

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industrious and, especially in these recent times, blessed by God – and wishing him, praying to God for all good things for him, we wholeheartedly bestow Our blessing upon him. From the Vatican, 7 February 1930. PIUS PP. ACTA, vol. XXII, n. 2. – 22-2-1930. XI 7.

[*Latin ed. p. 98*]

Acts of the Apostolic See - Official Commentary IV TO HIS EMINENCE EUGENE, TITULAR ARCHPRIEST OF SS. JOHN AND PAUL, SECRETARY OF STATE, HOLY ROMAN CHURCH, CARDINAL PACELLI. PIUS PP. XI, Most Reverend Cardinal, Having considered it our duty to accede (and we have done so today, not without serious deliberation) to the requests of the Most Reverend Cardinal Pietro Gasparri, so that he might be excused from our Secretary of State, we have, "before the Lord," decided to call upon and appoint you, Most Reverend Cardinal, to that high and delicate office, which is certainly not easy and not without labor. What moves us to this appointment is, first of all, our confidence in your spirit of piety and prayer, which cannot but merit the abundance of divine help; then also the quality of the gifts with which the good God has enriched you, and of which you have shown that you know how to use so well in all the tasks entrusted to you thus far, especially in the two legations of Bavaria and Germany, for the glory of the Divine Giver and in service of His Church. We bless you from our heart. From the Vatican, 7 February 1930. PIUS PP. XI.

[*Latin ed. p. 99*]

99. The Sacred Congregation Consistorial, ACTA OF THE SACRED CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION. His Holiness Our Lord Pius, by the divine Providence, Pope X, having decreed with the Sacred Consistorial Congregation, has deigned to provide the following Churches with their pastors, namely: January 17, 1930. — To the Metropolitan Church of Dubuque, he appointed the Reverend Father Francis J. Beekman, formerly Bishop of Lincoln. January 29. — To the Metropolitan Church of Benevento, he appointed the Reverend Adeodatus of Saint Joseph, General Procurator of the Order of Discalced Carmelites, in the world, John Piazza. February 5. — To the Cathedral Church of Tuy, he appointed the Reverend Anthony García y García, canon penitentiary of the cathedral chapter of Malaga. February 6. — To the Cathedral Church of Apuana, he appointed the Reverend John Sismondo, parish priest of the place of Monealvo in the diocese of Casale Monferrato. February 14. — To the Cathedral Church of Tabasco, he appointed the Reverend Vincent Camacho, parish priest of Saint Michael in the city of Guadalajara. SACRED CONGREGATION FOR THE EASTERN CHURCH. DECREE CONCERNING EASTERN CLERICS, WHETHER SECULAR OR RELIGIOUS, WHO EMIGRATE FROM THE EASTERN TERRITORIES OR

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DIOCESES TO NORTHERN, CENTRAL, OR SOUTHERN AMERICA, OR TO THE REGIONS OF AUSTRALIA, IN ORDER TO PROVIDE SPIRITUAL CARE TO THE FAITHFUL OF THEIR OWN RITE. With no small eagerness, the Apostolic See has always foreseen the eternal salvation of those faithful of the East, who, migrating from the patriarchal territories, regions, or dioceses, seek assistance.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Commentarium Officiale. Concerning regions, especially if their inhabitants have transferred their residences there, numerous documents and decrees, published on this matter, clearly testify. "For nothing has been more ancient to the Mother Church than to strive with all effort to ensure that even these faithful, amidst the many dangers, especially those arising from their dealings and connections with heretical and Eastern schismatics, might preserve the Catholic faith, safe and sound; and that they might freely use their own Eastern rites, even if they resided among Catholics of the Latin rite. Therefore, it has always been the desire of the same [Church] to select priests of the Eastern rite from the patriarchal or Eastern territories, who, endowed with knowledge and good morals, would be fully prepared to perform this most sacred ministry, and who could be sent with confidence to care for the spiritual needs of their own rite. For the same reason, provision has been made and precautions taken, so that the outstanding qualities and virtues of these priests would be carefully recognized in advance, and that the ordinaries of the places to which they wished to move would not only gladly receive them, but would also seek them out as desired collaborators in the Lord's vineyard. To this end, many appropriate laws and decrees have often been issued by the Holy See. However, as time has passed, these laws and decrees have either not been properly understood, or have seemed to have fallen into oblivion, and many abuses have arisen, of such a nature that they could cause considerable harm to honest priests of the Eastern rite. Therefore, this Holy Congregation has considered it opportune, indeed necessary, to reiterate and restore these same laws and decrees, and especially to promote the spiritual well-being of the Eastern faithful. As has been repeatedly reported to this Holy Congregation, certain priests, especially those who have gone to America and Australia, have, because of their manner of acting, not only been severely disapproved of by the Latins, but also by their own Eastern faithful, and have been considered worthy of a kind of censure; others, seeking what is their own, and not what belongs to Jesus Christ, have miserably abandoned the faithful entrusted to their care, wandering here and there; and finally, even those who are not initiated into the sacred Order have, with forged documents, tried so cleverly to deceive the local ordinaries, that sometimes they have been forced to admit that it is difficult, or even impossible, to distinguish between good and bad priests,

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legitimate and false ones. Given these circumstances, it is clear how much the best of Eastern rite priests are hindered in the performance of their duties, and therefore how necessary it is to provide appropriate remedies, without any delay. But in seeking these remedies, this Holy Congregation has considered it necessary not to change the laws and decrees repeatedly issued by the Holy See, but...

[*Latin ed. p. 101*]

The Holy Congregation for the Eastern Church deems it more fitting to restore and renew [the laws and decrees] in question, while simultaneously establishing a certain and defined method and means by which these same laws and decrees may be applied more quickly and effectively, and access to fraud against them may be prevented. However, this Holy Congregation does not need to delay in recommending to the Latin bishops of those Eastern regions, who reside within their dioceses; for it knows well how diligently, especially in this time, both the Latin bishops and the Apostolic Nuncios or Delegates pursue the welfare of the Eastern faithful, even those who are separated from the unity of the Church; for not only one schismatic community or parish, but many, have returned to the unity of the Church, through the care and diligence of the bishops of America. Therefore, it urges these Ordinaries more and more to devote themselves with all zeal, study, and diligence, especially in accordance with the norms of the Constitution "Orientalium Dignitas," no. 9, to the care of the Eastern faithful residing in their dioceses, so that, while maintaining the proper rites, they may take care to foster churches, and as far as possible, schools, for them; and if they cannot have their own schools, for reasons related to circumstances, they should use all means to ensure that these Eastern faithful are not forced to entrust their children to Protestant or otherwise Christless schools. Furthermore, they should foster vocations to the ecclesiastical life among the children of these faithful of the Eastern rite, and take care that they are not only instructed in piety and imbued with ecclesiastical disciplines, but also, after consultation with this Holy Congregation, that they are properly instructed in their own rite and ordained to the sacred orders; for those who are thus educated and instructed, and devoted to the spiritual care of the faithful of their own rite, will have a fuller prospect for this spiritual care, because their work will be more suitable and more readily accepted. Therefore, in order that this Holy Congregation may more appropriately promote the due esteem of Eastern priests, and also provide for the spiritual welfare of the Eastern faithful, after mature deliberation in the general assemblies of the Most Reverend Fathers held on June 17, 1929, the following are established and decreed concerning Eastern priests who come to the regions of America or Australia to exercise a pastoral ministry there; these shall be carefully and religiously observed, both by the Ordinaries and Eastern priests, and also, by force of canon 257 of the

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Code of Canon Law, by the Latin Ordinaries.

1. The Latin Ordinaries of the places mentioned above shall inquire whether Catholics of the Eastern rite have transferred their residence or reside in their dioceses; to which Eastern rite they belong; whether they are in need or not of spiritual care provided by a priest of their own rite; and from this, they shall indicate and report to this Holy Congregation for the Eastern Church the necessity or opportunity for such spiritual care, as mentioned above.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis - An official report from the Apostolic Nuncio or Delegate of the region, which, if necessary, will recognize and confirm the same need or opportunity. The Sacred Congregation will then immediately communicate this matter to the Bishop or Bishops of the same rite in that region, or to the Patriarch, if the rite enjoys such a position, and if the circumstances warrant; at the same time, requesting that one or more priests worthy and suitable for this office be designated, to be approved by the Sacred Congregation for the Eastern Church, which will have the authority to grant permission, and this will also be indicated through the Apostolic Nuncio or Delegate of the region, who will communicate his opinion regarding these priests to the Sacred Congregation. 2. If the Patriarchs or Eastern Bishops, in any way and by any means, are informed of this opportunity or necessity for providing spiritual care to the Eastern faithful in those places through priests of their own rite, they will also communicate this to the Sacred Congregation, at the same time indicating the diocese or dioceses where these faithful reside, and designating and proposing a priest or priests, as mentioned above, who are worthy and suitable, and this will be communicated through the Apostolic Nuncio or Delegate, who, as mentioned above, will declare his opinion regarding the proposed priests. The Sacred Congregation will then immediately inform the local Bishop, as mentioned above, through the Apostolic Nuncio or Delegate, at the same time requesting the Ordinary's advice or permission; and also the Apostolic Nuncio or Delegate regarding his opinion on the entire matter. 3. If any faithful desire spiritual care through a priest of their own rite, it will be more expedient if they request this from the local Ordinary, who will send the petition, along with his advice or consent, to the Apostolic Nuncio or Delegate of the region, who will then transmit it to this Sacred Congregation along with his inquiries, information, and recommendation. 4. Indeed, not only the Patriarchs, and the Ordinaries, whether of the Latin or Eastern rite, but also the faithful, can directly communicate with this Sacred Congregation regarding the matters mentioned above; however, a considerable saving of time will result if this is done in the manner prescribed above. 5. The Bishop or Bishops, or the Patriarch, as mentioned above in articles 1 and 2, when designating a priest

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or priests worthy and suitable for spiritual care, will also transmit letters of recommendation for the celebration of the Mass and will inform the Sacred Congregation about the priest's or priests' life and conduct, and about all those things that can prove that he or they are truly worthy and suitable for undertaking this office. If a priest of a regular clergy is designated, the information will also be transmitted by his Superior. 6. For the exercise of the sacred ministry in these regions,

[*Latin ed. p. 103*]

The Holy Congregation for the Eastern Church, in its decree 103, permits secular priests to take a wife, but only celibate priests, or widowers. However, widowers may be excluded by this Holy Congregation from those dioceses and places in which their children may reside, or in which they may be found in any way, as well as from neighboring places.

7. As soon as this Holy Congregation, having obtained suitable information, deems a designated priest to be suitable, it will, by a special rescript, in the usual manner, grant permission for the said priest to present himself to a designated diocese, so that he may establish a residence there and provide spiritual assistance to the faithful of his nation or rite. And this rescript, or permission, the Holy Congregation will send to the Ordinary of the diocese where the priest of the Eastern rite intends to establish his residence, in order to remove all doubt and difficulty for the Bishops of those regions, through the Nuncio or Apostolic Delegate, or, if the matter is urgent, directly to the said Ordinary, informing the Nuncio or Apostolic Delegate at the same time. It will be the sole prerogative of this Holy Congregation, excluding the Ordinaries and even the Patriarchs, to grant this permission, which the Holy Congregation will give only in writing, or by rescript.

8. The Holy Congregation will send this same permission to the designated priest through the Nuncio or Apostolic Delegate, or, if it is appropriate, through his own Ordinary, or, as stated above, through the Patriarch, and, if it concerns a religious priest, through his Superior, the Apostolic Delegate, and, if the circumstances warrant it, the Patriarch, being informed; and together with the permission, it will send, according to the aforementioned procedure, to the same priest letters of commendation, commonly called a "safe-conduct," for the purpose of ensuring his safe passage and for the time necessary to make the journey.

9. The priest shall, without delay, as soon as he is able, proceed to the designated place. If it is necessary for the journey to be interrupted for a time, the priest may be admitted to celebrate Mass, upon presenting to the rector of the church where he wishes to celebrate, the aforementioned letters of commendation, commonly called a "safe-conduct," received from the Holy Congregation for the Eastern Church. The rector of the church will note in these same letters the date of the celebration and the name of the church,

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together with his signature. If the aforementioned priest of the Eastern rite delays longer than is reasonable, the rector of the church shall inform the Bishop or Ordinary of the place about this matter. The Ordinary of the place shall not admit priests to celebrate Mass who, without a just cause, linger longer than is reasonable in a place, or wander here and there, and, reserving his own right, shall report the matter to the Nuncio or Apostolic Delegate, or to this Holy Congregation.

10. As soon as the aforementioned priest arrives in the designated diocese, he shall present himself to the Ordinary of the place, showing him the letters of commendation.

[*Latin ed. p. 104*]

Acts of the Apostolic See - Official Commentary 104. The Sacred Congregation, and the letters of dismissal received from his own Ordinary or from the Patriarch. The Ordinary, according to the tenor of the decree issued by this Sacred Congregation, as mentioned in article 7, shall grant him the faculty of celebrating the Mass or the Divine Liturgy, of administering the Sacraments, and of performing any sacred functions, as well as of taking charge of the spiritual care of the faithful of his own rite, and of undertaking all that he deems necessary and appropriate; and he shall also designate the place where the priest must establish his residence.

11. The aforementioned priest must be subject to the jurisdiction of the Ordinary of the place.

12. Saving always his own rite, he shall obey the mandates of the Ordinary of the place, both with regard to the spiritual care of his faithful in the place and in the church assigned to him, and also with regard to entering another church, parish, or other place within the same diocese to exercise his ministry, or to administer the sacred mysteries for the benefit of the faithful of his own rite. He shall not be able to transfer himself to another diocese, either for the temporary exercise of the sacred ministry or for the benefit of the faithful of his own rite, without the prior consent of the Bishop from whom and the Bishop to whom; and if he obtains this consent, he shall conduct himself in accordance with the manner, reasons, and conditions established by the aforementioned Superiors.

13. In order that any priest who has emigrated to a diocese in America or Australia may be able to change dioceses within the same regions, it is sufficient that the Bishop from whom and the Bishop to whom agree, by giving written notification of their consent. In this matter, the Bishop to whom is obliged to send a notification as soon as possible to the Sacred Congregation for the Eastern Church, through the Apostolic Nuncio or Delegate.

14. At the end of each year, from the date indicated in the decree, every priest of the Eastern rite who resides in the aforementioned regions is

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obliged to send a written report to the Sacred Congregation for the Eastern Church regarding the spiritual state of his faithful and the sacred ministry performed; and he shall present this report to the Ordinary of the place, so that the latter may confirm it in writing with his authority, adding any appropriate notes, and the Ordinary himself shall transmit it to the Sacred Congregation.

15. Therefore, no Bishop shall admit any priest of the Eastern rite, coming from an Eastern diocese, into his diocese, and grant him the faculty to celebrate or to exercise the sacred ministry, unless he has previously received the necessary decree from the Sacred Congregation for the Eastern Church, according to article 7; and also, unless he receives this decree, the Ordinary shall not give credence to any letters or documents, even those issued by this Sacred Congregation, presented by the priest, or by anyone claiming to be a priest, in order to prevent any fraud; and in this case, saving his own right,

[*Latin ed. p. 105*]

•The Holy Congregation for the Eastern Church shall report the matter to the Apostolic Nuncio or Delegate of that region, or to this Holy Congregation. In the meantime, the Ordinary of the place may admonish the Eastern priest who, without due permission, has come to his diocese, and may, according to his prudent judgment, apply remedies and sanctions, according to the provisions of article 9, 16. All priests residing there shall, with the prohibition of collecting alms and money, without the authorization of this Holy Congregation, regarding the usual stipends for Masses and offerings, for the performance of divine worship, for churches or schools, etc., strictly adhere to the decrees and ordinances of the diocese; unless the Ordinary of the place deems it advisable to prescribe otherwise in particular cases. 17. Those prescriptions, concerning which are mentioned in articles 11, 12, 13, 14, 15, and 16, are also binding on those Eastern priests who, before the publication of this decree, have come to these regions and legitimately reside there. 18. Those who go to the United States of America, or to the Canadian territory, to exercise spiritual care under the jurisdiction of their own Ordinaries, shall observe the particular decrees issued by this Holy Congregation for the Eastern Church. If they seek this ministry in other regions mentioned above, they shall observe the prescriptions of this decree. This decree, so that it may be properly understood by all to whom it pertains, shall have the force of law from the first day of the month of April of the year nineteen hundred and thirty. All of which, having been reported to His Holiness in audiences on June 22nd and December 7th, of the year 1929, His Holiness approved and ratified, and ordered that a decree be issued concerning these matters. Given at Rome, from the offices of the Holy Congregation for the Eastern Church, on December 23rd, 1929.

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[*Latin ed. p. 106*]

Acts of the Apostolic See - Official Commentary 10, II. DECREE CONCERNING ORIENTAL, OR LAY, OR RELIGIOUS CLERICS WHO, FROM ORIENTAL TERRITORIES OR DIOCESES, COME TO NORTHERN, CENTRAL, OR SOUTHERN AMERICA, OR TO THE REGIONS OF AUSTRALIA, NOT FOR THE PURPOSE OF PROVIDING SPIRITUAL CARE TO THE FAITHFUL OF THEIR OWN RITE, BUT FOR ANOTHER REASON, ECONOMIC OR MORAL, OR FINALLY, SO THAT THEY MAY REMAIN THERE FOR A SHORT TIME. It often happens that oriental clerics, from oriental territories or dioceses, having obtained or not having obtained permission from this Holy Congregation for the Oriental Church, come to America or to the regions of AUSTRALIA, and remain there for a longer period, for various reasons, wandering here and there under the pretext of providing assistance to the faithful of their own nation or rite, or of visiting them, and sometimes celebrating Masses and, without authorization, collecting alms, thus exercising illegitimate ministries, and thereby causing considerable damage to the good reputation of orientals, especially priests. Therefore, in order that, as the need arises, the good name of oriental priests may be protected, and that every avenue of fraud in this matter may be closed, this Holy Congregation, after considering the matter in the general assemblies of the Eminent Fathers on June 17, 1929, has established and decreed the following:

1. Any cleric who finds himself in such circumstances shall, through the intermediary of his Superior, or of the Ordinary Bishop or Patriarch, send a petition to this Holy Congregation, explaining the reason for the petition; he shall also indicate the time necessary for this journey and his absence, and the place or places to which he intends to go; and if the matter concerns visits or the handling of temporal affairs, he shall indicate the address of those he intends to visit and with whom he must deal.

2. The Superior, Ordinary Bishop, or Patriarch, shall add to these petitions, in writing, before sending them to this Holy Congregation, diligent information about the life and morals of the priest making the request, shall express his opinion regarding the truth of the reasons, and shall provide letters of recommendation for the celebration of Mass. He shall grant these petitions, and shall transmit this information through the intermediary of the Apostolic Nuncio or Delegate as well.

[*Latin ed. p. 107*]

107. The Holy Congregation for the Eastern Church, 3. If, indeed, this Holy Congregation, if the circumstances warrant and it itself deems it fitting, having considered other information concerning the priest, grants the requested permission, it will send a notification regarding this matter,

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either through an Apostolic Nuncio or Delegate, or, with greater certainty, to the local Ordinary to whom the priest intends to travel, so that he may stop there; and it will grant the priest permission by delivering a written decree to him, along with letters of commendation for the celebration of the Mass, also indicating the place to which the aforementioned priest is about to travel, as well as the reasons for and the duration of his stay there. 4. In more urgent cases, in which, due to serious damage or imminent danger, there is no time to refer the matter to the Holy Congregation, the same Holy Congregation will grant the Apostolic Nuncios or Delegates the necessary powers, according to special instructions given to them. 5. With the foregoing provisions regarding intermediate locations on the journey, which are established, corresponding matters being referred to corresponding authorities, in accordance with article 9 of the decree of this Holy Congregation of December 23, 1929, the Ordinary of the place to which the priest arrives to stop there, according to the permission of this Holy Congregation, may permit him to celebrate Mass, according to the notification received from the Holy Congregation for the Eastern Church. 6. If, however, the Ordinary of the place does not receive the notification mentioned in article 3, in order to prevent all fraud, he shall not give credence to letters or documents, even those issued by this Holy Congregation for the Eastern Church, presented by the priest, or by anyone claiming to be a priest, and he shall not admit him to the celebration of the Mass, let alone to the exercise of the sacred ministry, and, reserving his own rights, he shall report the matter to the Apostolic Nuncio or Delegate of his region, or to this Holy Congregation. After the established time has elapsed, the aforementioned priest shall return to his diocese, with the provisions in article 5 being observed upon his return. 7. If the aforementioned priest remains longer than the established time in the place mentioned above, without just cause, the Ordinary of that place shall not allow him to celebrate Mass any longer, and, reserving his own rights, shall report the matter to the Apostolic Nuncio or Delegate, or to this Holy Congregation. 8. These same priests, with regard to the collection or receipt of alms, money, or stipends for Masses, are entirely bound by the decree of this Holy Congregation "Concerning Eastern clergy collecting or receiving alms, money, or stipends for Masses outside of Eastern regions and dioceses," issued on this day, January 7, 1930. This decree, so that it may be properly understood by all to whom it pertains, shall have the force of law from the first day of the month of April of the year nineteen hundred and thirty." All of which, having been reported to the Most Reverend Lord in the audiences of June 22 and December 7.

[*Latin ed. p. 108*]

Acta Apostolicae Sedis - Official Commentary 108 pages, in the year 1929, His Holiness approved and ratified it, and ordered that a decree concerning it be issued. Given in Rome, from the offices of the Sacred Congregation

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for the Eastern Churches, on the 7th of January, 1930. A. CARD. SINCERO, Secretary. I». © s. H. I. Cicognani, Assessor.

III DECREE CONCERNING CLERICS OF THE EAST WHO COLLECT ALMS, MONEY, OR OFFERINGS FOR MISSES OUTSIDE OF EASTERN REGIONS AND DIOCESES.

Frequently, the Apostolic See has issued norms and decrees concerning matters and reasons pertaining either to Eastern clerics, or to those who, under the pretext of holding such a title, for any intervening cause, leave their homes and seek alms, collect stipends, and demand offerings for Masses, sometimes even falsely claiming that they have the power to retain a portion of the stipend themselves, while granting or relinquishing the remainder to those who offer it, thereby deceiving the clergy and the faithful very often. In this matter, it is fitting to recall and reiterate those documents which have recently been promulgated, and especially the circular letter issued by the Sacred Congregation for the Propagation of the Faith on the 1st of January, in the year 1912, and the warning issued by this Sacred Congregation most recently on the 2nd of April, in the year 1928; furthermore, canon 622 § 4 of the Code of Canon Law states, namely: "Without an authentic and recent rescript from the Sacred Congregation for the Eastern Churches, Latin ordinaries shall not permit any Eastern cleric of any order or dignity to collect money in their territory, nor shall they send their own subordinate to Eastern dioceses for the same purpose." However, since such deceptions are very serious and are not infrequently perpetrated even now, especially by those who, while not being clerics, nor Eastern, nor Catholics, assume a false identity for the purpose of fraud, in order to prevent such deceptions, and to promote, as far as possible, the good reputation of the Easterns, the other norms given in this decree have been carefully considered.

[*Latin ed. p. 109*]

The Holy Congregation for the Eastern Church, 109, in a Plenary Session of its Fathers held on June 17, 1929, more clearly confirms and clarifies the following:

1. For any collection, whether of money or of stipends for Masses, made in any Latin diocese by any Eastern cleric, of whatever order and dignity, a license from the Holy Congregation for the Eastern Church is absolutely necessary.

2. The Holy Congregation for the Eastern Church will adhere to this rule, so that it will never grant a license, whether for the collection of money or for the collection of stipends for Masses, for any place, whatever the reason given.

3. However, if, for some reason, it should judge that it is permissible to do so, due to entirely special and extraordinary circumstances, such a

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concession will be limited to specifically designated places and will be restricted; and at the same time, the Holy Congregation will explicitly inform the Bishops of the places in question about this license and the reason for the granted concession, so that, even in this case, the collection cannot be made without the consent of the Bishop.

4. Therefore, no Ordinary, except in the case where he himself has been previously warned by the Holy See, either directly or through the Legate of the Roman Pontiff – whether as Nuncio or Apostolic Delegate – as stated above, will be able to grant or permit, in any way, any collection in his diocese, whether of money or of stipends for Masses, even if the one seeking the stipend presents letters of recommendation or any other documents from other Ordinaries or of any ecclesiastical dignity, excluding those documents which may be presented as having been issued by this Holy Congregation. Furthermore, neither Ordinaries nor pastors of churches will be able to provide stipends for Masses to such Eastern individuals or to those who claim to be Eastern, or in any way grant them. If they do so, they will be held accountable for the celebration of the Masses, and, according to the nature of the fault, for the assistance provided to them in terms of money and stipends or intentions for Masses.

5. The present Decree applies to all Eastern individuals everywhere, except for those who are within their own Eastern territory.

6. The Reverend Ordinaries are requested to inform their priests, especially the pastors of churches, religious houses, and, as necessary, the faithful, about this Decree. If similar cases or abuses occur in their dioceses, they should report the names of those who claim to be Eastern to this Holy Congregation, and, if the matter is urgent and warrants it, they should also report them to the civil authorities or magistrates of the place.

[*Latin ed. p. 110*]

Acts of the Apostolic See - Official Commentary 110. This decree, so that it may be thoroughly understood by all to whom it pertains, shall have the force of obligation from the first day of the month of April of the year nineteen hundred and thirty. All of which, having been reported to the Most Holy Lord in audiences held on June 22nd and December 7th of the year 1929, His Holiness approved and ratified, and ordered that a decree concerning these matters be issued. Given in Rome, from the offices of the Sacred Congregation for the Oriental Church, on January 7th, 1930. A. CARD. SINCERO, Secretary. L. © S. H. I. Cicognani, Assistant. IV. NOTIFICATION. Whereas the priest of the Greek Melkite rite, Minas Nammar, belonging to the monastic Congregation of St. Basil the Great, to whom, in the year 1926, permission was granted in America to reside for no more than one year, has refused to obey the mandate repeatedly given to him to return to Lebanon to his monastic Congregation; and whereas, on the contrary, he has wandered through various regions and still remains

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wandering; this Sacred Congregation for the Oriental Church decrees and declares, for the guidance of ordinaries, especially in South and Central America, that the aforementioned Minas Nammar is suspended from the administration of the sacraments.

[*Latin ed. p. 111*]

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. INSTRUCTION TO VICARIATE GENERALS, APOSTOLIC PREFECTS, AND SUPERIORS OF INSTITUTES TO WHOM MISSIONS HAVE BEEN COMMITTED BY THE HOLY SEE.

Since questions concerning the proper and legitimate authority in governing missions are frequently raised before this Sacred Congregation, entrusted with the Propagation of the Faith, by Vicariate Generals and Apostolic Prefects, and by the Superiors of Institutes to whom missions have been entrusted, it has been deemed opportune to clarify the principles of law that govern this matter. For doubts, hesitations, and uncertainties of this kind often give rise to disagreements and impede the proper governance of missions, and hinder their desired progress.

The Church, receiving its mandate from its Divine Founder: "As the Father hath sent me, so I send you. Go ye therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," follows its mission on earth, seeking nothing other than to bring the entire human race to the knowledge of Jesus Christ and to lead it to heavenly glory through the observance of the law of the Gospel.

In carrying out this divine mandate, the Church often joins religious or missionary institutes as its partners, entrusting them with the evangelization of a particular region. The institute, accepting this participation in the work of the Church, embraces the mission of the Church in its entirety and makes it its own. Therefore, in the region entrusted to it for evangelization, it should seek nothing other than what the mission of the Church seeks, namely, to announce Jesus Christ, to lead peoples to the knowledge of the truth, to teach the way to eternal blessedness, and to spread the Kingdom of God. Whoever deviates from this divine purpose, even in part, or serves earthly aims, or intends to achieve anything else, however honest it may seem, fails to understand the high importance of the mission and falls short of the mandate entrusted to and accepted by him.

Everyone who offers their assistance in this work should serve the evangelical mandate of the Church wholly and exclusively.

Furthermore, when the Church entrusts a particular region to an institute for evangelization, it does not intend to completely abandon that territory to its own care.

[*Latin ed. p. 112*]

The Acts of the Apostolic See – the Official Commentary of that Institute.

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Obeying the divine mandate, which cannot fail, and retaining the principal part, that is, the entire administration of the mission, it expects generous assistance from the Institute for the evangelical workers and means necessary to carry out the work. Therefore, the Church itself names the true Superior and Moderator of the mission. Indeed, the Institute itself often requests that it propose some men, outstanding in doctrine, virtue, and apostolic zeal, for its consideration; but he whom it chooses from among them and appoints to lead the mission no longer governs the mission in the name and authority of the Institute, but in the place and with the power of the Church. Therefore, he who is placed in charge of the mission by the Church, whether he is a Vicar, an Apostolic Prefect, or even a simple Superior, depends in governing the mission not on the Institute, but on the Holy See, and he is accountable for it not to the Institute, but to the Holy See, which has chosen him. Similarly, in carrying out his office, he must not adhere to the decisions of the Institute's Superiors, but must follow the guidance and desires of the Church. Nevertheless, it is always of the utmost importance that he to whom the Holy See entrusts the administration of the mission remains intimately connected and accepted by his Institute and its Superiors. For the greater the union of spirits and the conspiracy of wills to save souls, the more zealously and fruitfully the missionaries will work, and the more readily and generously evangelical workers will be sent and the necessary assistance provided. Therefore, the one and true Superior of the mission is he who is named by the Holy See, to whom, as prescribed by canon 1350, "the entire care of missions... is uniquely reserved." Therefore, the entire activity in the region for the conversion of souls pertains to him, and he governs it. He judges and prescribes the way and manner in which to proceed. It is his responsibility to establish missionary stations, to open lower and higher schools, to provide orphanages, hospitals, dispensaries, and other works of Christian charity, to build chapels and churches. It is his responsibility to judge about the manner, time, and course of the catechumenate, about the knowledge and suitability of catechists to be appointed. Without him, no one, of whatever authority, can undertake, change, or suppress any work in the mission. From this, it clearly follows that the true Superior of the mission must have at his disposal both the means and resources, about which the mission can dispose, as well as the missionaries who are sent to extend the Kingdom of God within its territory. The resources and means of the mission are within the authority of the ecclesiastical Superior. In his hands are all the subsidies given to the mission, whether these come from missionary works such as Propagation of the Faith, the Holy Childhood, St. Peter the Apostle for indigenous clergy, or others of this kind; or whether they have been offered in another way by the Christian faithful or even by the Institute itself, to which the mission

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has been entrusted.

[*Latin ed. p. 113*]

113. Whether it be through grants from civil authorities or from other sources, bestowed as an act of charity or humanity, all these things are administered by him, along with the movable and immovable funds of the mission, and he disposes of them freely, for the needs and benefit of the mission, always respecting the specific purpose for which the donations were intended. For if the material resources, destined for the life and growth of the mission, were in the power of another, the mission could not be properly governed by him, but would depend on the will of another. However, it does not follow that the Superior of the mission can, at his own discretion, undertake and carry out any work in his mission, and that the Institute should then provide for the expenses and pay the debts. Not at all. If the Superior of the mission intends to undertake a work for which the necessary funds are lacking, or if suitable workers are needed, he must consult with the Superiors of his Institute, or, if necessary, appeal to the Sacred Congregation for the Propagation of the Faith. Just as the Superior has authority over material resources, so too he has authority over missionaries. Subject to his authority are not only the missionaries in the strict sense, that is, those who are directly engaged in the preaching of the Gospel and the conversion of souls, and priests who work in the mission in other ways, but also lay brothers employed in the mission's work. However, this does not prevent the Superior from entering into special agreements with institutes of men or women, which, in order to have greater force and stability, are often submitted to the Sacred Congregation for the Propagation of the Faith, in which mutual rights are established. Similarly, it is not prohibited for religious houses, even those exempt, and even religious provinces, to be established in missions, provided that the laws that must be observed are observed. The Sacred Congregation greatly desires such foundations, not only because they are entirely in accordance with the desires expressed by Our Holy Father Pius XI in his encyclical letters to the Church of Berum, but also because they are of great benefit, especially when it comes to establishing a mission for the indigenous clergy. In these and similar cases, the Superior of the mission has the same rights that are granted to bishops by the Code of Canon Law, with appropriate adaptations. In the exercise of his authority, the Superior of the mission should always proceed with great prudence and consideration. He should not only carefully consider the affairs of the mission, as he is bound by canon 302 to establish and consult with a council, but he should also highly value the judgments and advice of the religious Superiors. It is highly desirable that institutes to which missions have been entrusted by the Apostolic See establish regional organizations for the good of their members and of

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the mission itself. *ACTA*, vol. XXII, n. 2, February 22, 1930. 8.

[*Latin ed. p. 114*]

114. Concerning Superiors. The office of these individuals, defined by the statutes of their own religious order, is entirely limited to the religious life of the missionaries. They are responsible for the missionaries as religious members, providing for their spiritual and temporal needs and benefits. They diligently ensure that the missionaries faithfully observe the constitutions of their Institute, insofar as apostolic endeavors permit, and that they cultivate Christian virtues and perfection, living according to the spirit of their profession. Thus, it is evident that there are two authorities to which missionaries are subject. Although each has its own distinct sphere of action – one as missionaries, the other as religious – and although both operate concerning the same individuals, it is clear how important it is that they act in harmony. From their friendly cooperation, peace arises in the mission, and the missionaries work with confidence, zeal, and enthusiasm; from their discord, disturbance, divisions, and often lamentable difficulties. Therefore, in order that all possible collisions of authority among the Superiors may be avoided, and that both authorities may perfectly cooperate for the desired good of the mission and of souls, it will be helpful to say something more about their mutual relationship. The primary rule is that the Superior of the mission, except in cases provided for by law, should not interfere in the regular discipline and in all matters pertaining to the religious life. Conversely, the religious Superior should not interfere or in any way involve himself in matters pertaining to the administration of the mission. However, if a conflict should ever arise in these matters, the authority of the Superior of the mission prevails, with the right of appeal to the Holy See (canon 296). It is the duty of the Superior of the mission to appoint the Superiors of the mission stations, to transfer them, as well as the missionaries, from one place to another, and to employ them, as the needs or advantages of the mission require, in various offices or duties. All the apostolic labors of the missionaries depend on his direction. All missionaries are subject to his jurisdiction, visitation, and correction in matters pertaining to the administration of the mission stations, the sacred ministry, the care of souls, the discipline of the people, the observance of feasts, the administration of the sacraments, the direction of schools, the establishment of seminaries, the formation of the clergy, especially the indigenous clergy, and also concerning the offerings made with a view to the mission and the implementation of pious works in favor of the same mission (canon 296). However, in appointing the Superiors of the mission stations and in assigning missionaries to various duties and offices, the cooperation of the religious Superior should be used. For, in the exercise of his office, he is usually better able to know his subjects more fully, and to better discern their talents, abilities, virtues, and aptitudes for various

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offices. Therefore, the religious Superiors of various...

[*Latin ed. p. 115*]

The Holy Congregation of Propaganda Fide proposes suitable men for 115 stations and offices; the Superior of the mission, however, appoints them as He judges best in the Lord. The religious Superior, in turn, approves and supports the plans and undertakings of the Apostolic Vicar among the members, strengthens and defends his authority, and ensures that he is always and by all given perfect obedience and reverence. If, at any time, the religious Superior believes that it is necessary to transfer a subject to another place, or to assign him to another office or duty, for his spiritual or even temporal good, he shall reverently and faithfully present the matter to the Superior of the mission. However, in case of disagreement, the decision of the Superior of the mission shall prevail. If the Superior of the mission finds that a subject entrusted to him has seriously failed in his duty, he can establish appropriate measures and deserved penalties. However, in the same case, the religious Superior has the right to act cumulatively with the Superior of the mission. Nevertheless, if a different decision is made by one or the other, those things which have been decreed by the Ordinary shall prevail (canon 631). Furthermore, for very serious reasons, both the ecclesiastical Superior and the religious Superior have the equal right to remove someone from his place or office without the consent of the other; nor are either bound to reveal the reasons for their judgment to the other, and much less to approve of them, except for the right of appeal to the Apostolic See (canon 454 § 5). These are the things which the Holy Congregation of Propaganda Fide deemed most useful to communicate to the Prefects of missions and religious Superiors, in order to promote harmony and unity among those in the mission, to foster peace and tranquility among those who labor in the vineyard of the Lord, and also to ensure the desired and successful outcome of apostolic labors. This instruction of the Holy Congregation, transmitted to our Most Holy Pope Pius XI through the Eminent Prefect of the same Holy Congregation, was most graciously approved by His Holiness in an audience held on November 21, 1929, and He commanded that it be observed in all respects by all to whom it applies. Given in Rome, from the offices of the Holy Congregation of Propaganda Fide, on the octave of December, in the Feast of the Immaculate Conception of the Blessed Virgin Mary, in the year 1929. G. M.; CARD. VAN ROSSUM, Prefect. L. J. S. Marchetti Selvaggiani, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 116*]

Acts of the Apostolic See - Official Commentary 116

ACTS OF THE TRIBUNALS

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SACRED ROMAN ROTA

Summons by edict

OF SAINT CHRISTOPHER OF HABANA

Concerning the Nullity [of a Marriage]

Since the actual place of the marriage (AJURIA-BLANCO) of Raymond John Blanco y Ortiz, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on April 28, 1930, at 12 o'clock, to discuss the doubt in question, or to subscribe to the following, and to designate the day for the Rotal session for the definition of the cause:

- Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Raymond John Blanco y Ortiz, must take care to inform him of this edictal summons.

L. Jji.S. • F. Parrillo, Relator.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 27, 1930.

T. Tani, Notary.

[French Translation, included for context, but not translated]

*Etant inconnu le lieu de la demeure actuelle de M. Raymond Jean Blanco y Ortiz, défendeur en cette cause, Nous, le citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Via della Dataria, n. 94), 28 Avril 1930, à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté, et fixer le jour de la cause devant la Rote.

Conste-t-il de la nullité du mariage dans ce cas?

Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit M. Raymond Jean Blanco y Ortiz devront, dans la mesure du possible, l'avertir de la présente citation.*

[*Latin ed. p. 117*]

Diarium Romanae Curiae 117

SACRED CONGREGATION OF THE COUNCIL

NOTICE OF COMPETITION

In the Sacred Congregation of the Council, a competition is announced

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for two positions of Scribe. Priests who, not exceeding the age of 35 years, desire to participate in this, must, no later than March 31st next, present to the Sacred Congregation of the Council the relevant application, accompanied by the necessary authorization from their Ordinary and from the Vicariate of Rome, as well as the appropriate qualifications and documents. Particular consideration will be given to knowledge of catechetical, administrative, and archival disciplines. The written examination of the competition, which will cover topics pertaining to the area of competence of the Sacred Congregation of the Council, will take place in the Secretariat of the same Sacred Congregation on the 9th day of the following month of April, at 8 o'clock in the morning. It is also understood that the assumption of office of the two candidates selected will not become definitive, unless after a probationary period of one year.

From the Secretariat of the Sacred Congregation of the Council, February 5, 1930.

f G. Serafini, Bishop of Lampsacus, Secretary.

SACRED CONGREGATION OF RITES

Tuesday, January 28, 1930, in the Apostolic Palace of the Vatican, with the participation of the Most Reverend Cardinals and with the votes of the Reverend Prelates and Theological Consultors, the Preparatory Congregation of the Sacred Rites was held, to discuss two miracles which are asserted to have been wrought by God through the intercession of the Blessed Robert Cardinal Bellarmine, professed priest of the Society of Jesus, which miracles are proposed for his canonization.

Tuesday, February 11, 1930, at the Most Reverend and Venerable Cardinal Andrea Frühwirth, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God Corrado of Parzbam, lay professed of the Order of the Minor Capuchins, the Antipreparatory Congregation of the Sacred Rites was held, to discuss two miracles which are asserted to have been wrought by God through the intercession of the same Venerable, which are proposed for his beatification.

[*Latin ed. p. 118*]

Acta Apostolicae Sedis - Official Commentary 118 SECRETARY OF STATE HONORS. By Apostolic Brief, the Most Holy Father Pius XI, may He happily reign, deigned to bestow: On October 23rd, and December 28th, the Grand Cross of the Order of St. Gregory the Great: 1929. Upon the Reverend Doctor Guglielmo Marx (Germany). To His Excellency, the Reverend Camillo Serafini, Governor of the Vatican City State. The Insignia of the Order of St. Gregory the Great: December 3rd, 1929. Upon the Reverend Doctor Eugenio Klee (Germany). The Commander's Cross with Insignia of the Order of St. Gregory the Great: October 23rd, 1929.

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Upon the Reverend Federico Trendelenburg (Germany). December 23rd. Upon the Reverend Filippo Giordano, of the Archdiocese of Turin. The Commander's Cross of the Order of St. Gregory the Great: January 23rd, 1930. Upon the Reverend Edmondo von Frentz (Rome). The Knight's Cross of the Order of St. Gregory the Great: November 28th, 1930. Upon the Reverend Baron Eurico De Pfyffer d'Altishofen, Captain in the Pontifical Swiss Guard. The Grand Cross of the Order of St. Gregory the Great, civil class: October 23rd. December 4th, 1929. Upon the Reverend Doctor Giorgio Schätzel (Germany). Upon the Reverend Luigi Lammers (Germany). Upon the Reverend Doctor Ermanno Schmidt (Germany). Upon the Reverend Doctor Enrico Steiger (Germany). Upon the Reverend Doctor Enrico Hirtsiefer (Germany). Upon the Reverend Doctor Roberto Weismann (Germany). Upon the Reverend Marquess Giacomo Serlupi Crescenzi, Knight Commander of His Holiness. January 15th, 1930. Upon the Reverend Doctor Francesco Rehrl, of the Archdiocese of Salzburg. January 17th. Upon the Reverend Kebur Degazmaé Wold Tadiq (Ethiopia). Upon the Reverend Deggiazmac Imeru (Ethiopia). On October 23rd, 1929. The Commander's Cross with Insignia of the Order of St. Gregory the Great, civil class: Upon the Reverend Doctor Federico Heyer (Germany). Upon the Reverend Doctor Giuseppe Hess (Germany). Upon the Reverend Ernesto Pfeiffer (Germany).

[*Latin ed. p. 119*]

From the Roman Curial Diary: The Order of Saint Gregory the Great, civil class: October 31, 1429. To Mr. Francesco Bologna, of the diocese of Chiusi and Pienza. November 24th: To Mr. Tarcisio Biasin, of the diocese of Vicenza. December 3rd: To Mr. Giovanni Battista Tessari, of the Patriarchate of Venice. December 6th: To Mr. Daniele V. Gorga (Rome). December 11th: To Mr. Professor Luigi Costantini (Rome). December 14th: To Mr. Marquis Roberto Grossi di Camporsevoli, of the diocese of Città della Pieve. December 19th: To Mr. Knight Edmondo de Laage de Bellefaye, of the diocese of Arras. December 23rd: To Mr. Mario Carducci, of the nullius abbey of Subiaco. January 4, 1930: To Mr. Francesco Wain, of the archdiocese of Birmingham.

The Knighthood of the Order of Saint Gregory the Great, civil class: November 7, 1929. To Mr. Lawyer Giorgio Perret, of the diocese of Bayonne. To Mr. Engineer Carlo Dachary, of the same diocese. To Mr. Lawyer Andrea Personnaz, of the same diocese. To Mr. Architect Alberto Saint Vanne, of the same diocese. To Mr. Prospero Ignazio Taburet Danjou de la Garenne, of the same diocese. November 11th: To Mr. Paolo Mulliez, of the diocese of Lille. November 21st: To Mr. Michele Francesco Forristal, of the diocese of London. To Mr. Claudio Brown, of the same diocese. November 28th: To Mr. Paolo Piollet, of the diocese of Clermont. December 10th: To Mr. Lawyer Giovanni Brunini, of the diocese of Natchez. December 11th: To

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Mr. Frederick Gualtiero Chambers, of the archdiocese of Westminster. December 11, 1929: To Mr. Ermanno Muzy, of the diocese of Teramo. To Mr. Giuseppe Czermann, of the diocese of Alba Reale. To Mr. Mario Ludovico Alberto Chibret, of the diocese of Saint Flour. To Mr. Maurizio Mathieu de Vienne, of the diocese of Nancy. To Mr. Edmondo des Robert, of the same diocese. December 20th: To Mr. Domenico Dumbra, of the archdiocese of Pisa. To Mr. Lawyer Giuseppe Grasset, of the diocese of Montpellier. To Mr. Lawyer Paolo Catalan, of the same diocese. To Mr. Giulio Coste Floret, of the same diocese. January 2, 1930: To Mr. Lionello Faggiani (Rome). January 4th: To Mr. Engineer Giulio Coomans, of the diocese of Bruges. To Mr. Carlo Guglielmo Gerardo Giovanni Stoffels, of the diocese of Harlem. To Mr. Costantino Twaalfhoven, of the same diocese. January 7th: To Mr. Carlo de Montgolfler, of the diocese of Viviers. To Mr. Clemente Faugier, of the same diocese. January 8th: To Mr. Enrico Thieullent, of the archdiocese of Rouen. To Mr. Alberto Montray, of the same archdiocese. January 9th: To Mr. Marquis Pietro de Luppé, of the diocese of Beauvais.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis - Official Commentary, January 4, 1930. To Mr. Giulio Pisier, of the same diocese.

11 ″ ″ To Mr. Luigi Orenga de Gaffory, of the diocese of Ajaccio.

″ ″ ″ To Mr. Teodoro Peek, of the diocese of Harlem.

The Grand Cross of the Order of St. Sylvester Pope: January 17, 1930. To Mr. Belatten-Ghéta Héroui (Ethiopia).

″ ″ ″ To Mr. Belatten-Ghéta Wold Mariam (Ethiopia).

The Commanderate of the Order of St. Sylvester Pope: October 17, 1929. To Mr. Doctor Francesco Bassermann, of the diocese of Spires.

December 16 ″ To Mr. Count Adriano d'Esclaibes d'Hulst, of the diocese of Arras.

17 ″ ″ To Mr. Amadeo Goia, of the archdiocese of Turin.

January 13, 1930. To Mr. Arturo Toscano (Rome).

17 ″ ″ To Mr. Ato Bacha Woured (Ethiopia).

″ ″ ″ To Mr. Ato Ayalé (Ethiopia).

″ ″ ″ To Mr. Cagnazmac Tessama (Ethiopia).

The Knighthood of the Order of St. Sylvester Pope: October 31, 1929. To Mr. Gino Fabretti (Rome).

November 21 ″ To Mr. Giuseppe-Rota, of the diocese of Lodi.

December 13 ″ To Mr. Edoardo Giannini (Rome).

″ ″ ″ To Mr. Amedeo Venzaghi (Rome).

17 ″ ″ To Mr. Giuseppe Cappelletti, of the archdiocese of Trento.

″ ″ ″ To Mr. Vincenzo Flaminio, of the diocese of Lech.

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18 " " To Mr. Stefano Istvandy, of the diocese of Strigonia.

January 3, 1930. To Mr. Giuseppe Manzia (Rome).

9 " " To Mr. Enrico Chégaray, of the diocese of Rouen.

17 " " To Mr. Ato Tesfaé Tegueñ (Ethiopia).

" " " To Mr. Ato Achiné (Ethiopia).

" " " To Mr. Ato Kebrétt (Ethiopia).

NECROLOGY: February 1, 1930.

Most Reverend Adolfo Pagani, Bishop of Como.

9 " " Most Reverend Agostino Bludau, Bishop of Warmia.

22 " v. " Most Reverend Cardinal CARLO PRROSÌ, Deacon of St. Eustachius, Secretary of the Sacred Consistorial Congregation.

[*Latin ed. p. 121*]

Year XXII - Vol. XXII, March 3, 1930, No. S.

ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY.

ACTS OF POPE PIUS XI.

APOSTOLIC CONSTITUTION CONCERNING SAINT THOMAS OF MELIAPOR, WITH A NEW TERRITORIAL BOUNDARY.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

Those things which appear more conducive to the well-being of the faithful are diligently pursued by the Roman Pontiffs. Indeed, since the alteration of the boundaries of the Diocese of Saint Thomas of Meliapor in the Orient, according to agreements concluded and ratified between the Apostolic See and the Portuguese Republic in the year nineteen hundred and twenty-eight, has been deemed beneficial for the faithful, We, after mature deliberation, have approved of this alteration of boundaries. Therefore, with the consent of those concerned, or of those who may presume to have an interest, and exercising the fullness of Our Apostolic authority, We establish and decree the following:

The Diocese of Saint Thomas of Meliapor shall henceforth encompass only two territories, which are distinct and separate from each other, yet each is territorially continuous, commonly known as 8 an Tome and Tanjore, as will be detailed below, and are separated from all other parishes within the jurisdiction of other dioceses.

Therefore, the territory of Tanjore, which is part of the Diocese of Saint Thomas of Meliapor, extends westward, annexing two taluks, namely

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Alangudi and Tirumayam, which are currently part of the Diocese of Trichinopoly, and are therefore separated from it.

To this territory of Tanjore, in its northern part, are added:

a) A portion of the taluk of Nannuam, located north of the river Tettar;

b) The taluk of Mayavaram;

c) The taluk of Shyam;

d) And a portion of the taluk of Cuddambaram, in the district of South-Arcot, which is situated to the east.

[*Latin ed. p. 122*]

Acta Apostolicae Sedis - Official Commentary: Concerning the division of the territory of the River Vellar; these territories are being detached from the diocese of Kumbakonam, to which they previously belonged. Furthermore, a portion of the territory of San Tome, which extends up to the city of Madras, will be added to the archdiocese of Madras, while the diocese of St. Thomas of Mylapore will be enlarged. This portion, which civilly belongs to the district of Gingee, is situated to the north of the River Palar and to the south of the River Cooum, so that a part of the city of Madras, located to the south of the aforementioned River Cooum, will remain within the territory of the diocese of St. Thomas. Conversely, the following parishes, which are located in the city of Madras to the north of the aforementioned river, will be detached from the diocese of St. Thomas and assigned to the archdiocese of Madras. Therefore, the parishes that are being separated and are located outside the two contiguous territories of the diocese of St. Thomas of Mylapore will be incorporated into the following dioceses: to the diocese of Trichinopoly will be added the parishes of: Awor, Cooumim, Dindigul, Madura, Malleiadipaty, Oriur, Nossa Senhora das Dores in the city of Trichinopoly, and Muttupettaah (except for the parish of Venkatakulam, which remains with the diocese of St. Thomas, to which the taluk of Alangudi is also attached); to the diocese of Tuticorin will be added the parishes of: Gur dalle, Manapal, Punnakail, Nossa Senhora des Dores de Tuticorin, and Vaipar; to the archdiocese of Calcutta will be added the parishes of: Boitakana, Bändel, and Ginsutah; to the diocese of Dacca will be added the parishes of: Nossa Senhora da Piedade in the city of Dacca, Hashnabad, Tesgonge, and Nagory; to the diocese of Chittagong will be added the parish of Shibpur; to the archdiocese of Madras will be added the parishes of: Assumpçao, Goraçao de Jesus, S. Joâo, Befugio, and Rayapuram. The parishes, however, which will be added to the diocese of St. Thomas of Mylapore, due to the aforementioned enlargement of the two contiguous territories of Tanjore and San Tome, are as follows: from the diocese of Trichinopoly, the parishes of: Pudukkottai, Kottaikadu, and Venkatakulam in the taluk of Alangudi, and the parish of Samanasur in the taluk of Tirumayam; from the diocese of Kumbakonam, the parishes

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of: Perumpannayur, Molancoody, and Karayur in the taluk of Nannuam; the parishes of Mayavaram, Manday, Pillavadanday, and Tranquebar in the taluk of Mayavaram; the parish of Brukoor in the taluk of Shiyaly, and the parish of Palayankottai in the taluk of Ghidambaram; from the archdiocese of Madras, the parishes of: Purificationis and S. Teresiae with two chapels in the city of Madras; and the parishes of: Poonamallee, Pannur, Kilacherry, Sellampattida, and Valaspuram, located outside of that same city. We desire that, considering the particular circumstances in which the parish of Nagory is situated, the Bishop of Dacca, under whose jurisdiction the aforementioned parish exists, appoint a pastor for that parish from among the Portuguese priests of the diocese of St. Thomas of Mylapore. Furthermore, We decree and We wish that, with regard to the property, treasures, works of art, schools, and other things pertaining to Portuguese individuals, they continue to belong to the same entities to which they currently belong.

[*Latin ed. p. 123*]

The Acts of Pope Pius XI: "To all of these matters and individual tasks, we entrust the execution to the venerable brother Edward Mooney, titular Archbishop of Irenopolis in Isauria, Apostolic Delegate in the Orient, and we grant him the necessary and appropriate powers, including the power to delegate any man established in ecclesiastical dignity, for the purpose of what is being done, and we impose upon him the obligation to transmit to the Sacred Congregation Consistorial, within six months from the receipt of these documents, a faithful and authentic report of the completed execution. Furthermore, these documents and everything contained within them, even if any interested party, or one who presumes to have an interest, has not been heard, and has not agreed to the aforementioned, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to any flaw or objection of fraud, or of nullity, or of intention, or by any other substantial and unforeseen defect; but these shall, as if made and issued with full knowledge and authority, always remain valid and effective, and shall produce and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and if, by anyone, with or without knowledge, it should happen to be attempted to be violated, we will and do declare it to be utterly void and of no effect. Finally, we decree that these documents, even if printed, shall be given the same validity as if they were originally presented or shown, provided that they are transcribed, and signed by the hand of a public notary, and sealed by some man established in ecclesiastical dignity or office. Notwithstanding any rules established in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and any other contrary provisions whatsoever. To no one shall it be permitted to

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infringe or contradict what has been decreed by us in these documents. If anyone, with audacious presumption, should dare to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, near the Holy Peter, in the year of Our Lord nineteen hundred and twenty-nine, on the third day of the month of July, in the eighth year of Our Pontificate. FR. ANDREAS CARD. FRÜHWIRTH, CAROLUS CARD. PEROSI, Cardinal Prefect of the Sacred Congregation Consistorial, Secretary. Ioseph Wilpert, Dean of the College of Apostolic Protonotaries. Dominicus Spolverini, Apostolic Protonotary. In place of the lead seal, Registry in the Annuario Pontificio, vol. XL, n. 37. - M. Riggi.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER concerning the Prefecture Apostolic of Lihsien, which is raised to the rank of an Apostolic Vicariate, and a new seat and designation are established, namely Ankuo. PIUS PP. XI. For the perpetual memory of this matter. — Our venerable brother, the Archbishop with the title of Theodosiopolis, and Our Apostolic Delegate in Sinis, has informed Us that religious matters have happily increased in the Prefecture Apostolic of Lihsien, which We established a few years ago, and therefore it is now opportune to raise the aforementioned Prefecture to the higher dignity of an Apostolic Vicariate. Taking advantage of this opportunity, Our Apostolic Delegate also highly recommends the Bishop with the title of Esbonensis, who, while fulfilling the office of Prefect Apostolic of Lihsien, guided by a desire to promote the religious life, requests that the seat of his mission be transferred from the city of Lihsien, which is less easily accessible, to the city of Arikuo, which can be reached by many more convenient routes. We, always carefully considering those matters that contribute to the good and benefit of the missions, have deemed it fitting to grant the requests of these prelates, and therefore, after considering all relevant matters with Our venerable brothers, the Cardinals of the Holy Roman Church who are in charge of the affairs of the Propagation of the Faith, We have decided on the following. Namely, in order that the increase of religion in the aforementioned region of Sinis may be better promoted, We, by Our authority, by the tenor of the present Letters, establish the Prefecture Apostolic of Lihsien in Sinis as an Apostolic Vicariate, within its actual limits, and from now on We give it the name of Arikuo. Furthermore, We entrust the care of this new Apostolic Vicariate of Ankuo in Sinis to Chinese priests from the Congregation of the Mission, for Our and the Holy See's approval. These things We have decided, decreeing that the present Letters shall always remain firm, valid, and effective, and shall have and obtain their full and complete effects, and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that it shall be duly judged

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and determined, and that from now on and forevermore, anything to the contrary shall be declared invalid and void.

[*Latin ed. p. 125*]

The Acts of Pope Pius XI, should anyone, knowingly or unknowingly, attempt to challenge their authority in any way, notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the tenth day of the month of July, in the year 1769, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Sacred Congregation of the Holy Office.

An independent mission is established in China, separated from the Apostolic Vicariate of Hankow.

PIUS PP. XI. For the record of posterity.

Recently, We have heard, both from Our Apostolic Delegate in China and from the Apostolic Vicar of Hankow, of the successful and fruitful work of the missionaries of the Order of Friars Minor in the aforementioned Vicariate of Hankow; and therefore, since the Superior General of the esteemed Order now earnestly requests that We separate a portion from the territory of that Vicariate, which is extensive and populous, so that a new mission may be established for the better benefit of the Christian flock: We, considering that the duty entrusted to Us by Divine Providence urges Us to diligently pursue what will most easily promote the welfare of the Christian people throughout the nations, have deemed it fitting to grant assent to these requests in the Lord. Therefore, after consultations with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Sacred Congregation for the Propagation of the Faith, and with certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, We hereby, by these present letters, separate from the current Apostolic Vicariate of Hankow that portion which lies within the civil prefectures of Hwangchow, Kishui, Kichow, Hwangtsi, Hwangmei, Lotien, Macheng, Hwangan, and We establish it as a new, independent mission, to which We shall henceforth give the name of Hwangchow.

The new mission, thus established by Us, We entrust to the care of the Fathers of the Order of Friars Minor, for Our and the Holy See's well-being in the Lord.

We command that these letters be firm, valid, and efficacious, and that they shall always remain and endure, and shall have and obtain their full and complete effect and force, and that those to whom they pertain, or who may pertain to them, shall fully support them now and in the future; and that they shall be duly judged and...

[*Latin ed. p. 126*]

The Acts of the Apostolic See – this official document is to be consid-

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ered defined and valid from this moment forward, and to become null and void if anything contrary to it should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Contrary opinions notwithstanding. Given in Rome, near Saint Peter, under the Fisherman's ring, on the eighteenth day of the month of July, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

III. A TERRITORY SEPARATED FROM THE APOSTOLIC VICARIATE OF WESTERN NIGERIA IS ADDED TO THE APOSTOLIC PREFECTURE OF EASTERN NIGERIA, WHICH WILL HEREAFTER BE CALLED NORTHERN NIGERIA. PIUS PP. XI. For the sake of future remembrance.

— Because it is Our duty to consider the good of the whole Church, and especially to provide for the benefit of the faithful living in mission territories, the following has been carefully determined. Therefore, since the General Superior of the Society of Lyons for Missions to the Africans, with the consent of the Ordinaries of both the Apostolic Vicariate of Western Nigeria and the Apostolic Prefecture of Eastern Nigeria, recently petitioned Us for various reasons, requesting that a portion of the territory be separated from the Apostolic Vicariate of Western Nigeria and added to the Apostolic Prefecture of Eastern Nigeria, which would greatly contribute to the growth of the Catholic Faith in that region, We have deemed it fitting to grant this request.

After due deliberation with Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Sacred Congregation for the Propagation of the Faith, and with certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, We hereby, by the tenor of these present letters, separate a portion of territory from the current Apostolic Vicariate of Western Nigeria, which lies to the north of the rivers Niger and Benoue; and We add the same to the current Apostolic Prefecture of Eastern Nigeria. The Apostolic Prefecture of Eastern Nigeria, thus constituted with new boundaries, will henceforth be called the Apostolic Prefecture of Northern Nigeria.

We have decided this, decreeing that these present letters shall remain firm, valid, and effective, and shall forever endure and remain in force, and shall fully and completely produce and obtain their intended effects, and shall fully suffice for those to whom they pertain, now and in the future, and shall be duly judged and.

[*Latin ed. p. 127*]

Acta Pii PP. XI 127: It is to be declared, and from this moment it is to be considered null and void, if anything contrary to these matters should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the eighteenth day of the month of July, in the year 1929, in the eighth year of Our Pontificate. P. CAED.

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GASPARRI, from the Secretariat of State.

IV. IN CHINA, A SEPARATE TERRITORY FROM THE APOSTOLIC VICARIATE OF FOOCHOW, THE INDEPENDENT MISSION OF SHAOWU IS ESTABLISHED.

PIUS PP. XI. For the sake of future remembrance. — By the divine goodness, the office of governing the Church of Christ has been entrusted to Us, and it most earnestly requires that those things be undertaken which will be beneficial for the administration of the same Church, especially if they serve to strengthen and promote its growth. Therefore, since in the apostolic vicariate of Foochow in China, considerable progress in Catholic affairs has been made in this Our time, to the extent that it has seemed opportune to divide the aforementioned vicariate into a wider area for the greater benefit of souls, with diligent foresight, and also taking into account the recommendation of Our Apostolic Delegate in China regarding this matter, We have decided to establish the following. After consultation with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and with certain knowledge and mature deliberation, and with the fullness of Our apostolic authority, by the tenor of the present letters, We separate a territory from the current vicariate of Foochow, which now includes the civil prefectures of Siiaowu, Kwangteseh, Taining, and Kienning. From these civil prefectures, within their current boundaries, We establish a new, independent mission, to be entrusted to the care of the priests of the Society of the Divine Savior, for Our and the Holy See's pleasure, and We give it the name of Shamou. These things We have decided, decreeing that the present letters shall always be firm, valid, and effective, and shall have and obtain their full and complete effect, for those to whom they pertain, now and in the future, and that they shall be duly judged and defined, and shall be null and void from this moment, if anything contrary to these matters,

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis – An official record, which may be examined by anyone, with any authority, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the nineteenth day of the month of July, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Congregation for the Affairs of the Holy See.

A NEW APOSTOLIC PREFECTURE IS ESTABLISHED IN CHINA, SEPARATED FROM THE APOSTOLIC VICARIATE OF SUIFU, AND COMMITTED TO THE CARE OF NATIVE PRIESTS.

PIUS PP. XI. For the sake of future remembrance.

That a more suitable provision may be made for the spiritual care of the faithful, Our Predecessors, the Roman Pontiffs, when the opportunity

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arose, were accustomed to divide very extensive territories into several parts, so that the number of pastors might increase, and they might properly govern them. Following in the footsteps of Our Predecessors, and with a willing and cheerful heart, We have approved the request of the Apostolic Vicariate of Suifu, who humbly ask Us to establish a new mission, entrusted to the care of native priests, from a certain territory separated from their vicariate, in order to promote the Catholic faith more effectively in that place.

And We, after carefully considering all the circumstances with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, separate a territory from the existing Apostolic Vicariate of Suifu in China, which corresponds to the civil prefectures of Tachow, Mingshan, PuMañg, Tanning, Hungya, KiaMang, Omei, Opien, YungMng, and Lushan, and We establish that territory, thus separated from the aforementioned vicariate, as a new Apostolic Prefecture, which shall be called Yachow, and which We entrust to the care of native priests in the Lord, for Our own and for the good pleasure of the Holy See.

These things We have decided, decreeing that the present document shall always remain firm, valid, and effective, and shall have and obtain its full and complete effect, and that it shall fully support and shall be able to support those to whom it pertains now and in the future, and that it shall be duly judged and defined, and that anything contrary shall be declared void and null from now on and forever.

[*Latin ed. p. 129*]

Acta of Pope Pius XI, 129, concerning these matters, should anyone, with any authority, knowingly or unknowingly attempt to alter them. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the nineteenth day of the month of July, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Sacred Congregation for the Propagation of the Faith.

A VICARIATE APOSTOLIC IS ESTABLISHED IN CHINA: The Vicariate Apostolic of Wanhsien is established in China, and the care of the indigenous clergy is entrusted to it.

PIUS PP. XI. For the sake of future remembrance. — By increasing the number of pastors, better provision is made for the safety of the flock. Guided by this principle, We, to whom the divine office of tending the Christian flock has been entrusted, having received an urgent request from Our venerable brother Aloysius Gabriel X. Jantzen, of the Society of Missions to Foreign Lands in Paris, titular Bishop of Tremithuntus and Apostolic Vicar of Chungking, who requested that, due to the excessive

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vastness of the territory subject to his jurisdiction, and also considering the multitude of the faithful residing there, in order to more easily promote the Catholic faith, his Vicariate of Chungking be divided into two distinct Apostolic Vicariates, one of which would be entrusted to the indigenous clergy: We, after consulting with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after having heard the opinion of the venerable brother Celsus Constantinus, titular Archbishop of Theodosiopolis, Apostolic Delegate in China, having freely and gladly approved the requests of the Prelate, by Our own motion and with full knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of these presents, We separate and disjoin from the Vicariate of Chungking the territory which comprises the civil sub-prefectures of Wanhsien, Sinning, Suiting, Chuhshien, Tachu, Liangshan, Tienkiang, Chungchiow, Smhchu, and Fengtu, and We establish that territory, thus divided by Us, as a distinct Apostolic Vicariate. We give this new Vicariate the name of Wanhsien, and We entrust it to the care of the indigenous clergy, to the satisfaction of Ourselves and of the Holy Apostolic See. These things We wish, We decree, We command, declaring these present Letters to be firm, valid, and efficacious, and to remain in perpetuity.

[*Latin ed. p. 130*]

Acts of the Apostolic See - Official Commentary 130, and to obtain and achieve the fullest effects; and that those to whom they apply, or who may apply to them, may most abundantly benefit therefrom, now and forever; and that it should be rightly judged and defined, and that whatever may be attempted by anyone, with any authority, knowingly or unknowingly, concerning these matters, shall be declared invalid and void from this time forward. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the day and month of August in the year 1929, in the eighth year of Our Pontificate. P. CAED. GASPARRI, Secretary of State. THE APOSTOLIC VICARIATE OF SHUNKING IS ESTABLISHED BY DIVISION FROM THE APOSTOLIC VICARIATE OF CHENGTU, AND IS COMMITTED TO THE CARE OF NATIVE CLERGY. PIUS PP. XI For the sake of future remembrance. — The divine office of the Supreme Apostolate entrusted to Us requires that We turn the attention of Our mind to all regions of the Catholic world, and that We diligently strive to accomplish those things which appear most suitable and opportune for promoting the Catholic name and for providing for the eternal salvation of the Christian people. Indeed, when the venerable brother Victor Maria Eouchouse, of the Society of Missions to Foreign Lands of Paris, titular Bishop of Aegeaena, and Apostolic Vicar of Chengtu, earnestly requested Us, for the sake of the growth of religion and the greater good of souls, that a new apostolic vicariate be established by dividing a portion from his

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too extensive vicariate of Chengtu, and that it be entrusted to the care of native clergy: We, after consulting with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and paying particular attention to the recommendation of the venerable brother Gelsi Costantini, titular Archbishop of Theodosiopolis, Apostolic Delegate in China, having carefully considered all aspects of the matter, and having been pleased with the request of the Prelate, We considered it right to grant Our approval with a willing heart. Therefore, by Our own motion and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, the territory which comprises the civil sub-prefectures of ShunMng, Sichong, Pengchow, Yinshan, Yochih, Linshui, Kwangan, Shehung, PongJcy, Suining, Lochih, and Anyo, is separated or divided from the apostolic vicariate of Chengtu, and this territory is thus separated.

[*Latin ed. p. 131*]

Acta Pii PP. XI 131. We establish a new apostolic vicariate, which we name ShunJcing, and we entrust its care to the indigenous clergy, to the satisfaction of Ourselves and of the Holy Apostolic See. These things We have decided, We command, We decree that these present Letters shall forever remain valid and effective, and shall have and obtain their full and complete effect, and that they shall most amply suffice for those to whom they pertain, or may pertain, now and in the future; and that it shall be rightly judged and defined, and that whatever is done to the contrary concerning these matters, by anyone, with authority of any kind, knowingly or unknowingly, shall be null and void from this moment. Notwithstanding any contrary provisions. Given at Rome, near the Holy Peter, under the Fisherman's ring, on the day and month of August, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State. VIII. APOSTOLIC NUNTIATURE IS ERECTED AT DUBLIN, IN THE FREE STATE OF IRELAND. PIUS PP. XI. For the perpetual memory of the matter. — Following the custom of Our Predecessors, the Roman Pontiffs, in order to foster the Catholic cause among nations opposed to it, and to preserve the obedience of those nations to this most holy See of Peter, We have been accustomed to establish Legations when the opportunity arises. Therefore, since the governors and people of the free kingdom of Ireland, who have constantly demonstrated their devotion to the Catholic faith and their worthy respect for this Roman See, have requested Us to deign to establish an Apostolic Legation within Ireland, in the city of Dublin, to promote Catholic affairs among the Irish nation: We, in order to show a special sign of Our benevolence to that Catholic nation and its Government, have considered it fitting to grant their request. Therefore, by Our Apostolic authority, by the tenor of these present Letters, and forever, We establish and constitute a new Apostolic

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Nuntiature in Ireland, in the city of Dublin, within the seat of the Irish Government, and We grant to it all and singular rights, privileges, honors, prerogatives, and immunities which are proper to such Legations. We decree that these present Letters shall forever remain valid and effective, and shall have and obtain their full and complete effect.

[*Latin ed. p. 132*]

132 Acta Apostolicae Sedis - Official Commentary, and We hereby fully grant and confirm to you, and to the Apostolic Nunciature in Hibernia, which We have established, now and forever; and it shall be rightly judged and defined, and from this time forth and forever null and void, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-seventh day of the month of November, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariate of State. LETTER TO OUR MOST REVEREND FATHER, FATHER VINCENT, Bishop of Ostia and Praeneste, Dean of the Sacred College; ON THE FIFTIE anniversary of his episcopate. PIUS PP. XI, To the Venerable Brother, greetings and the Apostolic Blessing. — It is the benevolence of the Chief Shepherd, Christ Jesus, towards you, that, by granting you a longevity of life quite unusual, He commands that certain things be brought to your attention, so that they may illuminate the joyous anniversaries of your long life. Indeed, these days have now arrived three times, and the fourth is hurrying to come: for in the past month, one year after another, have fallen the years of your eighty-third year, then the seventieth from the beginning of your priesthood, and also the fortieth from the time that the Roman purple was bestowed upon you; and soon, that is, after the Kalends of February, you will happily complete the fiftieth year since, elected as Archbishop with the title of Sardianus, and enriched with the fullness of the priesthood, you were sent to Constantinople to fulfill the office of Apostolic Delegate, where you were to quell and remove the schism that had terribly flared up among the Armenian Catholics. From that time onward, it is amazing how much confidence Our Predecessors have placed in your skill. For, sent by Leo XIII to represent him before Alexander III, Emperor of Russia, regarding the custom of the coronation, and at the very beginning of the governance of that vast state, you were soon ordered to proceed to Lusitania as Apostolic Nuncio; and you carried out this honorable mission so well that Charles I, from there, after receiving the purple, wished to have you, with the consent of the Apostolic See, as Protector of his kingdom and its colonies. But the course of honors, and, so to speak, of duties, when you belonged to the Sacred College, became even more rapid. For, having been appointed Archpriest of the Basilica of

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Liberian, you were announced at its Holy Gate...

[*Latin ed. p. 133*]

The acts of Pope Pius XI, section 133 bis, concerning matters to be reserved, to be closed, namely, during the sacred years 1900 and 1925; to the Sacred Congregation of the Council, the first president is to be appointed after the restoration of the Supreme Tribunal of the Signature; a Datary is to be chosen; a legate is to be sent to Paris, where the hundredth anniversary of the birth of Frederick Ozanam would be celebrated; also, a legate is to be designated to preside over the six Eucharistic congresses of all nations, namely, those of Brussels, Tournay, Metz, London, Cologne, and Marianopol. And it is not necessary for us to speak further of your pastoral diligence, as you have already surpassed those of the suburban sees of Praeneste before, and of Ostia afterwards; for in letters to you, inscribed with congratulations on the occasion of completing your fifth and twentieth years as Bishop of Praeneste, and of your ninetieth year of age, we have not failed to commend your zeal in governing both dioceses. These things, indeed, and the usefulness and perpetuity of this action, so greatly move the admiration of all those who know you or have heard of you, that they have increased and augmented our charity towards you, if such a thing were possible. Therefore, know, venerable brother, that we shall be the first to participate in the approaching happy event, for which many of your devoted friends will heartily congratulate you, and we earnestly pray that God may keep you safe and in good health, with the addition of the greatest heavenly graces, for many years, for ourselves, for your colleagues, and for the entire Church. May this gift be a witness of our paternal benevolence. Given at Rome, near St. Peter's, on the twenty-sixth day of the month of January, in the year 1930, in the eighth year of Our Pontificate.

PIUS PP. XI.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONSISTORY MEETING

DECREE CONCERNING CHURCHES

Most Holy Lord Our Pope Pius XI, by divine Providence, has, through successive decrees of the Sacred Consistory Congregation, deigned to provide for the following churches with new pastors, namely:

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- January 30, 1930. — To the Metropolitan Church of Regina, he appointed the Reverend James Charles Mac Guigan, Vicar General of the Edmontonensis diocese. — To the Cathedral Church of Peterborough, he appointed the Reverend Dionysius O'Connor, Vicar General and Rector of the Londonensis Seminary. — To the Cathedral Church of Victoria in the island of Vancouver, he appointed the Reverend Gerard Murray, Rector of the Province of the Congregation of the Most Holy Redeemer.

- February 14. — To the titular archbishopric of the Preslavus Church, he appointed the Reverend Monsignor Matthias Lenihan, formerly Bishop of Great-Orme.

- February 17 — To the titular bishopric of the Remesiana Church, he appointed the Reverend Father Frederick Melendro, of the Society of Jesus, appointed Apostolic Vicar of Anking.

SACRED CONGREGATION FOR THE EASTERN CHURCH

DECREE CONCERNING THE GREEK ABBEY AND PARISH OF CRYPTOFERRATA AND THEIR SEPARATION FROM THE TUSCULANA DIOCESE.

Many documents testify to the care that the Roman Pontiffs have shown for the ancient Abbey of Cryptoferrata, entrusted to the Basilian monks, for the preservation and indeed the enhancement of the splendor of the Greek rite. And as time passed, for various reasons, especially due to the pastoral care of the faithful of the Latin rite, the towns and surrounding areas of the inhabitants, have...

[*Latin ed. p. 135*]

The Holy Congregation for the Eastern Church, observing that in the celebration of the divine liturgy in Greek, it had begun to be desired that the Greek rite itself almost seemed to have fallen into disuse, Leo XIII, the Supreme Pontiff, through a decree issued by the Sacred Congregation of Propaganda Fide concerning the affairs of the Eastern rites on April 12, 1882, began to restore the Greek rite in the monastery of Cryptoferrata, and he wished that the monks there should be entirely devoted to it. However, lest the faithful of the Latin rite suffer a serious inconvenience from such a restoration of the Greek rite, the Supreme Pontiff decreed that "the care of souls in the Church of that monastery and in the surrounding parish should be exercised by one of the monks, who nevertheless should adhere entirely to the Latin rite, as had been stipulated by the Supreme Pontiffs Benedict XIV in the Constitution *Inter multa* of April 24, 1747, and by Leo XII in the Apostolic Letters *Inter cetera* of November 12, 1824; and that, with this permission granted, he might admit one or the other assistant of the Latin rite, whether a monk or even a secular priest, to cooperate with him." However, experience over many years had shown that the exercise of

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the care of souls among the faithful of the Latin rite distracted the monks not a little from the practice of the Greek rite, and, what is more, from the majesty and worship of the Greek rite, as well as from the pastoral care of the clergy and faithful of that rite residing in the monastery, to whom the parish had originally and primarily been established. Therefore, the Sacred Congregation for the Eastern Church began to consider in 1918 the complete separation of the Latin parish from the Greek monastery. But, after mature deliberation, and considering the circumstances of the time, with the approval of Benedict XV, on July 10 of the same year, this Sacred Congregation decreed that, while the habitual care [of the monastery] should continue, the actual care of souls should be exercised by the monks through a priest, whether secular or regular, as a perpetual vicar, but that the monks of the Basilian order should be kept separate from this exercise, "since they should be entirely of the Greek rite." Thus, a path was being laid for the plan of the Sacred Congregation to completely separate the care of the Latin faithful from the Greek monastery. This was accomplished through the construction of a new church in the town of Cryptoferrata, through the generosity of the Supreme Pontiffs Benedict XV and Pius XI; for then, through decrees of July 18 and September 10 of the recently elapsed year, this Sacred Congregation restricted the parochial care granted to the monks of the monastery of Cryptoferrata to the faithful of the Greek rite, and entrusted the inhabitants of the town of Cryptoferrata, who are faithful of the Latin rite, to the care of the Bishop of Tusculum, who recently erected the newly constructed church, dedicated to the Most Sacred Heart of Jesus, into a parish, and to whom he added all the faithful of the Latin rite residing within the boundaries of the ancient parish of Saint Mary of Graces, which had been canonically attached to the basilica of the abbatial church from ancient times, but not within the walls of the monastery. Endowment.

[*Latin ed. p. 136*]

The Apostolic See - Official Commentary. However, regarding the benefice of that same ancient parish, established with an annual revenue of four thousand Italian livres, this Holy Congregation divided it in such a way that six hundred and thirty-five Italian livres would be assigned annually to the newly established parish of the Most Sacred Heart of Jesus, or would be transferred to it. "However, while this Holy Congregation separated the faithful of the Latin rite from the parochial care of the Cryptoferrata Abbey, it did not extinguish or abolish the parochiality of the Abbey itself, but rather restricted it only to the faithful of the Greek rite; for the pastoral and particular solicitude with which this Holy Congregation is bound towards the Eastern Church required that, above all, it fully and properly provide for the faithful of the Greek rite, especially the monks of the aforementioned Abbey, as well as for novices, those seeking admission, guests, and also for the students of the Pontifical Italo-Albanian Seminary

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and the orphanage." Therefore, with the approval of His Most Holy Father, Pope Pius X, by the grace of God, this Holy Congregation declares that the parish of Saint Mary of Grace, which exists as a benefice within the Greek Abbey of Cryptoferrata, has been canonically established for all legal purposes; and it decrees that it consists only of clerics and faithful who, whether from Italy or from the continent of Albania, are legitimately attached to the Greek rite or who follow it by reason of their common life, who have or will have their domicile or quasi-domicile within the aforementioned Abbey, or who, for reasons of service or other legitimate causes, are known to the Holy Congregation for the Eastern Church. Furthermore, since by the Constitution *Inter caeteras* of Leo XII, dated November 12, 1824, the Monastery of Saint Mary of Cryptoferrata, together with the places dependent upon it, was permanently united to the Diocese of Tusculum and attached to it, so that the privilege of a separate territory, which it had previously enjoyed, was entirely extinguished, taken away, and abrogated, except for the passive exemption of the monastery and its monks from the jurisdiction of the Ordinary; by the present decree, taking into account the different rites and particular circumstances, derogating from the aforementioned Constitution, the Greek Abbey and parish of Saint Mary of Grace of Cryptoferrata are now completely separated from the Diocese of Tusculum, or are dismembered from its territory; the same Abbey and parish, and the clerics and faithful residing therein—as has been determined above—are withdrawn from the jurisdiction, authority, and power of the Ordinary of Tusculum, so that in the future, the aforementioned Greek Abbey will no longer depend on the Ordinary of Tusculum for the time being, but will be immediately and directly subject to this Holy Congregation for the Eastern Church as its proper Ordinary. The boundaries of this dismembered territory or of the Greek Abbey and parish of Cryptoferrata are defined and established by the road known as "Cartiera."

[*Latin ed. p. 137*]

137 The Holy Congregation for the Eastern Church, named after the bridge of Castri, from the walls of the valley, from the road between the property of the Franciscan Missionary Sisters of the Most Blessed Virgin, and from the olive grove called "Màzzanti"; and under no circumstances shall any part of this territory, with the boundaries described above, be ceded, whether by sale, or by a fixed lease, or by any other means. A sum of one thousand three hundred sixty-five Roman pounds is established annually, to be provided for the proper support of the aforementioned parish of the Greek Church and for the expenses of parochial worship, to be deducted from the remaining two thousand six hundred thirty-five Roman pounds of the annual revenue of the ancient parish, for the endowment of the newly established parish of the Most Sacred Heart of Jesus, as has

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been decreed above. Furthermore, the Holy Congregation has decreed that the Greek parish of Saint Mary of Graces, within the abbatial church of Cryptaferrata, may enjoy the title of "Archpriory" for the purpose of honor and to grant precedence to the Abbey over the Latin churches of the same town, recently established, and that the monks may proceed collegially, saving the rights of the Cathedral Chapter of the diocese of Tusculanus, and without prejudice to any other parochial church erected or to be erected in the territory of Cryptaferrata, which the Most Reverend Bishop of Tusculanus or the Holy See may wish to grant by any title. Finally, in order that, together with piety, mutual affection may also be fostered by external and religious signs between the monastic clergy and the clergy of the Latin rite and the faithful of the same town, it is granted to the monks to lead sacred processions through the public streets of Cryptaferrata three times a year, if they so desire, namely on August 22nd, or on the feast of Saint Mary of the Lion, on the solemnity of Saint Nilus, Founder and Protector of Cryptaferrata, and on the evening of the feast of the Ascension, which is the sixth day of the week of Easter; and that, according to custom, pious associations and confraternities of the city, as well as the clergy, may participate in these processions, and are invited to do so by these present letters. All contrary things are expressly forbidden and shall not prevail. Given at Rome, from the offices of the Holy Congregation for the Eastern Church, on the 19th day of the month of May, in the year 1929. A. CARD. SINCERO, Secretary. L. S. H. I. Cicognani, Assistant. ACTA, vol. XXII, n. 3. — 3-3-930. 10

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO CONCILII

NOTIFICATIO

Notum facit se sacerdos Niccolò Termini, ex archidioecesi Monreale in Sicilia, propter gravissimas rationes, privatus fuerit iuris ut vestem ecclesiasticam et omnia alia iura et privilegia ad eam annexa ferat, secundum sacros canones.

Datum Romae, in aedibus Secretarii Sacrae Congregationis Concilii, die 22 Februarii anno millesimo nono centesimo octogesimo decimo.

SACRA CONGREGATIO RELIGIOSORUM

INSTRUCTIONES

Ad Reverendissimos Superiores Ordinis Regularis et Institutorum Religiosorum cum vel sine votis, iuris pontificii, de applicatione Articuli 29, littera b), Concordati inter Sanctam Sedem et Regnum Italiae, concernentis recognitionem personalitatis iuridicae Associationum Religiosarum.

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Haec Sacra Congregatio Religiosorum, conformiter augustis voluntatibus Sanctissimi Patris, ad omnes Superiores Ordinis Regularis et Institutorum Religiosorum, institutorum cum votis simplicibus et institutorum sine votis, iuris pontificii, praesenta instructiones mittit, ut applicationem Articuli 29, littera b), Concordati inter Sanctam Sedem et Regnum Italiae, concernentis recognitionem personalitatis iuridicae Associationum Religiosarum, eis plus facile et agevolis reddant.

Ad intellectum eorumdem Superiorum, opportunum est praeponere breves notiones de statu legis italianae ante Concordatum.

Lex die 7 Iulii anno millesimo octingentesimo sexagesimo sexta, n. 3036, extensa ad provinciam Romae lege die 19 Iunii anno millesimo octingentesimo septuagesimo tertia, n. 1402, personalitatem iuridicam Ordini, Corporationibus et Congregationibus religiosis abstulit; quae, licet divested of their goods, non cessaverunt existere ut associationes de facto, et poterunt, per socios, bona necessaria ad suam subsistentiam possidere.

[*Latin ed. p. 139*]

The Holy Congregation of Religious recognized this capacity to possess property through its members with a judgment of the Court of Cassation of Boma on April 25, 1892, in the case of Buccelli against Carones (Jurisprudence, 1892, I, 1, 752). However, over time, the same Court of Cassation, with a judgment of March 23, 1908, in the case of D'Hemptinne and Lancia di Brolo against Mcosia (Italian Jurisprudence, 1908, I, 1, 276), changed its jurisprudence, declaring null any donations made through an intermediary in favor of a monastic association. This jurisprudence was further aggravated by a subsequent decision of the same Court of Cassation (May 20, 1910, Gazzoli against Del Nero, Italian Jurisprudence, 1910, I, 641), in which it was explicitly stated that even as a freely constituted and lawful association under the protection of national law, a religious society could not acquire or possess. This jurisprudence, after long hesitations, was eventually adopted by the other Courts of the Kingdom. However, recently, the same Court of Cassation, with a judgment of December 19, 1928, in the case of Sannitizona against Proietti (Italian Jurisprudence, 1929, I, 1, 159), when there was no indication of the concordat negotiations, repudiated the previous jurisprudence, and held that the fact that religious men or women, by pooling their assets, have continued and continue to live together in accordance with the rules governing the various Orders, only authorizes the admission of simple associations, since each member cannot be compelled, as before, to remain in the association, and can therefore leave whenever they wish and demand their share of the common property, having each, from the day of the dissolution of the corporation, regained the full exercise of their civil and political rights (Article 2, law of July 7, 1866), and also because, precisely as a result of this recovery, vows only imply a moral and religious obligation. Consequently, the Court of Cassation, in the afore-

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mentioned judgment, also held that these associations, being permitted by Articles 24 and 32 of the Statute and, in particular, for the Catholic clergy, also by Article 14 of the law of May 13, 1871, No. 214, and living, as such, under the protection of the law, can legitimately acquire and possess property in the name of the members. It should also be remembered, as noted by the Court of Cassation in the aforementioned judgment, that, as a result of Article 2 of the aforementioned law of July 7, 1866, the members of the Orders, Corporations, and Religious Congregations regained, before the civil laws, the full exercise of all civil and political rights. Therefore, no validity was any longer recognized in the civil courts to the vows of poverty, chastity, and obedience. In this way, while the impediment of vows was not recognized for the purposes of civil marriage, it was not forbidden for religious men and women to acquire and possess property, even real estate.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Commentarium Officiale. Furthermore, religious members, even before the repeated law of July 7, 1866, already possessed the full capacity to acquire and possess property, in virtue of Article 22 of the transitional provisions of the Civil Code. Finally, it must be remembered that, despite the broad wording of Article 1 of the aforementioned law of July 7, 1866, certain religious associations, especially those of women, either because they had a charitable purpose or because they constituted simple gatherings of ladies living together without any profession of vows, were considered exempt from suppression and continued to possess property as legal persons. Such was the state of Italian ecclesiastical legislation when the Concordat came into effect, which, in Article 29, after stating that the Italian State will review its legislation as it pertains to ecclesiastical matters, in order to reform and supplement it, to bring it into harmony with the principles upon which the Treaty and the Concordat are based, adds that it is certainly agreed: "b) The legal personality of religious associations, with or without vows, approved by the Holy See, which have their principal seat in the Kingdom, and are represented therein, legally and factually, by persons who have Italian citizenship and are domiciled in Italy, will be recognized. Furthermore, the legal personality of Italian religious provinces will be recognized, within the territory of the State and its colonies, of associations having their principal seat abroad, when the same conditions are met. The legal personality of houses will also be recognized, when the particular rules of the individual Orders attribute to them the capacity to acquire and possess. Finally, the legal personality will be recognized for general houses and for the procurators of religious associations, even foreign ones. Religious associations or houses which already have legal personality shall retain it. Deeds relating to the transfer of real estate, of which the associations are already in possession, from the current owners to the associations themselves, will be exempt from any

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tax." This provision of the Concordat also became law of the Italian State on the day of the exchange of ratifications, June 7, 1929. The law of May 27, 1929, No. 848, enacted to implement the provisions of the Concordat relating to ecclesiastical entities, does not contain any special provisions for religious associations, except for that formulated in Article 27, which states that "religious houses and communities endowed with legal personality must regularize their representation, in accordance with the provisions of the Concordat, by appointing representatives who have Italian citizenship and are domiciled in the Kingdom." This provision refers to...

[*Latin ed. p. 141*]

The Holy Congregation of Religious Orders 1*1 addresses itself to religious associations which have maintained their legal personality even after the laws of suppression. The regulations for the execution of said law, approved by Royal Decree of December 2, 1929, No. 2262 (registered with the Court of Accounts on January 17, 1930, and published in the Official Gazette of the Kingdom, No. 17, dated January 20, 1930), contain certain provisions for religious associations, specifically those in articles 9, 79, and 80. In article 80, it is stipulated: "For the purpose of the provision contained in article 27 of the Law, the superiors of the Houses and Communities indicated in the same article, within three months from the entry into force of these regulations, must communicate to the Ministry of Justice and Religious Affairs the name and address of their respective representatives." In article 8 of the regulations, it is stipulated: "The recognition of the legal personality of Orders and Congregations, Provinces, and religious Houses is granted upon application by their respective representatives, addressed to the Minister of Justice and Religious Affairs. The application must be accompanied by: a) Documents proving that the persons who present it are, both legally and in fact, citizens of the Kingdom and are domiciled therein; b) For Orders and Congregations, a certificate, where the original act of approval cannot be produced, from which it appears that the Order or Congregation is of pontifical right; c) For Provinces, the same certificate regarding the Order or Congregation to which they belong, and, furthermore, documents from which it appears that the activity of the Province is limited solely to the territory of the State, its Possessions, and its Colonies, without prejudice to the activity that the same Province may carry out in mission locations; d) For Houses, documents proving their capacity to acquire and possess, according to the particular rules of the Order to which they belong, or a pontifical document authorizing them to enjoy the use of real estate. If the Order to which they belong is not already recognized in the Kingdom, they must also produce a certificate to prove that it is of pontifical right. For the recognition of the legal personality of general Houses and procurations of religious associations, even those from abroad, it is sufficient that the application of the legitimate representative is accompanied by a certificate

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from the Holy See attesting to the canonical existence of the House and the Procuration."

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - Commentarium Officiale. In article 9, it is stipulated: "Every change in the persons of the representatives of religious Associations, as mentioned in the preceding article, must be communicated within fifteen days to the Minister for Justice and for Religious Affairs, in order to verify that they possess the requirements stipulated in the same article, letter a)." Finally, in article 79 of the transitional provisions, it is stipulated: "In the same royal decree recognizing the legal personality of religious Associations, the properties of which the aforementioned Associations are already in possession may be indicated, and which, according to article 29, paragraph 5, of the Concordat, must be transferred from the current owners to them." With the foregoing in mind, the provisions of the Concordat, the law, and the regulations can be summarized as follows:

1. The Italian State recognizes the legal personality of religious Associations within the limits of its territory, its colonies, and other territories subject to its sovereignty. Consequently:

a) If a religious Association is based and carries out its activities exclusively in Italy, its colonies, etc., the Italian State recognizes the legal personality of the entire Association;

b) If it is based in Italy and carries out its activities also abroad, or if it is based abroad and carries out its activities also in Italy, the Italian State recognizes the legal personality only of the Province or Provinces of the religious Association that carry out their activities in Italy, its colonies, etc., and within the limits of these territories, without prejudice to the activities that the same Provinces may carry out in mission locations;

c) To the Houses based in Italy, its colonies, etc., the State recognizes their legal personality, when it results from the particular rules of the Order to which they belong that they have their own capacity to acquire and possess (canon 531 of the Code of Canon Law);

d) Furthermore, the Italian State recognizes the legal personality of general Houses and procurations of religious Associations, even foreign ones;

e) Finally, religious Associations or Houses that have not lost their legal personality as a result of subversive laws retain it.

2. The necessary conditions for obtaining recognition of legal personality in the cases mentioned above are only the following:

a) That they are Associations, Provinces, or Houses of pontifical right;

b) That they are represented (and the representation, for civil purposes...

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[*Latin ed. p. 143*]

The Holy Congregation of Religious orders, number 143, concerning property, does not always pertain to the same person who holds the office of Superior of the Order, Province, or House, both in law and in fact, by individuals who possess Italian citizenship and are domiciled in Italia. This second condition is not necessary for the recognition of general houses and procurations of religious associations, even those from foreign countries.

3. Deeds relating to the transfer of real estate, which the associations already possess, from the current owners to the associations themselves, are exempt from all taxes. These very broad terms used in the Concordat exclude not only the stamp duties, registration fees, and mortgage taxes on transfer deeds, but also the authorization fees for decrees. This exemption is also in harmony with the provision contained in letter h) of the same article 29 of the Concordat. The Concordat, in the aforementioned provision of article 29, letter b), establishes a favor and not an obligation. Therefore, religious associations are not obligated to request from the State recognition of legal personality for civil purposes. Once the recognition of legal personality is obtained, the association may become the legal owner of the real estate in which said associations already publicly have their headquarters. The transfer of ownership of said real estate to the association will avoid the same all tax burdens, often very heavy, and all the well-known dangers arising from individual or collective ownership. The real estate, which are the headquarters of the associations (and these may be qualified not only as the real estate in which the main headquarters of the Institutes are located, but also those used for vacation, or for novitiates, or for the rest of elderly religious, etc.), will be subject only to land taxes; and will not be subject to the building tax; since, by letter t) of article 29 of the Concordat, which for all tax purposes equates the purpose of religion and worship with the purposes of charity and education, the provisions of article 7 of the tax law on the building tax of December 30, 1923, n. 3271, which exempts from said tax the presumed income of houses used for the immediate use of charitable or educational institutions, will apply to said real estate. It should be noted that, according to article 30 of the Concordat, religious associations need the authorization of the State only for purchases, and not also for sales, and in general for acts exceeding ordinary administration. All Superiors of religious orders and associations of pontifical right, within a period of two months from the date of dispatch of these instructions, shall send to the Holy See, and through it to the Sacred Congregation.

[*Latin ed. p. 144*]

Acta Apostolicae Sedis - Official Commentary 144 concerning the situa-

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tion of Religious Orders in Rome, a detailed report regarding the number of Provinces or Houses located in Italia; the properties in which they reside, or which they in any way possess; and the persons, institutions, and entities to whom said properties belong in ownership or are otherwise registered. They must also explain whether they can fulfill the condition, necessary according to the Concordat to obtain from the State recognition of legal personality, namely, to be legally and factually represented by persons who hold Italian citizenship and reside in Italia. For this purpose, it must be noted that the representative can be a person other than the Superior; that the Concordat requires the representative to possess Italian citizenship, and not merely to have been born in Italia; and that Italian citizenship can be acquired in one of the ways provided for by Law of June 13, 1912, No. 555, amended by Law of January 31, 1926, No. 108. Among the Orders, there are some mendicant Orders (Capuchins, Minorites, etc.) to whom Canon Law prohibits owning any property, even the houses in which they reside; the ownership of which is therefore reserved to the Holy See. In such cases, the Orders will be granted a papal indult so that they may acquire the perpetual use of said houses, while the Holy See remains the owner. Explicit mention of this reservation will be made in the deed of transfer of the properties, and note will be taken of it in the land registry and in the deed of registration in the Office of Mortgages. Other special regulations may be given, case by case, by the Sacred Congregation of Religious, also taking into account the provisions of Canon 1501 of the Code of Canon Law. Rome, from the Secretariat of the Sacred Congregation of Religious, February 6, 1930. A. E. M. CARD. LÉPICIER, O. S. M., Prefect. L. © S. Vine. La Puma, Secretary.

[*Latin ed. p. 145*]

The Holy Congregation of Propaganda Fide, 145.

NOMINATIONS. By Apostolic Briefs, the following were appointed:

July 15, 1929. — The Most Reverend Doctor Melchior Souen, titular Bishop of Esbon, Apostolic Vicar of Anlcuo in China.

January 10, 1930. — The Most Reverend Ludovicus Penieaud, elected titular Bishop of Assisi, Apostolic Vicar of PaMoi in China.

January 13. — The Most Reverend Augustine Tardieu, elected titular Bishop of Yad, Apostolic Vicar of Quinhon in Indosin.

January 25. — The Most Reverend Paulus Ouang Ouen Tchen, elected titular Bishop of Olena, Apostolic Vicar of Shunking in China.

— The Reverend Thomas Berutti, elected titular Bishop of Cusa, Apostolic Vicar of Peng-pu in China.

— The Most Reverend Ioseph Guy, elected titular Bishop of Zerta, Apostolic Vicar of Grouard.

— The Most Reverend Franciscus Ouang, elected titular Bishop of Sinda,

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Apostolic Vicar of Wanhsien.

— The Most Reverend Doctor Paulus Leo Cornelius Montaigne, titular Bishop of Sidyma, formerly Apostolic Vicar of Paotingfu, Coadjutor to the Apostolic Vicar of Peking, with the right of succession.

Furthermore, the Holy Congregation of Propaganda Fide, having given its approval, decreed:

October 22, 1929. — The Most Reverend Matthaeum Ly-jun-ho, Apostolic Prefect of Yachow.

— The Most Reverend Tarsicius Martina, of the Congregation of the Most Holy Stigmata, Superior of the mission of Yihsien.

November 20. — The Most Reverend Paulum Julliotte, of the Congregation of the Most Holy Hearts (of Jesus and Mary, of Picpus), Superior of the mission of Hainau.

January 9, 1930. — The Most Reverend Assuerum Bassi, of the Pious Society of Saint Francis Xavier for foreign missions, Apostolic Prefect of Loyang.

— The Most Reverend Eribertum Winkler, of the Society of the Divine Savior, Superior of the mission of Shaowu.

— The Most Reverend Fridericum M. Blessing, of the Order of the Cross, Apostolic Prefect of Pondo.

[*Latin ed. p. 146*]

Acts of the Apostolic See - Official Commentary of the Holy Congregation for Seminaries and Universities. Letters to Archbishops, Bishops, and other Ordinary Local Authorities concerning the thorough development of studies of Oriental affairs and of catechesis in seminaries.

Most Illustrious and Reverend Lords,

It has always been the fervent desire of Catholics that those who, having departed from the communion of the Roman See, may be restored to the unity of the Mother Church, and this is, indeed, a most important and heartfelt concern of the Supreme Pastor and Father of the entire Church, Pope Pius XI. From the very beginning of his pontificate, he has devoted all his efforts and study to this end. A most excellent example of this concern is found in those Encyclical Letters concerning Oriental affairs, issued on September 8, 1928, concerning the promotion of studies of Oriental affairs.

Therefore, in accordance with the cares and desires of the Supreme Pontiff, this Holy Congregation, established for the promotion of ecclesiastical studies, has decided to leave nothing undone that may contribute to the removal of mutual ignorance and contempt among peoples, and the long-standing alienation of minds resulting from preconceived opinions, and to foster a deeper knowledge of history, doctrines, and theology, especially of the Orient, among clerics and priests, as these same Encyclical Letters recommend.

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Furthermore, this Holy Congregation deems it generally necessary that a special consideration be given to questions and matters pertaining to the Oriental Churches and peoples within the curriculum of sacred theology.

Although it seems appropriate to entrust only to the larger pontifical universities the task of establishing special courses or lectures on Oriental theology, it is nevertheless fitting, and almost necessary, that in other seminaries as well, wherever young men are being educated for the Church and in sacred studies, this matter be given due attention, so that some at least may be prepared to serve also in that portion of the Church.

[*Latin ed. p. 147*]

The Holy Congregation for Seminaries and Universities, desiring to promote the study of [the place named] Spiritus Sancti, in which the first Christian community arose, and which has shone forth through greater deeds of faith, and subsequently spread throughout the entire world through fame, virtue, and preaching, deems it fitting that those who are most devoted to these Eastern studies, to whom the teaching of sacred theology, ecclesiastical history, or liturgy has been properly entrusted, should apply themselves diligently. Thus, for example, in the area of theology concerning the preliminaries of faith, or its foundation, which we call fundamental theology, let the professors take care that those objections and accusations raised by dissenting Orientals against the primacy of the Roman Pontiff and his infallible magisterium are clearly and forcefully refuted, with the responses that are customarily given by Catholic doctors. Furthermore, in the remaining part of theological discipline, which we call special theology, let those things that are commonly raised by Orientals against the procession of the Holy Spirit from the second Person of the Most Holy Trinity, and against the words "Filioque" added to the Creed, as well as against doctrines concerning either the Immaculate Conception of the Virgin Mary or the truth of Purgatory, be clearly explained individually. In the theology concerning the Sacraments, let those matters pertaining to Baptism, the Most Holy Eucharist (for example, the question of the epiclesis), and the other Sacraments be explained more fully. In the Liturgy, let the diversity of Catholic rites be explained with no less care, diligence, and reverence. Finally, in the history of the Church, let those matters concerning the seven first Ecumenical Councils be briefly presented, and also those concerning the subsequent ones, especially the Councils of Lyons and Florence; and let those things also be omitted which concern the Roman Pontiffs who subsequently began and completed the restoration of unity. In particular, let mention be made of our own age, when Pope Pius IX, seizing the opportunity to convene the Vatican Council, invited Eastern bishops with paternal letters, and Pope Leo XIII, also of immortal memory, who during the long period of his pontificate instituted so many things, and so wisely, for the same purpose, and finally, Pope Pius XI, who is happily reigning,

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whom we see so eagerly following in those footsteps. And these things which we have briefly touched upon sufficiently declare how important the study of the Orient is, and how much it is necessary that they be promoted in schools, especially theological schools, by all Ordinaries, in that way and manner which we have indicated. And if any student of sacred theology has distinguished himself by his merits, his doctrine, and his talents, and has hoped that he might one day contribute something to the benefit of the Orient, let the Ordinaries of the places be persuaded that nothing would be more pleasing to the Roman Pontiff and to the Divine.

[*Latin ed. p. 148*]

Acts of the Apostolic See - Official Commentary 148. They will render a service more pleasing and acceptable to the Most Sacred Heart than if they were to send the same student to the Oriental Institute in the City, thereby perfecting the course of studies. Having considered this opportunity, the Sacred Congregation deems it necessary to urge another matter, also for this reason, lest those studies which seem less elevated be neglected, while in reality they are of far greater necessity and importance. We have received and it is what the most holy Pastors of the Church and other apostolic men have so often and so earnestly recommended, and what this very Sacred Congregation has not infrequently and diligently impressed upon, that in each seminary for clerics, especially among those studying theology, a school or instruction proper to the sacred catechesis be instituted and duly fostered. For it is clear that this kind of catechesis, as it is the most suitable method and way of instructing the people in the fundamental principles of the Christian religion, is the very foundation of the entire priestly ministry, and the principal cause of its fruits and progress, especially in our times, which, with apostolic words, can truly be called "times of ignorance" (Acts, XVII, 30). Alas! We often see this neglected, and not rarely the first elements of our religion are transmitted to the Christian people and to the young in a manner that is too obscure, or with a method that is entirely unsuitable to attract the minds of those who hear: so that it is a lamentable thing, as the prophet Jeremiah lamented: "The children asked for bread, and there was none given them" (Lamentations, IV, 4). Therefore, let the Ordinaries of the places take care that, as Canon 1365 of the Code of Canon Law states, and as is also earnestly recommended in a letter of this Congregation, dated September 8, 1926, the students who are being trained in each diocese to serve the Church, be imbued with the elements of our faith in a more opportune manner and with greater zeal, so that the Christian people, and especially the youth, may be instructed with greater fruit each day. Finally, it will be most pleasing to the Ordinaries of the places if they diligently teach these things in each seminary, or if they have already established them, that they maintain and observe them properly, so that these letters may be fully understood by both sides.

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Regarding this matter, I am already offering my heartfelt thanks to Your Eminence, and I pray for all the most blessed things.

Rome, August 28, 1929.

C. CARD. BISLETI, Prefect.

L.m s. E. Ruifini, Secretary

[*Latin ed. p. 149*]

From the Roman Curia Diary, 149.

SACRED CONGREGATION OF RITES.

Tuesday, February 18, 1930, in the Apostolic Palace at the Vatican, with the presence of the Most Reverend and Venerable Lords Cardinals, and with the votes of the Reverend Prelates and theological consultants, who comprise the Sacred Congregation of Rites, a Preparatory Congregation was held to discuss a doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Paola Frassinetti, Foundress of the Institute of the Sisters of Saint Dorothea.

Tuesday, February 25, 1930, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, a General Congregation of the Sacred Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates, and the theological consultants who comprise it, discussed a doubt concerning two miracles which are asserted to have been wrought by God through the intercession of the Blessed Catherine Thomas, virgin, regular canoness professed of the Order of Saint Augustine, and which miracles are proposed for her canonization.

SECRETARY OF STATE.

BY PAPAL LETTERS, the Holy Father Pius XI, happily reigning, deigned to appoint:

November 29, 1929.

Monsignor Alfredo Ottaviani and the Reverend Father Felice M. Cappello, S.J., Consultants of the Sacred Consistorial Congregation.

February 3, 1930.

Reverend Father Thomas Garde, O.P., Consultant of the Sacred Congregation of Rites for Causes of Beatification and Canonization.

February 4, 1930.

Reverend Father Antonio Lemonyer, O.P., and Father Vincenzo Di Lorenzo, of the Priests of the Most Holy Sacrament, Consultants of the Sacred Congregation of the Sacraments.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned

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to appoint:

November 28, 1929.

The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Sisters of Mercy (Paramatta: Sydney).

February 4, 1930.

Monsignor Pasquale Robinson, titular Archbishop of Tiana, Apostolic Nuncio in Ireland.

[*Latin ed. p. 150*]

Acta Apostolicae Sedis - Official Commentary 150, November 28, 1929. The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Religious Sisters Servants of Mary (Stamford Hill, London). - January 2, 1930. The Most Reverend Cardinal Alfredo Ildefonso Schuster, Protector of the Benedictine Nuns of Cassino of the Most Holy Joseph (Assisi). 9. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Institute of the Daughters of Mary Immaculate (Madrid). 17. The Most Reverend Cardinal Lorenzo Lauri, Protector of the Congregation of the Little Servants of the Most Blessed Virgin Immaculate (Poland). 17. The Most Reverend Cardinal Lorenzo Lauri, Protector of the Carmelite Sisters of Charity (Vich). 17. The Most Reverend Cardinal Lorenzo Lauri, Protector of the Sisters Servants of the Most Sacred Heart of Jesus (Cracow). 18. The Most Reverend Cardinal Lorenzo Lauri, Protector of the Franciscan Sisters, known as the Family of Mary (Leppoli). 18. Monsignor Giovanni Delle Piane, Titular Archbishop of Staurupoli, Apostolic Delegate to the Belgian Congo. Assistant at the Papal Throne: November 17, 1929. Monsignor Prediano Giannini, Titular Archbishop of Serre, Apostolic Delegate to Syria. Apostolic Protonotaries *ad instar participantium*: September 21, 1929. Monsignor Vittorino Costa, of the diocese of Ceneda. October 14. Monsignor Alberto Petrasch, of the diocese of Lincoln (United States of America). Monsignor Pietro O'Loughlin, of the same diocese. December 16. Monsignor Lodovico Pouey, of the diocese of Tarbes and Lourdes. Monsignor Alfonso Maire, of the diocese of Saint-Dié. October 20. Monsignor Ippolito Segonzac, of the archdiocese of Albi. October 23. Monsignor Giacomo Radu, of the diocese of Gran Varadino. October 25. Monsignor Lodovico Kaas, of the diocese of Treves. Monsignor Marcantonio Mansi, of the archdiocese of Amalfi. October 31. Domestic Prelates of His Holiness: May 21, 1929. Monsignor Salvatore Ermini (Rome). September 19. Monsignor Francesco Hofliger, of the diocese of Coira. October 18. Monsignor Carlo Kiss, of the archdiocese of Strigonia. November 24. Monsignor Alfonso Piette, of the diocese of Joliette. Monsignor Francesco Laurendean, of the diocese of London. October 26. Monsignor Redemisto Ricci Bitti, of the diocese of Imola. Monsignor Patrizio O'Reilly, of the diocese of Natchez. December 10. Monsignor Edoardo Tearney, of the diocese of Richmond (United States of America). Monsignor Tommaso Waters, of the same diocese. Monsignor

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Felice F. Kaup, of the same diocese. Monsignor Francesco Streit, of the diocese of Alba Reale.

[*Latin ed. p. 151*]

Diarium Romanae Curiae 151, December 11, 1929. Monsignor Anthony Balducci, of the archdiocese of Chieti. Monsignor Giovanni Di Muzio, of the same archdiocese. December 13. Monsignor Nicola Addati, of the diocese of Andria. December 16. Monsignor Onorato Mericq, of the diocese of Tarbes and Lourdes. Monsignor Adriano Egger, of the diocese of Bressanone. December 20. Monsignor Laudano Goào, of the diocese of Riberào Preto. Monsignor Cornelio Francesco Crowley, of the archdiocese of New York. December 23. Monsignor Francesco Luttor, of the diocese of Veszprém. January 14, 1930. Monsignor Ireneo Chelucci, of the diocese of Pistoia. Monsignor Tommaso Currie, of the archdiocese of Glasgow. Monsignor Eugenio Fantaccini, of the diocese of Prato. Monsignor Arnold Estvelt, of the archdiocese of Santa Fé (U.S.A.). With briefs from the Secretariat of State, the Most Holy Father, Pope Pius XI, happily reigning, deigned to appoint: Honorary Chamberlains of His Holiness: March 23, 1929. Monsignor Eliseo Duarte Diniz, of the diocese of Pesqueira. October 23. Monsignor Maurizio Besson, of the archdiocese of Lione. November 15. Monsignor Paolo Csepy, of the diocese of Vacia. Monsignor Michele Vaszary, of the same diocese. December 21. Monsignor Guglielmo E. Cashin, of the archdiocese of New York. Monsignor Roberto J. Eeegan, of the same archdiocese. Monsignor Stefano Krasula, of the same archdiocese. Monsignor Enrico O'Carroll, of the same archdiocese. December 29. Monsignor Carlo Zinato, of the patriarchate of Venice. Monsignor Giuseppe Scarpa, of the same patriarchate. Monsignor Francesco Bosmin, of the same patriarchate. Monsignor Attilio De Luca, of the same patriarchate. Monsignor Vittorio Piva, of the same patriarchate. December 9. Monsignor Leone Rankowski, of the archdiocese of Poznan. Monsignor Giovanni Hinsenkamp, of the archdiocese of Colonia. Monsignor Giacomo Schmitt, of the same archdiocese. December 22. Monsignor Alessandro Trébaure, of the archdiocese of Cuyabá. Monsignor Fulgenzio Sonico Trigo, of the diocese of Tarija. January 16, 1930. Monsignor Giovanni Giuseppe Driscoll, of the diocese of Springfield, Illinois. Monsignor Giacomo Canili, of the same diocese. Monsignor Giuseppe Carlo Straub, of the same diocese. Monsignor Patrizio Francesco Carroll, of the same diocese. Monsignor Paolo Rylko, of the archdiocese of Cracow. Monsignor Giovanni J. Curran, of the diocese of Scranton. Monsignor Stanislao Szpotanski, of the same diocese. December 24. Monsignor Benedetto Laengle, of the Apostolic Administration of Innsbruck. Monsignor Enrico Heidegger, of the same

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Apostolic Administration.

[*Latin ed. p. 152*]

Acts of the Apostolic See - Official Commentary 152 Extraordinary Knights of the Sword and Mantle of His Holiness: June 16, 1929. To Mr. Stanislao Szyczewski, of the diocese of Luceoria. December 19th. To Mr. Count Guglielmo Dreesmann, of the diocese of Haarlem. December 22nd. To Mr. Venceslao Loziński, of the diocese of Pinsk. January 25, 1930. To Mr. Giorgio Shanks, of the diocese of Southwark. Honorary Knights in peacock blue attire of His Holiness: April 25, 1929. Monsignor Stanislao Vaikuls, of the archdiocese of Riga. Monsignor Vincenzo Strelevics, of the same archdiocese. October 4th. Monsignor Stefano Sebestyén, of the diocese of Neosolio. Monsignor Carlo Sebestyén, of the diocese of Cinque Chiese. November 29th. Monsignor Domenico Mambrini, of the diocese of Borgo S. Sepolcro. Monsignor Stefano Fülle, of the archdiocese of Genoa. December 9th. Monsignor Giuseppe Marciniak, of the archdiocese of Poznan. Monsignor Marcello Kowalski, of the same archdiocese. Monsignor Carlo Kielczewski, of the same archdiocese. Monsignor Venceslao Gieburowski, of the same archdiocese. December 22nd. Monsignor Giovanni Kovács, of the diocese of Alba Reale. Monsignor Francesco Büttner, of the same diocese. Extraordinary Knights of the Sword and Mantle of His Holiness: August 13, 1929. Mr. Stanislao Slawski, of the archdiocese of Posen. Mr. Giovanni Slawski, of the same archdiocese. Mr. Edoardo Grabski, of the same archdiocese. Mr. Giuseppe Gregorio Pacheco, of the archdiocese of Sucre. Honorary Chaplains Extra Urbem of His Holiness: October 11, 1929. Monsignor Francesco Paolitti, of the archdiocese of Udine. December 12th. Monsignor Ivanoe Ruberti, of the diocese of Mantova. December 22nd. Monsignor Giuseppe Casetta, of the diocese of Alba.

NECROLOGY: February 26, 1930. The Most Reverend Cardinal RAFFAELE MERRY DEL VAL, of the title of S. Prassede, Archpriest of the Patriarchal Basilica of the Vatican, Secretary of the Supreme Sacred Congregation of the Holy Office, and Prefect of the Sacred Congregation of the Most Reverend Fabric of St. Peter's.

[*Latin ed. p. 153*]

No. 4, April 7, 1930, Year XXII - Vol. XXII, ACTA APOSTOLICAE SEDIS, Official Commentary. ACTS BY PAPAL ACT. A COMMISSION FOR RUSSIA IS ESTABLISHED BY THE HOLY CONGREGATION FOR THE EASTERN CHURCH, WITH ITS OWN JURISDICTION. PIUS PP. XI. From the very beginning of Our Pontificate, We have devoted special care and concern to the frequent sufferings of the people of Russia, who, for this reason, are the object of Our most profound affection, because they have long been and are still afflicted by a condition that is utterly unjust and inhumane. Among the many deliberations and undertakings We have undertaken con-

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cerning this matter, in order not only to alleviate the hardships of those people as far as possible, but also, which is the most important thing, to promote their eternal salvation, it is particularly worthy of mention, as everyone knows, that Commission for Russia, which We established in the year 1925, and which We wished to be connected with the Holy Congregation, which is concerned with the rites and affairs of the Eastern Church, to which We entrusted all matters and causes pertaining to the Russians, whether those who live on their native soil, or those who are exiled far from their homeland. Nevertheless, considering diligently and carefully with you, during this not very long interval of years, the circumstances and reasons, ACTA, vol. XXII, n. 4. — 7-4-1930. 11

[*Latin ed. p. 154*]

• Considering that the aforementioned Acts of the Apostolic See – the Official Commentary of the Commission – have not ceased to increase, both that of the aforementioned Congregation and, presently, that of others; and also considering the condition of the Russians, whether those dwelling within their own land or residing in foreign regions, which increasingly requires the diligent care of the Apostolic See; so that this same care, indeed manifold and full of benefits, may become more expeditious and fruitful, after mature deliberation, we have deemed it fitting to separate the Commission for Russia from the Sacred Congregation for Eastern Churches, with which it had previously been united, and to endow it with its own proper jurisdiction. This, however, does not preclude the establishment of suitable bonds of cooperation between the aforementioned Congregation and this Commission for Russia, and mutual assistance, as the nature of both their tasks and of the peoples to which they pertain require, for the proper fulfillment of their duties. Therefore, with the fullness of Apostolic authority, moved by our own will and with certain knowledge, we separate this Commission for Russia from the Congregation with which it had previously been united, and we establish and declare it to be entirely of its own jurisdiction and subject to no authority except that of Ours; and we appoint the Most Reverend Brother Michael D'Herbiny, Bishop in the titular See of Ilium, as its President; to whom we confirm all the rights and faculties which the President of the Commission previously possessed, and, as necessary, we grant them anew. Furthermore, whatever has been granted to it by Us, through these Letters, by Our own initiative, We command that it be firm and valid, notwithstanding any contrary provisions. Given at Rome, near the Holy Apostles Peter and Paul, on the Lord's Day of Passion Week, the sixth day of April, in the year 1930, in the ninth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 155*]

Acta of Pope Pius XI, 155: APOSTOLIC CONSTITUTION CONCERN-

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ING THE DIVISION OF THE BOTUCATU DIOCESE AND THE ERECTION OF A NEW DIOCESE OF "ASSIS." PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The universal solicitude of the Church, divinely entrusted to the Roman Pontiffs, urges them to establish new dioceses throughout the Catholic world whenever it appears to be conducive to the greater benefit of the Christian faithful. Therefore, since the Botucatu diocese, having already had territories separated from it and with the new dioceses of Sorocaba and Cafelandia erected, still extends through a very vast region, and at the request of the venerable brother Charles Duarte Costa, Bishop of that Church, We have decided to divide the territory of that diocese into two parts, so that a new and distinct diocese may be formed from one of those parts. Wherefore, with the favorable opinion of the venerable brother Benedict Aloisi Masella, titular Archbishop of Caesarea in Mauretania and Apostolic Nuncio to the Brazilian Republic, and after consultation with our venerable brothers, the Cardinals, Prefects of the Sacred Consistorial Congregation, and with the necessary additions, and with the consent of those whose interests are involved, by the fullness of Apostolic authority, We divide the territory pertaining to the aforementioned Botucatu diocese into two distinct parts, in one of which We restrict the Botucatu diocese itself, and in the other part, We erect a new diocese, to be called the "Assis" diocese. This new diocese will be separated from the Cafelandia diocese by the Bio de Peyxe river; from the Corumbá diocese by the Paraná river; from the Jacarezinho diocese by the Parandpanema river up to its confluence with the Bio Pardo river; and finally, by the Bio Pardo river up to its confluence with the Bio Turvo river, and then by this river up to its confluence with the Bio Alambary river, and then by this river up to its confluence with the Bibendo Vermelho river, and then by this river up to its sources, and finally, by the Mirante mountains and by the Arrependido river, it will be separated from the Botucatu diocese. This new diocese, thus defined, will be constituted of the following thirteen parishes: Assis, Campos Novos, Candido Motta, Conceição de Monte Alegre, Maracahy, Palmital, Paraguassù, Platina, Presidente Prudente, Quota,

[*Latin ed. p. 156*]

156 Acta Apostolicae Sedis - Official Commentary. Salto Grande, Santo Anastasio, and San Pedro do Turvo. We hereby establish the dioecesis Assisensis, and We establish its seat and episcopal cathedral in the city commonly called Assis, and We establish a new church dedicated to the Most Sacred Heart of Jesus and to St. Francis of Assisi, to be raised to the status of a cathedral under the same title. We grant to it, and to its Bishops for the time being, all rights, honors, insignia, favors, graces, and privileges, by which other cathedral churches and their prelates in Latin America enjoy, according to common law, together with the same burdens and obligations.

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We establish the aforementioned cathedral church of Assis as a suffragan of the metropolitan Church of St. Paul in Brazil, and We subject its Bishops for the time being to the metropolitan jurisdiction of the Archbishop of St. Paul. However, since the circumstances of the present time do not permit the immediate establishment of a Chapter of canons in this new diocese, We grant that, in the meantime, instead of canons, diocesan consultants be chosen, for the purpose of administering justice. We also command that, as soon as it is possible, at least a small diocesan seminary be established in the diocese, according to the prescriptions and norms of the Code of Canon Law and those transmitted by the Sacred Congregation for Seminaries; and also that this new diocese of Assis, at its own expense, send two chosen young men, or at least one, to the Pontifical Latin Seminary of the City, without interruption, so that they may be formed under the watchful eye of the Roman Pontiff for the benefit of the Church. With regard to the governance and administration of this diocese, We command that the procedures prescribed by the sacred canons be observed for the election of a capitular vicar or administrator during a vacancy of the see. With regard to the clergy in particular, We decree that, as soon as the erection of this new diocese is completed, the clergy shall be considered to be assigned to the Church in whose territory they legitimately reside. We also desire that the episcopal mensal, the revenues of the curia, and other offerings, which are customarily provided by the faithful, for whose benefit the diocese has been established, be constituted, in addition to those which have already been collected for this purpose. Finally, We command that all documents and acts pertaining to the new diocese of Assis and its clergy and faithful be transferred, as soon as possible, from the chancery of the dioecesis Botucatuensis to the chancery of the dioecesis Assisensis, so that they may be preserved in its own archives. With all the foregoing provisions, We entrust the execution of these matters to Our venerable brother Benedict Aloisi Masella, Our Nuncio in the Republic of Brazil, and We grant him the necessary and appropriate faculties, including the power to delegate to any person holding an ecclesiastical office, and to definitively decide on any difficulty or opposition that may arise in the course of execution, and with full authority.

[*Latin ed. p. 157*]

The Acts of Pope Pius XI, number 157, concerning the sending, within six months from the receipt of these letters, of an authentic copy of the execution, once completed. These present Letters, and everything contained within them, even that which any individual, whether they have been heard or not, or who presume to have an interest, have not agreed to, even if they are worthy of express and individual mention, shall never, at any time, be subject to any claim of fraud or deception, or of nullity by reason of intention, or by any other substantial and unforeseen

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defect; but they shall always be considered valid and emanating from full knowledge and authority, and shall have and obtain their full and complete effect, and must be inviolably observed by all to whom they apply, and if, contrary to this, anyone, with any authority, knowingly or unknowingly, should attempt to challenge them, we will and do decree that it shall be entirely void and of no effect. Finally, we wish that these Letters, even if printed, shall be given the same credence, if transcribed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, as if they were presented or shown in their original form. Notwithstanding the rules in synodal, provincial, general, and universal Councils, special or general Apostolic constitutions and ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and all other contrary provisions. No one shall be permitted to infringe or contradict these Our Letters of dismemberment, erection, elevation, concession, statute, derogation, mandate, and Our will. If anyone, with rash audacity, should presume to attempt this, let them know that they will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and twenty-eight, on the thirtieth day of the month of November, in the seventh year of Our Pontificate.

FR. ANDREAS CARD. FRÜHWIRTH,

Chancellor of the Holy See.

CAROLUS CARD. PEROSI,

Secretary of the Sacred Consistorial Congregation.

Dominicus Jorio,

Apostolic Protonotary.

Hector Castelli,

Apostolic Protonotary.

Loco Plumbi Reg. in Cane. Ap., vol. XL, n. 6. - M. Riggi.

[*Latin ed. p. 158*]

Acta Apostolicae Sedis -. Official Commentary 158. APOSTOLIC LETTER. To the Church of the Blessed Virgin Mary Immaculate, annexed to the House of Clerics of the Most Holy Scourge of the Passion of the Lord, located in "Isola del Gran Sasso," within the territories of the dioceses of Penne and Atri, granting it the honors of a Minor Basilica.

PIUS PP. X. For the perpetual memory of this matter.

The Reverend Father and religious of the House of Saint Gabriel, of the Sorrowful Virgin, of the Congregation of Clerics Scourged by the Most Holy Cross and Passion of Our Lord Jesus Christ, established within the

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territories of the dioceses of Penne and Atri, earnestly request that We bestow upon the aforementioned church, annexed to their house, the privileges of a Minor Basilica. For this church, which is distinguished by its tall dome, has existed in that very place from ancient times, dedicated to the honor of the Blessed Virgin Mary Immaculate; but recently it was rebuilt with a larger form, so that now it consists of three naves and a sufficiently spacious presbytery. Within the same sacred precinct, in the chapel of Saint Gabriel of the Sorrowful Virgin, is kept the body, to which not only the faithful of the same diocese, but also of neighboring regions, devoutly flock as pilgrims. Furthermore, a frequent gathering of religious men from the aforementioned Congregation diligently devotes itself to divine praises and the care of souls within this church, which is presently also abundantly furnished with sacred furnishings.

Having considered these matters, and after the Most Reverend Bishop of Penne and Atri, and the esteemed son, the General Procurator of the aforementioned Congregation of the Passion of the Lord, have earnestly presented to Us the requests made by the Reverend Father and the religious of the House of Saint Gabriel of the Sorrowful Virgin, We have readily and willingly deemed it fitting to grant such requests. Wherefore, after due deliberation with Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are entrusted with safeguarding the sacred rites, We, by Our apostolic authority, and for all time, elevate the church, named and titled Immaculate Conception of the Blessed Virgin Mary, annexed to the House of Saint Gabriel of the Sorrowful Virgin of the Congregation of Clerics Scourged by the Most Holy Cross and Passion of Our Lord Jesus Christ, within the territories of the dioceses of Penne and Atri, to the dignity of a Minor Basilica, and We grant to it all the privileges and all the honors that rightfully belong to temples bearing this title.

[*Latin ed. p. 159*]

159. Acts of Pope Pius XI. We grant this, decreeing that these present Letters shall always exist and remain firm, valid, and efficacious, and shall fully and completely produce and obtain their effects, and shall fully suffice, now and in the future, for those to whom they pertain, or may pertain; and it shall be duly judged and defined that, from this moment and forever, anything to the contrary, concerning these matters, should be declared invalid and void, if anything should happen, by anyone, knowingly or unknowingly, with any authority whatsoever. Contrary provisions notwithstanding. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the first day of July, in the eighth year of Our Pontificate. P. CAED. GASPARRI, Secretary of State.

II. DISPENSATION FROM THE CANONICAL FORM OF ELECTION, DECLARATION OF SAINT LUCIA AS THE PRINCIPAL PATRONESS OF THE TOWN OF "SANTA LUCIA DEL SERINO," DIOCESE OF SALERNO.

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PIUS XI. For the perpetual memory of the matter.

The Archbishop of Salerno has already commendably presented to Us the prayers of the parish priests to the Holy Apostles Peter and Paul in the town of Santa Lucia del Serino, who humbly and with great supplication have addressed Us, so that, through Our benevolence, We would deign to establish and declare Saint Lucia as the patroness of their town, called "Santa Lucia del Serino." This is also requested by the clergy and people of the place, because the inhabitants of the town of Santa Lucia greatly venerate Saint Lucia, and from the neighboring region, every year on the feast day of that Virgin and Martyr, faithful pilgrims frequently gather in that place. After carefully considering this, We deemed it fitting to grant these requests.

Therefore, after due deliberation with Our beloved son, Our Cardinal of the Holy Roman Church, Prefect of the Congregation for Sacred Rites, and with a dispensation graciously granted, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these present Letters, and forever, We establish and declare Saint Lucia, the Virgin and Martyr, of the aforementioned town and territory, which is called "Santa Lucia del Serino," and which is within the archdiocese of Salerno, as the principal patroness, with liturgical privileges attached, namely a feast of the first class with a double rite and an octave.

[*Latin ed. p. 160*]

Acts of the Apostolic See - Official Commentary 160. Therefore, We establish this, decreeing that these present Letters shall remain forever firm, valid, and efficacious, and shall fully and completely produce and obtain their effects, and shall fully suffice for those to whom they pertain, or may pertain; and it shall be rightly judged and defined that, from this moment, anything contrary to these, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the 21st day of the month of October, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State.

III. THE CHURCH OF SAINT CELSIUS IN THE CITY OF MILAN, ELEVATED TO THE DIGNITY OF A BASILICA MINOR. PIUS PP. XI. For the perpetual memory of this matter;—In the city and archdiocese of Milan, a temple is dedicated to God in honor of the illustrious Martyr Saint Celsus, which shines prominently and is renowned among the sacred buildings of Milan for its history and ornamentation. In the same temple, there exists a sanctuary of the Blessed Virgin Mary of Miracles, which is frequented piously and devoutly by any gathering of the faithful who wish to implore the help of the Blessed Virgin. We, too, from the very beginning of Our clerical life, having fulfilled Our duties first as a priest and then as an arch-

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bishop, and later, by the secret counsel of God, having been raised to the sublime chair of the Prince of the Apostles, have continuously regarded the temple of Saint Celsus in Milan, and also the sanctuary of the Blessed Virgin Mary of Miracles therein, with particular attention; and as a pledge of Our benevolence, We have presented a chalice to be used in a special Mass of the Blessed Virgin, which, by Apostolic Indult, is to be celebrated with some solemnity on Saturdays throughout the year. Now, when the prefect of the aforementioned sanctuary presented to Us his prayers, on behalf of the clergy and the entire people, that We would deign to elevate the venerable temple of Saint Celsus in Milan to the dignity of a Basilica Minor, We received those prayers, already widely supported, and We recall that the Most Reverend Eugene Tosi, Cardinal Archbishop of Milan, recently deceased, now commends this to Us again through Our beloved son, Alfred Ildephonsus Schuster, Cardinal of the Holy Roman Church, Archbishop of Milan by Apostolic dispensation, in this manner.

[*Latin ed. p. 161*]

The Acts of Pope Pius XI, paragraph 161, state that we have readily and willingly approved of the petitions. Therefore, after having conferred with our beloved son, the Cardinal of the Holy Roman Church, who presides over the Congregation of Sacred Rites, we, by our apostolic authority, and by the force of these present letters, forever and in perpetuity, elevate the church of Milan, dedicated to Saint Celsus, to the title and dignity of a minor basilica, and we grant to it all privileges and honors that rightfully belong to this title. These things we grant, we establish, we decree, and these present letters shall always remain firm, valid, and efficacious, and shall have their full and complete effect, and those to whom they pertain, or may pertain, shall fully enjoy them; and it shall be considered and judged to be rightly done, and from this moment forward, to be null and void, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter's, under the Fisherman's ring, on the twelfth day of the month of November, in the year 1929, in the eighth year of our pontificate.

P. CARD. GASPARRI, Secretary of State.

TO THE REVEREND FATHER ALPHONSUS ORLICH, MINISTER GENERAL of the Order of Friars Minor Conventual, concerning the coenobium [monastery] of Padua, founded seven centuries ago near the church of Saint Anthony.

PIUS PP. XI

Beloved son, greetings and our apostolic blessing.

Seven centuries ago, as tradition tells us, James Conrad, the Bishop of

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Padua, perceiving that the sons of the Seraphic Father were close to him as partners in pastoral work, invited them to Padua, and granted them a small chapel dedicated to the Virgin Mary. This invitation and condition were accepted with such willing hearts by both parties that, by assisting the Bishop, they brought forth abundant and salutary fruits. Indeed, we say with such willing hearts, that, for the sake of their religious devotion, not long after, they began to erect a temple in the place of that small chapel, dedicated to Saint Anthony of Padua, which all citizens and visitors admire for its size and beauty. To this temple, the coenobium [monastery] was attached from the beginning, with which many illustrious Franciscan events and memories are associated.

[*Latin ed. p. 162*]

162 The Acts of the Apostolic See – the Official Commentary – are joined together; indeed, many virtuous men have ennobled this house by residing within it, distinguished by the cultivation of Christian wisdom and the sanctity of their lives, among whom the most outstanding was that very Anthony, who lived there for so long, until he withdrew into solitude, from which, desiring to be consumed by apostolic labors and to be with Christ, he advanced to the rewards of eternal blessedness through a most holy death. For this reason, We have gladly learned of your intention to solemnly commemorate the seventh century since the founding of your monastery, provided that We are certain that this will be celebrated not only with prayers and expressions of joy pleasing to the benevolent God, but also with considerable benefit to your Order. For what is more fitting for restoring the original fervor of the Franciscan spirit, and for more diligently pursuing the path of a more perfect life, than if each one proposes the illustrious examples of their predecessors before their eyes, and recalls the ancient praises of their Order for their own and the common good? Oh, that Anthony – that illustrious man, whom We mentioned above, the ornament of the name of Franci:scalis and the city of Padua – may be present from Heaven, a witness to your joyful outcome and a guarantor of spiritual fruits, during the solemnities that you are about to hold; may he be an example, an encouragement, and an aid to you all in attaining evangelical perfection. As for Us, We gladly share the joy of this auspicious occasion with you, through these letters, as a testament to Our benevolence towards you; and may the apostolic blessing, which We impart to you, beloved son, and to all the members of this Order, be a witness to this benevolence and a bringer of heavenly gifts. Given at Rome, near the Holy Peter, on the twentieth day of the month of January, in the year 1929, in the seventh year of Our Pontificate. PIUS PP. XI. TO THE REVEREND FATHER GEORGE SCHMID DE GRÜNECK, BISHOP OF CURIENSE, AND OTHER BISHOPS OF SWITZERLAND: IN ANSWER TO YOUR DEVOTED LETTERS, ISSUED FROM THE COMMON CONVENE OF EINSIDLEN. PIUS PP. XI.

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Venerable brothers, greetings and the apostolic blessing. – By sending us letters from the annual convocation recently held in the monastery of Einsiedeln, you have not only followed the old custom and tradition, but you have also demonstrated your connection with the common Father of all souls, and your solicitude in carrying out your pastoral duties.

[*Latin ed. p. 163*]

My dear Fathers, XI 163, you desire. Therefore, we cannot but approve of this document, a testament to your studious zeal, nor can we receive with a grateful heart your auspicious omens and wishes, both for the fiftieth year since we began our priesthood, and for those most important and joyful events which, not long ago, stirred the hopes and expectations of all good people. If the service of your charity has pleased us greatly, how much more pleasing are those prayers which you write, addressed to God, and which you promise to offer again and again, out of your piety, for our sake. For since we are certain that we need the help of the Divine Power at no time, it is clear that we need it especially in these difficult times, so that we may undertake those projects that are permissible and bring them to a happy conclusion. And to add another argument of the greatest importance, so that we may proceed, it is hardly necessary to say how much comfort and joy the news brought us, which your latest letter brings to us, namely, that you have decided to hold, in the noble city of Lucerne, a meeting of Catholics from all of Helvetia, in which three of your Swiss confreres will participate, concerning the Action Catholica and its nature and necessity, and that all others will be invited to join. Indeed, no one is unaware of how much we value such an Action, and how we consider it to be most opportune and entirely suited to our times. From the beginning of our pontificate, and subsequently, whenever the opportunity has arisen, we have declared that it "must not be separated from pastoral ministry and from Christian life" (Letter to Cardinal A. Bertram, Bishop of Wroclaw); and that it is "nothing other than a Christian apostolate, which, with the guidance of bishops, provides a service to the Church" and in a certain way completes its work (Letter to Cardinal J. Van Roey, Archbishop of Mechlin). Indeed, we have stated that such an Action "ought to be held, and deservedly so, as a kind of path and means by which the Church distributes all kinds of benefits to nations; a path and means which seems to be inspired by divine counsel and providence, so that the Church attracts and draws to itself those who, without any contact or dealings with priests, would easily fall prey to the deceptions and wicked arts of seditious men" (Letter, as above). If the Apostle used helpers from the lay order in the apostolic age, chosen to work with him "in the Gospel" (Philippians, chapter IV, verse 3), and if our predecessors have often praised and used this method of promoting the Catholic cause, according to the circumstances, "then, especially in our times, when the integrity of $\text{faith and morals

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is called into daily danger, and when we lament the shortage of priests, so that they seem quite unable to meet the needs of souls, we must have greater confidence in the Action Catholica, which, with the help of many associates from the lay order, can assist in overcoming this great lack of clergy."

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - 'Official Commentary and Supplement' (Ibid.). Therefore, venerable brothers, especially those of you who will be attending your next meeting in Lucerne, it is our best counsel to urge, again and again, that, with ever greater zeal, you promote the Catholic Action, so that you may, in harmony, contribute to the Kingdom of Jesus Christ, which is contained in the manner in which each Christian acts, both privately and publicly. Indeed, they will accomplish this happily, if, by willingly obeying our commands and warnings, they remain entirely detached from political matters and the pursuits of factions, and, looking only to the unique glory of God and the salvation of souls, they engage in such apostolic work. Thus, it will certainly happen that our most beloved sons of Helvetiae will readily and actively respond to your exhortations, and will greatly contribute to the growth of the Holy Church and the prosperity of their country. We greatly desire and earnestly pray that these things may come to pass. Meanwhile, as a pledge of the heavenly gifts and of our paternal benevolence, we bestow upon you, venerable brothers, and upon your congregations, and upon all those who are coming to Lucerne for the meetings, our most loving apostolic blessing in the Lord. Given in Rome, at Saint Peter's, on the first day of September, in the year of Our Lord 1929, in the eighth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 165*]

Sacred Congregation of the Consistory, Act I, 165.

ACTS OF THE HOLY CONGREGATIONS.

SACRED CONGREGATION OF THE CONSISTORY I.

OF SIEDLCE - WARSAW, CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES.

DECREE: The faithful of the villages of Beguty and Tabor, belonging to the parish of Osieck in the diocese of Siedlce, having petitioned the Apostolic See, it is decreed that they be incorporated into the neighboring parish of Celestynów in the archdiocese of Warsaw. Furthermore, Our Holy Father, Pope Pius, of blessed memory, having considered the agreement

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of both the Ordinary of Siedlce and the Ordinary of Warsaw, and having received the favorable opinion of the Most Reverend Father Francis Marmaggi, titular Archbishop of Hadrianopolis and Apostolic Nuncio in Poland, graciously accepting the aforementioned petitions, by the authority of the present Consistory Decree, decrees that the aforementioned villages of Beguty and Tabor be separated from the parish of Osieck and from the diocese of Siedlce, and be permanently united to the parish of Celestynów in the archdiocese of Warsaw, thereby altering the diocesan boundaries accordingly. To oversee the execution of this, His Holiness has appointed the Most Reverend Father Alexander, Cardinal Kakowski, Archbishop of Warsaw, granting him the necessary and appropriate powers for this purpose, including the authority to delegate any person holding ecclesiastical office to carry out the aforementioned actions; and he is charged with sending an authentic copy of the completed execution to this Sacred Congregation within six months.

Given at Rome, from the offices of the Sacred Congregation of the Consistory, on the tenth day of December, in the year 1929.

C. CARD. PEROSI, Secretary.

L. gss. f.

Fr. Raphael C., Archbishop of Thessalonica, Assessor.

[*Latin ed. p. 166*]

Acts of the Apostolic See - Official Commentary 166 II. DECREE CONCERNING THE DIVISION AND INCORPORATION OF THE DIOCESES OF RATISBON AND EICHSTÄTT. Since the Bishop of Ratisbon had earnestly requested that the inhabitants of the village of Schönbrunn and the hamlet of Strasshaus, which belong to the parish of Appertshofen within his own diocese, be separated from the aforementioned parish and diocese, due to the difficulties of accessing their own parish church, which is too distant, and, with the consent of the Bishop of Eichstätt, be united with the neighboring parish of Denkendorf within the same diocese of Eichstätt: Most Holy Father Pius, by divine Providence, Pope XI, having considered the request of the Most Reverend Apostolic Nuncio in the Republic of Bavaria, deemed it just and useful to grant the aforementioned petition. Wherefore, this Holy Congregation, by order of His Holiness, by the present Consistorial decree, separates and detaches the village of Schönbrunn and the hamlet of Strasshaus from the aforementioned territory of the parish of Appertshofen, and incorporates and adds them to the same rectory or parish of Denkendorf in the diocese of Eichstätt; and for the execution of this, the Reverend Father Albert Vassallo de Torregrossa, Apostolic Nuncio in the Republic of Bavaria, Archbishop of Hemes, is appointed, granting him the necessary and appropriate powers, including the power to delegate any person holding an ecclesiastical office, with the obligation imposed upon him to send to this Holy Congregation a

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certified copy of the execution completed within six months from the date of the present decree. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Holy Congregation, on the 7th day of the month of January, in the year 1930. C. CARD. PEROSI, Secretary. L. S. F. R. Raphael C., Archbishop of Thessalonica, Assessor. III. PROVISIONS FOR CHURCHES. Most Holy Father, by divine Providence, Our Lord Pope Pius XI, by successive decrees of the Holy Congregation, has provided for the following churches with new pastors: February 27, 1930. — To the titular episcopal church of Samos, the Reverend Father Vincent Migliorelli has been appointed, formerly Bishop of Saint Severin and perpetual Administrator of Treia.

[*Latin ed. p. 167*]

5. The Consistorial Congregation, February 28th. — To the titular Archbishop of the Church of Aegina, His Excellency, Most Reverend Father Aemilius Ioannes Mariam Grouard, formerly Bishop of Iborita. March 8th. — To the titular Archbishop of the Church of Mesembria, Reverend Father Carolus Margotti, from the Archdiocese of Bologna, Official of the Sacred Congregation "for the Oriental Church," with the office of Apostolic Delegate to Constantinople. March 13th. — To the Cathedral Church of Majorca, with a titularity attached to the person. To the titular Archbishop of Beroë, Reverend Father Joseph Miralies y Sbert, formerly Bishop of Barcelona. — To the Cathedral Church of Barcelona, Reverend Father Emmanuel Irurita y Almandoz, formerly Bishop of Lerida. — To the Cathedral Church of Badajoz, Reverend Father Joseph Alearaz Alenda, canon of the penitentiary of the cathedral church of Oriol in Oslo. March 21st. — To the titular Bishop of Iborita, Reverend Father James E. Cassidy, Urban Antistite, General Vicar of the Diocese of Biverorm, whom the Most Reverend Father Daniel Franciscus Feehan, Bishop of Biverorm, has appointed as his Auxiliary. March 27th. — To the titular Bishop of Attuda, Reverend Father Natalis Gubbels, O.F.M., appointed Apostolic Vicar of Ichang. — To the titular Bishop of Vinda, Reverend Father Edgar a Poschiavo, O.F.M. Capuchin, formerly known as Aristide Maranta, appointed Apostolic Vicar of Dar-es-Salam. — To the titular Bishop of Cidyessa, Reverend Father Justinus Paulus Alboy, of the Society of Paris for missions to foreigners, appointed Apostolic Vicar of Nanning. — To the titular Bishop of Ostracine, Reverend Father Franciscus O'Rourke, of the Society of Lyons for missions to Africans, appointed Apostolic Vicar of the Ora of Benin. March 28th. — To the titular Archbishop of Cyrrhus, Reverend Father Joseph Pizzardo, Apostolic Protonotary ad instar, Secretary of the Sacred Congregation for extraordinary ecclesiastical affairs. March 29th. — To the titular Archbishop of Trajanopolis, Reverend Father Hyacinthus Gaggia, Bishop of Brescia, who will therefore be called

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both Archbishop of Trajanopolis and Bishop of Brescia.

[*Latin ed. p. 168*]

Acta Apostolicae Sedis - Official Commentary 168. SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS. INSTRUCTION CONCERNING THE COMPETENCE OF A JUDGE IN MATRIMONIAL CAUSES BY REASON OF QUASI-DOMICILE. In this present age, where the desire for divorce has grown so rampant, leading to the widespread and most pernicious law among almost all nations, which grants citizens the power to dissolve the marital bond almost at will, or at least not for serious reasons, and what is worse, through contrived causes and fraud, it has come to pass that even Catholic spouses are easily led astray by the desire to dissolve their marriages, when the marital union does not bring them the happiness and peace that, indulging their senses excessively, they promised themselves. However, the Church of Christ, whatever the circumstances, rejects the possibility of divorce, because what God has joined together, man must not separate; but it cannot deny the right of the faithful to establish courts, by which they may investigate and determine whether a marriage is valid, and whether there is any impediment inherent in the marital bond that renders it null. Nevertheless, it is of the utmost importance that judicial investigations regarding the existence of an impediment be conducted with the strictest adherence to the norms established by law. Experience has shown, unfortunately, that spouses, more inclined to their own lusts than to the truth, sometimes seek to have a cause instituted in a place of quasi-domicile, which they easily acquire, setting aside the place of their actual domicile or the place where the marriage contract was celebrated. Although, in matrimonial causes, the title of competence of a judge, by reason of quasi-domicile, is legally established, according to canon 1964, nevertheless, no one can fail to see the dangers to which this is subject: not only because, in the absence of a genuine intention or a sufficient cause to acquire quasi-domicile, as required by law, an opportunity for fraud is conveniently provided to obtain such a title, whether actual or presumed; but especially because, when the case is transferred to judges who are ignorant of the facts and circumstances, the door is opened to fraud and dishonesty, both on the part of the spouses, against the sanctity and the unity of the Christian marriage, and also on the part of those who, motivated only by profit, advise the spouses on how to institute the cause, and, concerned about the outcome of the case, rather than the truth of the facts, procure witnesses and instruct them to testify and confirm what is desired, so that they may depose and confirm what is advantageous.

[*Latin ed. p. 169*]

The Holy Congregation for the Discipline of the Sacraments, 169: "To prevent such lamentable inconveniences, this Holy Congregation, to which

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the vigilance and care for the discipline of the Sacraments have been entrusted, in its plenary sessions held on December 13, 1929, in the Vatican City, issued the following Instruction, which officials of the courts and other ecclesiastical judges in matrimonial cases pertaining to the title of quasi-domicile, must observe faithfully, given the particular gravity of the matter.

I. Before an official of any court admits a petition for the introduction of a cause of nullity of marriage based on the jurisdiction of quasi-domicile, especially for foreigners of any nation, the following articles must be examined, with the assistance of the Defender of the Bond:

1. Whether the title of quasi-domicile, on the basis of which the petition for the cause of nullity of marriage is introduced before the court, has a legal basis, or whether it should be considered canonically acquired.

2. What reasons are adduced by the spouses who desire to bring the aforementioned cause before a court outside the place of domicile or of the marriage contract.

3. What is the specific ground for the cause of nullity being alleged in relation to the marriage.

4. What evidence and documents can be more easily presented by the parties when they are so far from the place of domicile or of the marriage contract.

5. Information regarding the truthfulness of the petitions or documents, and regarding the evidence presented, must be obtained from the Ordinary of the court of domicile and of the marriage contract; so that, before such information is obtained and deemed sufficient, it is not permissible to proceed further. If the aforementioned Ordinary asserts that the spouses intended to choose a forum based on quasi-domicile in order to obstruct the truth, and therefore requests to have the cause brought before him, it must be carefully investigated whether it is appropriate to grant the Ordinary's petition.

II. In such a preliminary inquiry, the Defender of the Bond shall act in accordance with the law, according to canons 1968, 1969, and 1984:

1. To conduct appropriate interrogations regarding the aforementioned articles.

2. To examine the responses of the parties or the documents presented, and to make observations thereon, and to request that a witness be heard, or that other information be obtained, as the case may require.

III. Although in such a preliminary incidental cause, the Defender of the Bond plays a crucial role – so that it may be said that the inconveniences which we intend to prevent by this Instruction can be avoided if the Defender of the Bond diligently fulfills his office – nevertheless, the official of the court to whom the cause is presented under the title of [quasi-domicile]

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will manage the incidental cause, and will instruct and decide on those matters which will lead to a fair definition of the incidental question, in accordance with canons 1837-1841.

ACTA, vol. XXII, n. 4. - 7-4-930.

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary I Y. - l. Therefore, the Official should summon the spouses, or even witnesses, at the request of the parties or the Defender of the Bond, or ex officio, and subject them to questioning, using the forms of interrogation prepared by the Defender of the Bond in accordance with the law.

2. The Official, however, should manage the proceedings in such a way that too many witnesses are not brought in, nor are instruments or documents presented that are not strictly relevant to the matter; otherwise, the question, which is inherently prejudicial and should be resolved with a swift process, would become too complicated and more difficult to resolve, and thus, access would be opened to fraud and deceit.

3. Therefore, whenever the Official deems the question sufficiently substantiated by evidence and arguments, after hearing the Defender of the Bond, he should declare the prejudicial investigation to be closed.

4. After considering everything that has been presented, and taking into account the observations of the Defender of the Bond, and carefully considering the information provided by the Ordinary of the domicile and the place of contract, especially if these parties request that the case be heard by him, he should issue a decree in which he assigns the case to the judge of the quasi-domicile, or to the judge of the domicile or the place of contract.

5. If the Defender of the Bond does not agree with this decree and requests that the case of nullity be referred to the judge of the domicile or the place of contract, he must set forth his objections, supporting his opposition with appropriate arguments.

6. It is permissible for the parties, or either of them, to oppose the judge's decree, and to do so, they must present their arguments or documents.

7. After carefully considering these matters, the Official of the court may, by virtue of canon 1841, correct or revoke his decree.

8. If the judge persists in his decree after considering everything, and confirms it, the incidental question must be referred by appeal of the Defender of the Bond to this Sacred Congregation for a decision.

V. - 1. Whenever the question of nullity has been decided by a judge of the quasi-domicile, and this Sacred Congregation has not approved of such jurisdiction in its rescript, in the second instance, the Defender of the Bond must first present the records of the prejudicial proceeding regarding the jurisdiction over the quasi-domicile, and if he believes that the matter has not been properly decided, he must refer the matter to this Sacred

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Congregation.

2. If the case of nullity, brought before the court of first instance by the party alleging quasi-domicile, has been presented before the publication of this Instruction, the Defender of the Bond is obligated to examine this question of jurisdiction, and to consider and present all that he deems most appropriate, according to the gravity of his office, and to refer the question to this Sacred Congregation if there is a suspicion that fraud, deceit, or at least error has not been absent in considering this matter of jurisdiction.

[*Latin ed. p. 171*]

The Holy Congregation for the Discipline of the Sacraments, Decree 171, section 3. The same right and office belongs to the Defender of the Bond in the third and subsequent instances. The present Instruction was, on the day of December 22nd of the year 1929, deemed worthy to be ratified and approved by Our Most Holy Lord Pope Pius, by divine Providence, XI, after hearing the report of the undersigned Secretary of the Holy Congregation, and He ordered that it be entrusted for execution in all diocesan courts, and in those of Archbishops and Bishops, with due consideration, notwithstanding any contrary provisions. Given in Rome, from the offices of the Holy Congregation for the Discipline of the Sacraments, on December 23rd, 1929.

M. CARD. LEGA, Bishop of Tusculanus, Prefect.

L. S. D. Jorio, Secretary.

SACRED CONGREGATION OF RITES

Pavia.

CONFIRMATION OF THE CULT RENDERED TO THE SERVANT OF GOD BALTHASAR, A CLERIC, PROFESSED PRIEST OF THE ORDER OF THE MINOR FRATRES, NOW BLESSED, WHICH HAS BEEN CONTINUED FROM IMMEMORIAL TIMES.

In the ecclesiastical court of Pavia, an ordinary and informative inquiry was completed concerning the immemorial cult, or the exception granted, to the Servant of God Balthasar, a professed priest of the Order of the Minor Fratres. This same inquiry, having been concluded and sealed, was transmitted to Rome and delivered to this Sacred Congregation of Rites, and opened, and it is evident from the records that all of this occurred before the more recent decrees of the Sacred Congregation of Rites, published in the years 1912 and 1913, and before the promulgation of the Code of Canon Law, Title XX V, canons 2125-2135, in which a new procedure is prescribed for causes of Servants of God for beatification, equivalent to the way of cult and of exceptions.

Having set forth these particular circumstances, the Promoter of the

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Cause humbly petitioned and obtained from Our Most Holy Lord Pope Pius XI a benevolent dispensation from this new order, while retaining the old order and ancient practice concerning the present Cause, by decree of the Sacred Congregation of Rites of December 21st, 1927.

[*Latin ed. p. 172*]

Therefore, concerning the Servant of God, Balthasar of Clavara, whose virtues are considered memorable, or an exceptional case, the promoters of the cause endeavored to demonstrate. Likewise, the Postulator earnestly requested that such devotion be confirmed by the Apostolic authority. Regarding this matter, a juridical examination was held within this Sacred Order, as was fitting. It is fitting to mention a few things about the origin, life, and death of the Servant of God, before speaking of the devotion. Balthasar, our man, was born around the year 1420, from a noble and wealthy family, the Evaschieri, from the territory of Lavagna. Having completed his childhood with commendable conduct, as a young man, feeling a superior religious vocation, he renounced the pleasures and riches with which the world is filled, and requested to be admitted into a humble and poor family of Friars Minor, who at that time were called the Observants. Having made his vows, having completed his novitiate, having solemnly professed the vows of his Order, and having completed his studies in literature and sciences, especially philosophy and theology, he was ordained a priest and, through the sacred ministry, diligently served the people, in which he had as a companion and friend the Blessed Bernard of Feltre, who was devoted to virtues, labors, and evangelical preaching. Animated by a zealous desire to promote the salvation of souls, and endowed with a sanctity of life, and with clear gifts of speech and a priestly spirit, he attracted people who flocked in large numbers to his sermons, confessions, and sacred functions. Afflicted by long and serious illnesses, among which was a condition they call "chiragra," rendering him unable to stand or walk on his feet, he was carried by his brethren in a chair to the church or to the nearby grove, so that he might hear the confessions of the faithful, attend the holy Sacrifice of the Mass, visit the Most Holy Sacrament, and devoutly observe the sacred ceremonies and rites of public worship, and that he might find refreshment in holy prayers and contemplation of heavenly things. It is also said that he was comforted by a vision of the Divine Mother, and that once, at night, when a heavy snowfall fell in the grove where he was sitting, the snow did not touch the ground around him. Both of these events, as if miraculous, were recorded in a stone monument in the 16th century, and in the annals of Clavara in the year 1678. Finally, rich in virtues and merits, Balthasar of Clavara, in the monastery of Saint Mary of the Field, in the town of Binasco, peacefully passed away on October 17th, in the year 1492; and his body was placed in a special marble tomb. The fame of his sanctity of life and the splendor of miracles caused a public and

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ecclesiastical devotion to begin under his name immediately after his death, in the church of Saint Mary of the Field, and it has grown more and more, and has been spread and maintained until the present day, for this Servant of God, Balthasar of Clavara, a professed priest.

[*Latin ed. p. 173*]

The Holy Congregation of Rites, number 173 of the Order of Friars Minor. For, as it is evident from the process records, this kind of veneration has been proven by numerous arguments, drawn from the title and the signs of blessedness, from images and statues adorned with a halo or shining rays and exposed for the veneration of the faithful on the altar, from votive tablets affixed to the tomb or to the images, from frequent pilgrimages to venerate the sacred relics, sometimes proclaimed in public supplications throughout cities and towns, as well as from triduum celebrations, held in honor of the same Blessed or Saint, and from canonical recognitions and translations of the body from the church of Saint Mary of Campo Binasci to the church of the Holy Cross in the diocese of Pavia in the year 1805, and to another Saint Mary of Mount Carmel in the same city in the year 1810, as well as to the Basilica of Bologna in the same diocese in the year 1812; and from one altar to another within this church in the year 1854. To confirm this veneration, historical and authentic documents are also presented, both private and public, from Italian and foreign writers, and from both diocesan and religious authorities, especially Franciscan, which attest to the fact that Balthasar of Clavario was adorned with the same title and the same veneration as Bernard of Feltre, his companion in the Order and ministry, whose veneration and title of Blessed has long been approved by the Apostolic See. Having considered and examined what is derived from the process records, the Most Reverend Bishop of Pavia, Francis Ciceri, Ordinary Judge for the conduct of the process concerning the immemorial veneration, or the case excepted from the decrees of Urban, pronounced the following sentence on May 2, 1908: "It is established that a public and ecclesiastical veneration has been rendered from time immemorial, that is, before the year 1534, never interrupted, and happily continued to this very day, to the Servant of God, Brother Balthasar of Clavario, a professed priest of the Order of Friars Minor, and therefore nothing prevents him from being included among the cases excepted from the decrees of the Most Holy Pope Urban VIII, and that the same veneration may be confirmed by the Holy Apostolic See. And so we declare, pronounce, and definitively sentence." With all these acts of the inquiry of Pavia, along with the sentence of the Most Reverend Ordinary Bishop, presented to the Sacred Congregation of Rites, and with the insistence of the Most Reverend Father Anthony M. Santarelli of the Order of Friars Minor, and Promoter of the Cause, and with the order of law observed and prescribed, the Most Eminent and Most Reverend Lord Vincent Cardinal Vannutelli, Bishop of Ostia and Palestrina,

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Dean of the Sacred College, and Relator of the same Cause in the Ordinary Meetings of the Sacred Rites, having convened the members to the halls of the Apostolic Chancery, proposed the following question to be discussed: "Whether the sentence pronounced by the Illustrious and Reverend Bishop of Pavia concerning the veneration exhibited from time immemorial to the aforementioned Servant of God, or concerning the case excepted from the decrees of the Most Holy Pope Urban VIII, should be confirmed in this case and for the purpose of..."

[*Latin ed. p. 174*]

Acts of the Apostolic See - Official Commentary 174, "Is this matter being considered?" And the Most Reverend and Illustrious Fathers entrusted with safeguarding the sacred rites, after hearing the report of the Most Reverend Prefect, and after having heard the voice and the written statement of the Reverend Father Charles Salotti, General Promoter of the Faith, having carefully considered all matters, decided to respond: "Affirmatively, that is, the judgment is to be confirmed." January 7, 1930. All of which, having been reported to His Holiness, our most holy Pope Pius XI, through the undersigned Cardinal Prefect of the Congregation for Sacred Rites, His Holiness approved and ratified the response of the aforementioned Congregation. January 8, 1930. C. CARD. LAWRENCE, S. B. G. Prefect. L. ffî S. Ph. di Fava, Substitute. II. MAJOR QUESTION REGARDING THE CANONIZATION OF BLESSED CATHERINE THOMAS, REGULAR CANONESS OF THE ORDER OF SAINT AUGUSTINE, OF THE BALEARIC ISLANDS. CONCERNING THE QUESTION: Whether and concerning which miracles it is established that they occurred after the granting of indulgences to the aforementioned Blessed, in a case and to an effect concerning which this matter is being considered? As the Brief of Beatification of Catherine Thomas, Regular Canoness of the Order of Saint Augustine, given at Rome, near Saint Mary Major, on August 3, 1792, in the tenth year of the pontificate of Pope Pius VI, recounts, this handmaid of God was born on the island of Majorca, which is one of the Balearic Islands, in a humble place, and, having been orphaned by both parents in her early years, she lived among her relatives, who led a rural life, and she herself embraced this way of life; yet, through the grace of God, and having bravely overcome countless domestic and external temptations, which were daily aroused by the ancient enemy, she progressed so much in virtue that she not only utterly scorned all the vanities of the world and the delights of the flesh, but also completely abhorred them. Therefore, desiring to dedicate herself more closely to God in religion, having finally made her vows, she arranged her life in such a way that, through the integrity of her conduct, her purity, and her chastity, she always shone like a lamp placed in a candlestick among the other members of her monastery, until she ascended to heaven in the embrace of her heavenly Spouse. This happened in the month of

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April, in the year 1574, at the age of forty-one.

[*Latin ed. p. 175*]

The Holy Congregation of Rites, number 175: Since, after the beatification of the blessed, new miracles, wrought by God through her intercession, were asserted to have occurred, consideration was given to resuming the cause for canonization, and on September 20, 1797, the corresponding decree was issued. Nevertheless, the cause remained dormant for a long time, and only at the end of the 19th century was it revived by an Apostolic Indult. Indeed, on the aforementioned island of Maiori, three other miraculous healings were attributed to the intercession of the Blessed Catherine, concerning which, after a proper investigation, an Apostolic Inquiry was to be held. After the Apostolic process was duly completed, on July 3, 1897, a favorable decree regarding its validity was issued. The preliminary discussion was held in the offices of His Eminence Cardinal Vannutelli, the Relator of the cause, on April 26, 1904. However, due to difficulties that arose in the case, the progress of the cause was interrupted, until the present Postulator, Benedict XV, of blessed memory, made humble supplications, requesting that the cause be resumed. Since several excellent eyewitnesses were still alive, it was requested that a new process be instituted by Apostolic authority regarding two of the healings, setting aside the first miracle, as it was not strictly necessary for the purpose of canonization; both requests were granted. Strengthened by the new additional process and the legal proof of both cases, the opinion of the most distinguished experts in the medical disciplines was sought, four for each miracle, who, with the utmost diligence and expertise, examined the entire matter and, with the arguments presented, removed all doubt regarding the truth of the miracle in both cases. Indeed, in the case of Maria Antonia Mattheu, which occurred in May 1890, and in the other case of Antonia Noguera Magraner, which occurred in August 1872, it was clearly demonstrated that these were serious illnesses with true and proper organic lesions and with an imminent threat to life: all of which vanished suddenly through the invocation of the Blessed Catherine, and perfect and stable health was immediately restored. This, of course, cannot be attributed to the powers of nature, as anyone who has examined the true account of the miracle cannot fail to recognize. Subsequently, the Preliminary Congregation was held in the Vatican offices on April 26, 1927, which was followed by a new Preliminary Congregation on June 11, 1929. In the general meetings, before His Holiness Pope Pius XI, the Relator of the cause, the Bishop of Ostia and Palestrina, and the Dean of the Sacred College, on February 25, 1930, proposed the following question for discussion: "Concerning which miracles should it be declared, after the granting of the same Apostolic veneration to the Blessed, that they are sufficient for the purpose in question?" Then, the Most Reverend Cardinals and Fathers Consultors of this Holy Con-

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gregation each gave their vote. His Holiness, in this very serious matter, postponed the final judgment to another day, along with the others.

[*Latin ed. p. 176*]

Acts of the Apostolic See - Official Commentary 176, concerning the time devoted to humbly imploring heavenly assistance and light. Today, on the First Sunday of Lent, having completed the unbloody Sacrifice, and seated upon the pontifical throne in this Vatican hall, he received Cardinal Camillus Laurenti, Prefect of the Congregation of Sacred Rites, and Cardinal Vincent Vannutelli, Bishop of the Suburbicarian See of Ostia and Praeneste, and Dean of the Sacred College, Relator of the Cause, together with His Excellency Charles Salotti, General Promoter of the Holy Office; and in their presence, he decreed: That two proposed miracles are established, namely, the first: the instantaneous and perfect healing of Maria Antonia Mattheu from a chronic tumor of the neck and osteoperiostitis of the left chest, of a tuberculous nature, with complete restoration of health, the marasmus having been banished; and the second: the instantaneous and perfect healing of Antonia Noguera and Magraner, who, suffering from pulmonary tuberculosis, was in the final, lethal stage of the disease, and was near death, and was certainly about to die, and was instantly delivered from certain death and restored to perfect health. And he ordered that this decree be made public and be recorded in the Acts of the Congregation of Sacred Rites, on March 9th of the year 1760. C. CARD. LAURENTI, Prefect of the Sacred Rites. Ph. di Fava, Substitute.

[*Latin ed. p. 177*]

Sacred Roman Rota, Acts 177.

Sacred Roman Rota, Tribunal.

Causes heard in the Tribunal of the Sacred Roman Rota in the year 1929, of which the definitive judgment is published only in the dispositive part:

I. HIEROSOLYMITANA. - CONCERNING SEPARATION.

Rota Panel: H. Quattrocolo, presiding; F. Morano; A. Wynen.

Promoter of Justice: F. Bracci.

Advocates: L. Limongelli, P. Guidi.

Doubts:

I. "Whether and how a separation from the marriage bed and domicile should be granted in this case," and to what extent.

II. "Whether and in what measure a pension for support should be determined in favor of the plaintiff."

III. "Whether and in what measure the parties have the right to compensation for damages, in this case."

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Judgment of January 3rd: "Regarding I, negatively. Regarding II, provision is made as in the first. Regarding III, there is no basis for compensation for damages."

II. N. N. - CONCERNING THE NULLITY OF MARRIAGE due to lack of consent due to intention against the good of the offspring.

Rota Panel: F. Parrillo, presiding; I. Florczak; U. Mannucci.

Substitute for the Defender of the Bond: C. Conte.

Advocates: N. Ferrata, V. Sacconi.

Doubt: "Whether the nullity of the marriage can be established in this case."

Judgment of January 7th: "Negatively."

III. ALATRINA. - CONCERNING THE NULLITY OF MARRIAGE on the grounds of coercion and fear.

Rota Panel: U. Mannucci, presiding; A. Jullien; F. Gughelmi.

Appointed Defender of the Bond: I. Stella.

Advocate appointed through gratuitous legal aid: D. Lazzarato.

Doubt: "Whether the nullity of the marriage can be established in this case."

Judgment of January 15th: "Affirmatively."

[*Latin ed. p. 178*]

178 Acta Apostolicae Sedis - Official Commentary IV. Of Saint James of Chile. - Concerning Funerals. Rotary Session: I. Grazioli, presiding; F. Parrillo, G. Heard. Advocates: H. Benvignati, A. D'Agata. Question: "Whether, in the case presented, the right of the parish priest has been violated to such an extent that the Reverend Father I. A. Lira is obligated to restore to said parish priest all the expenses of the funeral of the Lady M. Rivas, deducting only the actual expenses incurred." Judgment of January 16th: "Negative." Y. Of Saint German of Bimouski. - Concerning the Resolution or Execution of an Arbitral Judgment. Rotary Session: A. Jullien, presiding; A. Wynen, G. Heard. Promoter of Justice: F. Bracci. Advocates: A. D'Alessandri, C. Astorri. Questions: I. "Whether there exists a nullity in the agreement initiated on September 18, 1907, in the case presented," II. "Whether and in what manner there is a place for the execution of the asserted arbitral judgment of July 16, 1920, in the case presented." Judgment of January 19th: "Regarding I, Affirmative; regarding the meaning, the meaning is that the nullity of this agreement does not imply the nullity of the asserted arbitral judgment in question. Regarding II, Negative." Y I. Of Bonaeren. - Concerning the Nullity of Marriage on the grounds of coercion and fear. Rotary Session: F. Parrillo, presiding; I. Florczak, U. Mannucci. Substitute Defender of the Bond: C. Conte. Advocates: N. Ferrata, V. Sacconi. Question: "Whether the Rotatory Judgment of January 9, 1925, should be confirmed or rejected,

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in the case presented." Judgment of January 19th: "Affirmative regarding the first part, negative regarding the second part; that is, whether there exists a nullity of the marriage, in the case presented." V I I. Of Viennes. - Concerning the Nullity of Marriage on the grounds of coercion and fear. Rotary Session: U. Mannucci, presiding; A. Jullien, F. Guglielmi. Substitute Defender of the Bond: C. Conte. Advocate appointed for gratuitous legal assistance: D. Lazzarato. Question: "Whether there exists a nullity of the marriage, in the case presented." Judgment of January 28th: "Negative." VIII. Of Adrien. - Concerning the Nullity of Marriage on the grounds of coercion and fear. Rotary Session: H. Quattrocolo, presiding; F. Morano, A. Wynen. Substitute Defender of the Bond: C. Conte. Advocate: A. Pericoli.

[*Latin ed. p. 179*]

The Roman Rota, Question: "Does a marriage appear null in this case?" Judgment of January 29th: "Negative." X. N. N. - The marriage appears null due to coercion and fear; clandestine marriage; the illegitimate presence of the priest celebrating the marriage; lack of consent. Rotal Court: I. Florczak, presiding; U. Mannucci; A. Jullien. Defender of the Bond: I. Trezzi. Advocate: by mandate of gratuitous legal aid: D. Lazzarato. Question: "Does a marriage appear null in this case?" Judgment of January 31st: "Negative." X. N. N. - The marriage appears null due to a condition imposed. Rotal Court: M. Massimi, presiding; I. Grazioli; A. Wynen. Substitute Defender of the Bond: C. Conte. Advocate: by mandate of gratuitous legal aid: D. Lazzarato. Question: "Does a marriage appear null in this case?" Judgment of February 9th: "Negative." X I. N. N. - The marriage appears null due to a condition imposed contrary to the good of the offspring. Rotal Court: F. Guglielmi, presiding; F. Morano; A. Wynen. Defender of the Bond: I. Trezzi. Advocate: O. Astorri. Question: "Should the Rotal judgment of April 3rd, 1917, be confirmed or rejected in this case?" Judgment of February 11th: "Affirmative with respect to the first part, negative with respect to the second part; that is, the marriage does not appear null." X I I. Vic. APOST, DE NING-PO. - The marriage appears null due to coercion and fear. Rotal Court: U. Mannucci, presiding; A. Jullien; F. Guglielmi. Appointed Defender of the Bond: I. Stella. Advocate: by mandate of gratuitous legal aid: B. Pellegrini. Question: "Should the Rotal judgment of August 10th, 1927, be confirmed or rejected in this case?" Judgment of February 18th: "Affirmative with respect to the first part, negative with respect to the second part; that is, the marriage appears null in this case." XIII. N. N. - The marriage appears null due to coercion and fear, and a condition imposed. Rotal Court: F. Guglielmi, presiding; H. Quattrocolo; F. Morano.

[*Latin ed. p. 180*]

Acts of the Apostolic See - Official Commentary

1. Estella. Defender of the Bond: I. Stella. Advocate: N. Patrizi. Question:

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"Whether there exists a cause for the nullity of the marriage, in this case." Sentence of February 20th: "Negative."

2. Mechlin. Nullity of Marriage based on the grounds of force and fear. Rotational Panel: F. Parrillo, presiding; J. Florczak; U. Mannucci. Defender of the Bond: I. Stella. Advocate: F. Bersani. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentence of February 21st: "Negative."

3. Monaco. Nullity of Marriage based on the grounds of a condition imposed, but not purified. Rotational Panel: U. Mannucci, presiding; A. Jullien; F. Morano. Substitute Defender of the Bond: C. Conte. Advocate: I. P. Certo. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentence of February 25th: "Negative."

4. Vienna. Nullity of Marriage based on the grounds of force and fear. Rotational Panel: U. Mannucci, presiding; A. Jullien; F. Guglielmi. Substitute Defender of the Bond: C. Conte. Advocate: I. P. Certo. Question: "Whether there exists a cause for the nullity of the marriage, in this case." Sentence of March 4th: "Negative."

5. N. N. Nullity of Marriage based on the grounds of defective consent, and a dispensation granted. Rotational Panel: F. Guglielmi, presiding; H. Quattrocolo; F. Morano. Defender of the Bond: I. Trezzi. Advocate: N. Ferrata. Question: "Whether the sentence of the Rotational Panel of August 10, 1928, should be confirmed or overturned, in this case." Sentence of March 6th: "Affirmative regarding the first part, negative regarding the second part; that is, that there exists a cause for the nullity of the marriage."

6. Transylvania. Nullity of Marriage based on the grounds of clandestine marriage. Rotational Panel: U. Mannucci, presiding; A. Jullien; F. Guglielmi. Substitute Defender of the Bond: I. Stella.

[*Latin ed. p. 181*]

S. Romana Rota 181. Advocate appointed by the office of gratuitous assistance: S. Rzewnicki. Question: "Whether, in this case, the nullity of the marriage can be established." Judgment of March 11th: "Negative."

XIX. TRANSILVANIA. - Nullity of marriage based on the grounds of force and fear. Rotarian Session: M. Massimi, Presiding, I. Grazioli, F. Parrillo. Defender of the Bond appointed: I. Stella. Advocate appointed by the office of gratuitous assistance: S. Bzewnicki. Question: "Whether, in this case, the nullity of the marriage can be established." Judgment of March 11th: "Negative."

XX. INSULAE. - Nullity of marriage based on the grounds of force and fear. Rotarian Session: I. Grazioli, Presiding, F. Parrillo, F. Morano. Substitute Defender of the Bond: C. Conte. Advocates: A. D'Alessandri, L. Legrand, and H. Benvignati. Question: "Whether, in this case, the nullity of the marriage can be established." Judgment of March 18th: "Negative."

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XXI. MARIANOPOLITANA. - Nullity of marriage based on the grounds of force and fear, and lack of consent. Rotarian Session: F. Guglielmi, Presiding, H. Quattrocolo, F. Morano. Defender of the Bond appointed: I. Stella. Advocate appointed by the office of gratuitous assistance: D. Lazzarato. Question: "Whether, in this case, the nullity of the marriage can be established." Judgment of April 5th: "Affirmative."

XXII. COLOCEN. - Nullity of marriage based on the grounds of force and fear. Rotarian Session: M. Massimi, Presiding, I. Grazioli, F. Parrillo. Defender of the Bond appointed: I. Stella. Advocate appointed by the office of gratuitous assistance: S. Bzewnicki. Question: "Whether, in this case, the nullity of the marriage can be established." Judgment of April 29th: "Negative."

XXIII. N. N. - Libel and Alimony. Rotarian Session: F. Parrillo, Presiding, F. Morano, A. Wynen. Promoter of Justice: F. Bracci. Advocate appointed by the office of gratuitous assistance: D. Lazzarato. Question: "By what measure, and from what time, is N. N. obligated to provide alimony to his wife, in this case?"

[*Latin ed. p. 182*]

Acts of the Apostolic See - Official Commentary. Sentence of May 4th: "Affirmative concerning fifteen English marriage petitions from the day of the husband's departure, except for fifty petitions regarding which a dissenting opinion was rendered."

XXIV. WRATISLAVIEN. - NULLITY OF MARRIAGE based on the grounds of clandestine marriage. Rotal Court: A. Jullien, presiding; F. Guglielmi; H. Quattrocolo. Defender of the Bond: I. Trezzi. Advocate: N. Ferrata. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of May 16th: "Negative."

XXV. N. N. - NULLITY OF MARRIAGE based on the grounds of lack of consent. Rotal Court: A. Jullien, presiding; F. Guglielmi; H. Quattrocolo. Substitute Defender of the Bond: C. Conte. Advocate: H. Benvignati. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of June 5th: "Negative."

XXVI. N. N. - NULLITY OF MARRIAGE based on the grounds of a condition imposed. Rotal Court: M. Massimi, Dean; I. Grazioli; A. Wynen, presiding. Substitute Defender of the Bond: C. Conte. Advocate: V. Sacconi. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of June 8th: "Affirmative."

XXVII. S. HIPPOLYTI. - NULLITY OF MARRIAGE based on the grounds of lack of consent. Rotal Court: F. Guglielmi, presiding; H. Quattrocolo; F. Morano. Substitute Defender of the Bond: C. Conte. Advocate, by mandate of gratuitous legal aid: I. Stella. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of June 28th: "Affirmative."

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XXVIII. N. N. - NULLITY OF MARRIAGE based on the grounds of a condition imposed. Rotal Court: M. Massimi, Dean; presiding; I. Grazioli; F. Parrillo. Substitute Defender of the Bond: C. Conte. Advocate: P. Mottis. Doubt: "Whether the nullity of the marriage is established in this case." Sentence of July 1st: "Negative."

[*Latin ed. p. 183*]

S. Romana Rota, 183-XXIX. KAUNEN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: IT. Mannucci, presiding; A. Jullien, F. Guglielmi. Defender of the Bond: I. Brocco. Advocate appointed by gratuitous patronage: S. Rzewnicki. Question: "Does the nullity of the marriage in this case exist?" Judgment of June 8th: "Affirmative."

XXX. AMBIANEN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: F. Morano, presiding; A. Wynen, G. Heard. Defender of the Bond: C. Conte. Advocate: L. Legrand. Question: "Does the nullity of the marriage in this case exist?" Judgment of July 9th: "Affirmative."

XXXI. MONASTERIEN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus Rotalis: M. Massimi, Dean; presiding; I. Grazioli, F. Parrillo. Defender of the Bond: I. Trezzi. Advocate: I. P. Certo. Question: "Should the judgment of the Turnus Rotalis of June 6, 1925, be confirmed or rejected in this case?" Judgment of July 9th: "Affirmative with respect to the first part, negative with respect to the second part; that is, the nullity of the marriage does not exist."

XXXII. CÓRDÚBEN. – RESTITUTION TO THE CHURCH (incidental). Turnus Rotalis: F. Parrillo, presiding; U. Mannucci, F. Guglielmi. Promoter of Justice: F. Bracci. Patrons: E. Suarez, Ph. Maroto. Questions: "I. Does a legitimate appeal, together with a complaint of nullity against the judgment of the Tribunal of CÓRDÚBEN of August 27, 1926, exist in this case? And, to the extent that the answer is negative: II. Should restitution in integrum be granted against the aforementioned judgment in this case?" Judgment of July 12th: "Regarding I, negative. Regarding II, postponed and to be considered together with the merits of the case, with the official citation of the Reverend Bishop of CÓRDÚBEN to intervene in the cause, according to canon 1853."

XXXIII. BAIOCEN and LEXOVIEN. – NULLITY OF MARRIAGE based on clandestine circumstances, as well as coercion and fear. Turnus Rotalis: M. Massimi, Dean; presiding; I. Grazioli, G. Heard. Substitute Defender of the Bond: C. Conte. Advocate appointed by gratuitous patronage: V. Pozzani.

[*Latin ed. p. 184*]

Acta Apostolicae Sedis - Official Commentary 184. Question: "Whether the total sentence of August 3, 1925, should be confirmed or infirm in this case." Sentence of July 13: "Negative to the first part, affirmative to the

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second; that is, whether the marriage is null in this case, N. N." - NULLITY OF MARRIAGE based on the head of intention contrary to the good of the offspring. Roman Tribunal: M. Massimi, Decent, Ponens, I. G-razioli, A. Wynen. Defender of the Bond appointed: I. Stella. Advocates: V. Sacconi, H. Benvignati. Question: "Whether the marriage is null in this case"; Sentence of July 17: "Negative." 35. BRUKLINIEN. - NULLITY OF MARRIAGE based on the head of force and fear. Roman Tribunal: A. Jullien, Ponens, F. Guglielmi, H. Quattrocolo. Defender of the Bond appointed: I. Stella. Advocate: F. Boberti. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 17: "Negative." 36. N. N. - NULLITY OF MARRIAGE based on the head of defect of consent. Roman Tribunal: I. Grazioli, F. Parrillo, Ponens, U. Mannucci. Defender of the Bond: I. Trezzi. Advocate: H. Benvignati. Question: "Whether the total sentence of March 17, 1926, should be confirmed or infirm in this case." Sentence of July 20: "Affirmative to the first part, negative to the second; that is, whether the marriage is null in this case." 37. PARISIEN. - NULLITY OF MARRIAGE based on the head of force and fear. Roman Tribunal: H. Quattrocolo, Ponens, F. Morano, A. Wynen. Substitute Defender of the Bond: O. Conte. Advocate: H. Benvignati. Question: "Whether the marriage is null in this case." Sentence of July 23: "Affirmative." 38. N. N. - NULLITY OF MARRIAGE based on the head of a condition imposed. Roman Tribunal: M. Massimi, Decent, Ponens, I. Grazioli, F. Parrillo.

[*Latin ed. p. 185*]

8. The Roman Rota: Case 185. Defender of the Bond: I. Trezzi. Advocate: Y. Pozzani. Question: "Whether the sentence of August 11, 1926, should be affirmed or rejected in this case." Sentence of July 23: "Affirmative regarding the first part, negative regarding the second; that is, whether the nullity of the marriage is established."

39. ROMA. - NULLITY OF MARRIAGE based on the grounds of insanity. Rotal Court: I. Grazioli, Presiding, F. Parrillo, F. Morano. Substitute Defender of the Bond: C. Conte. Advocate appointed under the mandate of free legal aid: I. Limongelli. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 27: "Negative."

40. N. N. - NULLITY OF MARRIAGE based on the grounds of impediment. Rotal Court: M. Massimi, Presiding, Ponens, F. Guglielmi, F. Morano. Defender of the Bond: I. Trezzi. Advocate appointed under the mandate of free legal aid: D. Lazzarato. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 27: "Negative."

41. TRANSYLVANIA. - NULLITY OF MARRIAGE based on the grounds of violence and coercion. Rotal Court: F. Morano, A. Wynen, Presiding, G. Heard. Appointed Defender of the Bond: I. Stella. Advocate appointed under the mandate of free legal aid: S. Rzewnicki. Question: "Whether the nullity of the marriage is established in this case." Sentence of July 30:

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"Negative."

42. N. N. - INJURIES AND DEFAMATION. Rotal Court: F. Parrillo, Presiding, U. Mannucci, A. Jullien. Promoter of Justice: F. Bracci. Advocates: I. P. Certo, A. Mittiga, D. Lazzarato appointed under the mandate of free legal aid. Questions: "I. Whether the defamation was committed by the Reverend T. against C. II. And in what manner, considering that the full opportunity to present evidence was granted to the accused by the plaintiff, is there a place for compensation and retraction in this case?" Sentence of August 1: "Regarding I, negative; regarding II, provisionally, as stated in the first."

43. WESTMINSTER. - NULLITY OF MARRIAGE based on the defect of consent due to ignorance of the nature of marriage. Rotal Court: M. Massimi, Presiding, Ponens, F. Morano, A. Wynen.

[*Latin ed. p. 186*]

Acta Apostolicae Sedis - Commentarium Officiale 186. *Defensor Vinculi:* I. Trezzi. *Advocatus:* H. Benvignati. *Quaestio:* "Utrum sententia Botalis diei 20 Ianuarii 1926 sit confirmanda, vel infirmanda, in casu." *Sententia diei 2 Augusti:* "Negative ad primam partem, affirmative ad alteram; seu, in casu, non constare de matrimonii nullitate."

XLIV. *BONONIEN.* – NULLITATIS MATRIMONII ex capite clandestinitatis. *Turnus Botalis:* M. Massimi, Dec; I. Grazioli, Ponens; F. Parrillo. *Defensor Vinculi:* I. Trezzi. *Advocatus:* V. Sacconi. *Quaestio:* "Utrum sententia Botalis diei 30 Ianuarii 1928 confirmanda vel infirmanda sit in casu." *Sententia diei 5 Augusti 1929:* "Negative ad primam partem, affirmative ad alteram; seu, in casu, non constare de matrimonii nullitate."

XLV. *N. N.* – NULLITATIS MATRIMONII ex capite conditionis appositae contra bonum prolis. *Turnus Botalis:* I. Morano, Ponens; A. Wynen; G. Heard. *Defensor Vinculi:* I. Trezzi. *Advocatus ex mandato gratuiti patrocinii:* D. Lazzarato. *Quaestio:* "Utrum constet de matrimonii nullitate, in casu." *Sententia diei 6 Augusti:* "Negative."

XLVI. *TRANSILVANIEN.* – NULLITATIS MATRIMONII ex capite vis et metus. *Turnus Botalis:* F. Morano; A. Wynen, Ponens; G. Heard. *Defensor Vinculi deputatus:* I. Stella. *Advocatus ex mandato gratuiti patrocinii:* S. Bzewnicki. *Quaestio:* "Utrum constet de matrimonii nullitate, in casu." *Sententia diei 6 Augusti:* "Negative."

XLVII. *ALEXANDRIN, ARMENORUM.* – NULLITATIS MATRIMONII ex capite vis et metus. *Turnus Botalis:* H. Quattrocolo, Ponens; F. Morano; A. Wynen. *Defensor Vinculi Substitutus:* C. Conte. *Advocatus:* I. P. Certo. *Quaestio:* "Utrum constet de matrimonii nullitate, in casu." *Sententia diei 7 Augusti:* "Affirmative."

[*Latin ed. p. 187*]

187 - X L VIII. N. N. - NULLITY OF MARRIAGE based on the grounds

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of a woman's impotence. Turnus Rotalis: H. Quattrocolo, presiding; F. Morano, A. Wynen. Defender of the Bond: I. Trezzi. Advocate appointed by gratuitous patronage: D. Lazzarato. Question: "Whether the nullity of the marriage can be established in this case." Judgment of August 7th: "Affirmative."

XLIX. MEDIOLANEN. - NULLITY OF MARRIAGE based on the grounds of coercion and fear. Turnus Rotalis: F. Morano, presiding; A. Wynen, G. Heard. Defender of the Bond appointed: I. Stella. Advocate appointed by gratuitous patronage: I. B. Ferrata. Question: "Whether the nullity of the marriage can be established in this case." Judgment of August 8th: "Affirmative."

L. N. N. - NULLITY OF MARRIAGE based on the grounds of lack of consent due to the exclusion of the good of posterity. Turnus Rotalis: M. Massimi, Dean; presiding; I. Grazioli, F. Parrillo. Defender of the Bond appointed: I. Stella. Advocate: A. D'Alessandri. Question: "Whether the judgment rendered by the Turnus of July 31, 1928, in this case, should be confirmed or overturned." Judgment of August 9th: "Affirmative with regard to the first part, negative with regard to the second part; that is, the nullity of the marriage is established."

LI. TYRNAVIEN. - NULLITY OF MARRIAGE based on the grounds of lack of consent. Turnus Rotalis: U. Mannucci, presiding; A. Jullien, F. Guglielmi. Defender of the Bond: I. Trezzi. Advocate: I. P. Certo. Questions: "I. Whether the nullity of the judgment rendered by the Tribunal of Nitria on July 4, 1928, in this case, can be established. II. Whether the nullity of the marriage can be established in this case." Judgment of August 10th: "Affirmative with regard to the first; negative with regard to the second."

L H. N. N. - NULLITY OF MARRIAGE based on the grounds of lack of consent, and of a condition or intention contrary to good faith and the sacrament. Turnus Rotalis: F. Parrillo, presiding; U. Mannucci, A. Jullien. Defender of the Bond appointed: I. Brocco. Advocate: H. De Angelis. Question: "Whether the nullity of the marriage can be established in this case." Judgment of August 12th: "Negative."

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Official Commentary. LUI. LUBLINEN. - NULLITY OF MARRIAGE based on coercion and fear. Turnus Botalis: U. Mannucci, presiding; A. Jullien, F. Guglielmi. Substitute Defender of the Bond: C. Conte. Attorney appointed for gratuitous assistance: S. BzewnicM. Question: "Whether the nullity of the marriage can be established in this case." Sentence delivered on August 12th: "Affirmative."

LIV. MILETEN. - PRECEDENTS (incidents). Turnus Botalis: F. Morano, presiding; A. Wynen, G. Heard. Attorneys: C. Giusino, I. P. Certo. Question: "Whether a legitimate appeal can be established in this case." Sentence

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delivered on August 12th: "Negative."

LV. N. N. - NULLITY OF MARRIAGE based on a condition imposed. Turnus Botalis: F. Morano, presiding; A. Wynen, G. Heard. Substitute Defender of the Bond: C. Conte. Attorney appointed for gratuitous assistance: S. Bzewnicki. Question: "Whether the nullity of the marriage can be established in this case." Sentence delivered on August 12th: "Negative."

LVI. N. N. - NULLITY OF MARRIAGE based on coercion and fear, and on intention contrary to the good of the sacrament. Turnus Botalis: A. Jullien, presiding; F. Guglielmi, H. Quattrocolo. Appointed Defender of the Bond: I. Stella. Attorney: I. P. Certo. Question: "Whether the nullity of the marriage can be established in this case." Sentence delivered on October 19th: "Negative."

LVII. N. N. - NULLITY OF MARRIAGE based on the impotence of the man. Turnus Botalis: H. Quattrocolo, presiding; F. Morano, A. Wynen. Substitute Defender of the Bond: C. Conte. Attorneys: V. Sacconi, N. Ferrata, H. Benvignati. Question: "Whether the nullity of the marriage can be established in this case." Sentence delivered on October 29th: "Affirmative."

LVIII. ADMINISTRATIONIS APOST. OENIPONTAN. - NULLITY OF MARRIAGE based on coercion and fear. Turnus Botalis: I. Mannucci, presiding; A. Jullien, F. Guglielmi. Substitute Defender of the Bond: C. Conte. Attorney appointed for gratuitous assistance: D. Lazzarato. Question: "Whether the nullity of the marriage can be established in this case." Sentence delivered on November 7th: "Affirmative."

[*Latin ed. p. 189*]

Roman Rota, 189, Book I, Chapter IX. KAUNEN. – NULLITY OF MARRIAGE based on coercion and fear. Turnus (Session) of the Rota: M. Massimi, Presiding; I. Grazioli, F. Parrillo. Defender of the Bond: I. Brocco. Advocate appointed by the Public Defender's Office: S. Bzewnicki. Question: "Whether the decision of the Rota of July 8, 1929, should be confirmed or overturned in this case." Decision of November 23: "Affirmatively, with regard to the first part; negatively, with regard to the second part, that is to say, that the marriage is declared null." (cf. n. XXIX). Book X, Case No. N. N. – NULLITY OF MARRIAGE based on clandestine marriage, imposed condition, and impediment. Turnus of the Rota: U. Mannucci, Presiding; A. Jullien, H. Quattrocolo. Defender of the Bond: I. Trezzi. Advocate appointed by the Public Defender's Office: A. Carabini. Question: "Whether the marriage is declared null in this case." Decision of November 25: "Negatively." Book X, Case No. I. TUSCULANA. – NULLITY based on lack of consent. Turnus of the Rota: F. Parrillo, Presiding; I.T. Mannucci, A. Jullien. Defender of the Bond: I. Trezzi. Advocate appointed by the Public Defender's Office: I. B. Ferrata. Question: "Whether the marriage is declared null in this case." Decision of December 2: "Negatively." Book LXII. UTINEN. – JURISDICTIONAL MATTER. Turnus of the Rota: A. Jullien, Presiding; F.

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Guglielmi, H. Quattrocolo. Promoter of Justice: F. Bracci. Advocates: V. Sacconi, D. Lazzarato, appointed by the Public Defender's Office. Questions: "I. What rights, exclusively with regard to the parish priest of Ospedaletto, belong to the Consortium of chaplains of the church of Glemonensis in the churches of Saint Agnes and All Saints, in this case? II. Is the parish priest of Ospedaletto obliged to return to said Consortium the key to the church of Saint Agnes, in this case?" Decision of December 4: "Regarding I. Affirmatively, that is to say, that to the Consortium of chaplains of the church of Glemonensis, exclusively with regard to the parish priest of Ospedaletto, belong in the churches of Saint Agnes and All Saints, the rights which, before the commencement of this legal action, pertained to said Consortium; that is to say, the right to perform the sacred rites therein and the right to safeguard them, saving the rights which, according to common law, belong to the parish priest in non-exempt churches. Regarding II. Affirmatively, that is to say, that the parish priest of Ospedaletto is obliged to return to said Consortium the key of the church of Saint Agnes, which he received from said Consortium."

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis - Commentarium Officiale LXIII. N. N. - SEPARATIONIS. Turnus Botalis: M. Massimi, Decanus, F. Morano, Ponens, A. Wynen. Promotor Iustitiae: F. Bracci. ●- Advocatus: I. P. Certo. Dubium: « Num constet de causis separationis perpetuae vel saltem temporaneae in casu ». Sententia diei 6 Decembris: « Affirmative, ad tempus indefinitum ». LXIV. PERG-ULANA. - NULLITATIS MATRIMONII ex capite vis et metus. Turnus Botalis: M. Massimi, Decanus, Ponens, I. Grazioli, F. Parrillo. Vinculi Defensor deputatus: I. Stella. Advocatus ex mandato gratuiti patrocinii: I. B. Ferrata. Dubium: « Num constet de matrimonii nullitate, in casu ». Sententia diei 7 Decembris: « Negative ». LXV. YLADISLAVIEN. - NULLITATIS MATRIMONII ex capite vis et metus. Turnus Botalis: I. Grazioli, Ponens, F. Parrillo, F. Morano. Vinculi Defensor deputatus: I. Stella. Advocatus ex mandato gratuiti patrocinii: D. Lazzarato. Dubium: « Num constet de matrimonii nullitate, in casu ». Sententia diei 13 Decembris: « Affirmative ». LXVI. PARISIEN. - NULLITATIS MATRIMONII ex capite simulati consensus. Turnus Botalis: H. Quattrocolo, Ponens, F. Morano, A. Wynen. Vinculi Defensor: I. Trezzi. Advocatus ex mandato gratuiti patrocinii: I. B. Ferrata. Dubium: « Num constet de matrimonii nullitate, in casu ». Sententia diei 17 Decembris: « Negative ». LXVII. MECHLINIEN. - NULLITATIS MATRIMONII ex capite vis et metus. Turnus Botalis: U. Mannucci, Ponens, A. Jullien, G. Heard. Vinculi Defensor deputatus: I. Brocco. Dubium: « Num sententia Botalis diei 30 Iunii 1928 confirmanda sit vel infirmanda, in casu ». Sententia diei 18 Decembris: « Negative ad primam partem, affirmative

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ad alteram; seu non constare de matrimonii nullitate, in casu ».

[*Latin ed. p. 191*]

The Roman Rota, Session 191, II: Causes which were concluded in the same year, 1929, either definitively decided or which, due to particular circumstances, came to an end without a final judgment; to which are added decrees concerning appeals against the rejection of petitions.

I. FIRST. – Nullity of marriage due to affinity in the first degree of the direct line, arising from an illicit union, before the Most Reverend Doctor Quattrocolo. Because of the lack of prosecution of the appeal, the proceedings were returned to the archives on January 9th; the Most Reverend Doctor Ponens decreed.

II. ROMAN. – Nullity of marriage due to lack of consent, before the Most Reverend Doctor Quattrocolo. Since the plaintiff's advocate did not initiate any judicial action within a year to pursue the appeal, the proceedings were returned to the archives on January 9th; the Most Reverend Doctor Ponens decreed.

III. PAMPILONEN. – Deposits for pious purposes and for the restitution of damages, before the Most Reverend Doctor Quattrocolo. Since a year has passed since the appeal against the Rotal judgment of December 22, 1926, without any judicial action being taken, on January 9th, the Most Reverend Doctor Ponens declared the appeal abandoned, and the challenged judgment passed into finality, according to canon 1736.

IV. SIBERIAN. – Nullity of marriage due to clandestine marriage, before the Most Reverend Doctor Jullien. By decree of January 19th, the proceedings of the cause were ordered to be sent to the Pontifical Commission for ReuÃ□. The Most Reverend Doctor Ponens decreed.

V. VILNEN. – Nullity of marriage due to coercion and fear, before the Most Reverend Doctor Parrillo. Considering the withdrawal of the appeal made by the Defender of the Bond against the two judgments favorable to the nullity of the marriage, the Most Reverend Doctor Ponens decreed on January 30th that the spouses have the right to contract new marriages, according to canon 1987, and the proceedings were returned to the archives.

[*Latin ed. p. 192*]

Acta Apostolicae Sedis - Official Commentary 192

I. KAUNEN. - Regarding the nullity of a marriage based on disparity of cult, before the Most Reverend Prelate Guglielmi. In accordance with canon 1740, since the plaintiff has withdrawn her petition, and considering also the fact that the defendant, duly summoned by edict, has not appeared, after hearing the opinion of the Defender of the Bond, the Most Reverend Prelate decreed that the plaintiff's withdrawal be accepted and that the proceedings be placed in the archive, on February 23rd.

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VII. IT. N. - Regarding the nullity of a marriage based on the husband's impotence, before the Most Reverend Prelate, Dean. Since no procedural act has been performed for a year, the Most Reverend Prelate declared the appeal abandoned, on March 1st, in accordance with canon 1736.

VIII. SAMOGITIEN. - Regarding a separation, before the Most Reverend Prelate Jullien. Considering the plaintiff's withdrawal, the Most Reverend Prelate ordered that the proceedings be placed in the archive, on March 4th.

IX. TRANSILVANIEN. - Regarding the nullity of a marriage based on violence and coercion, before the Most Reverend Prelate Mannucci. Considering the death of the defendant, the Most Reverend Prelate decreed that the proceedings be placed in the archive, on March 11th.

X. E OMAN A. - Regarding an obligation, before the Most Reverend Prelate Mannucci. Since no procedural act has been performed before the court established in Tournon, the Most Reverend Prelate decreed that the petition be considered abandoned, on March 11th.

XI. PARISIEN. - Regarding the nullity of a marriage based on violence and coercion, before the Most Reverend Prelate Mannucci. Since no procedural act has been performed for a year, the Most Reverend Prelate decreed that the petition be considered perempted, on March 11th.

XII. PARISIEN. - Regarding the nullity of a marriage based on violence and coercion, before the Most Reverend Prelate Grazioli. Since neither the plaintiff nor the defendant has performed any act within the prescribed time to pursue an appeal against the sentence of June 22, 1926, in which it was declared that there was no basis for the nullity of the marriage in this case, the Most Reverend Prelate decreed that the petition be considered perempted, on March 27th.

XIII. SEATTLEN. - Regarding an obligation, before the Most Reverend Prelate Jullien. Since the plaintiff has not performed any procedural act for a year, the Most Reverend Prelate, by decree of April 3rd, in accordance with canon 1736, declared the appeal perempted.

[*Latin ed. p. 193*]

S. Romana Rota, 193, X, I, V. BONONIEN. – Concerning parochial matters, before the Most Reverend Dean. Since no procedural act had been presented for a year, on April 16th, the Most Reverend Dean, judging the matter, decreed that the appeal should be declared abandoned, so that the sentence appealed against passed into final judgment (canon 1736).

X V. TERGESTINA. – Concerning a debt, before the Reverend Dean Grazioli. Since neither the plaintiff nor the appellant had presented any procedural act within a year to pursue the appeal against the sentence of the Tribunal of Tergestina of October 31, 1927, on April 26th, the Most Reverend Dean, judging the matter, declared the appeal to be

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peremptorily abandoned, and the appealed sentence passed into final judgment, according to canon 1736 of the Code of Canon Law.

X V I. RHEDONEN. – Concerning the nullity of a marriage, under the head of violence and fear, before the Reverend Dean Jullien. Since the plaintiff had not presented any procedural act for a year, on May 1st, the Most Reverend Dean, judging the matter, ordered that the proceedings be returned to the archive.

X V I I. UTINEN. – Concerning alleged theft and damages, before the Reverend Dean. Since no procedural act had been presented for a year, the appeal against the sentence of the Rota of August 9, 1927, was declared abandoned by the Most Reverend Dean, by decree of May 11th, according to canon 1736, so that the sentence of the Rota, even with regard to the part that had been appealed, passed into final judgment.

X V I I I. GUASTALLEN. – Concerning the rejection of a petition, before the Reverend Dean Parrillo. Having considered the declaration of abandonment of the appeal presented on August 31, 1928, by the appellant's advocate, made by special mandate, according to canon 1740, 2; and having considered the opinion of the Promoter of Justice, the Most Reverend Dean, on June 12th, decreed that the abandonment should be accepted, and also declared that the obstacle, by virtue of which the Tribunal of Guastallen had declared itself incompetent, had been removed, regarding the acceptance of a new petition.

X I X. LEODIEN. – Concerning the nullity of a marriage, under the head of lack of consent due to the intention of excluding the perpetuity of the marriage, before the Reverend Dean Parrillo. Since a year had already passed without any procedural act having been presented in the meantime, according to canon 1736, on June 14th, the Most Reverend Dean declared the appeal to be peremptorily abandoned, by decree.

X X. VILNEN. – Concerning the nullity of a marriage, under the head of violence and fear, before the Reverend Dean Morano. Having considered the death of the plaintiff, the Most Reverend Dean decreed, on June 17th, that the proceedings be returned to the archive.

[*Latin ed. p. 194*]

194 Acta Apostolicae Sedis - Official Commentary XXI. NANCEIEN. - Regarding the nullity of a marriage based on the defect of consent, before the Most Reverend and Reverend Doctor Morano. Since the patron of the plaintiff failed to demand the execution of the decree of citation by edict within the term prescribed to him, the proceedings were ordered to be placed in the archive on July 30th, by the Most Reverend and Reverend Doctor Ponens.

XXII. BAIONEN. - Regarding the nullity of a marriage based on coercion and fear, before the Most Reverend and Reverend Doctor Grazioli. Since the

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plaintiff in the case, in letters addressed to her patron regarding the action she instituted to demonstrate the nullity of her marriage, renounced the action, and after hearing the Defender of the Bond, the Most Reverend and Reverend Doctor Ponens, on August 9th, declared the renunciation valid and ordered the proceedings of the case to be placed in the archive.

XXIII. WESTMONASTERIEN. - Regarding the nullity of a marriage based on coercion and fear, before the Most Reverend and Reverend Doctor Parrillo. Since no procedural act has been performed for a year, in accordance with canon 1736, the Most Reverend and Reverend Doctor Ponens, on August 13th, declared the case to be perempted.

XXIV. AQUILANA. - Regarding the nullity of a marriage based on the defect of consent and clandestine marriage, before the Most Reverend and Reverend Doctor Decano. Since no procedural act has been performed for a year, the appeal was declared abandoned in accordance with canon 1736, on October 7th, by the Most Reverend and Reverend Doctor Ponens.

XXV. NANCEIEN and TULLEN. - Regarding the nullity of a marriage based on a condition imposed, before the Most Reverend and Reverend Doctor Grazioli. Since the plaintiff in the case, within a year, performed no procedural act to pursue the appeal against the judgment of the court of December 16, 1927, the Most Reverend and Reverend Doctor Ponens, on October 7th, declared the case to be perempted, and ordered the proceedings of the case to be placed in the S. T. archive.

XXVI. TIBURTINA. - Regarding the nullity of a marriage based on a condition imposed, before the Most Reverend and Reverend Doctor Guglielmi. Since no procedural act has been performed for two years, in accordance with canon 1736, the Most Reverend and Reverend Doctor Ponens, on December 17th, declared the case to be perempted.

[*Latin ed. p. 195*]

ACTS OF THE OFFICES OF THE HOLY SEE. COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS. RESPONSES TO PROPOSED QUESTIONS.

To the Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canonical Laws, the following questions, proposed in a plenary session, have been answered as follows:

ON THE IMPOSITION OF THE TONSIURE.

I. Q. Does the Ordinary, by virtue of canon 111 § 2, in conjunction with canon 955 § 1, licitly possess the power to promote a non-subject to the first tonsure without legitimate letters of dismissal from the Ordinary of his own diocese?

A. Negative.

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II. - ON THE OPTION (RIGHT OF PREFERENCE).

I. Q. Does canon 398 § 2 prohibit the option (right of preference) to be granted in any way for canonical benefits or titles attached to a benefice?

II. Q. Does the same canon prohibit the option (right of preference) even for houses, properties, and other things distinct from canonical benefits?

A. To I: Affirmative.

A. To II: Negative.

III. - ON THE PAPAL BENEDICTION.

I. Q. Can an Ordinary, who has several dioceses under his charge, licitly transfer the papal blessing attached to the Paschal Resurrection, of which mention is made in canon 914, to another day in one of those dioceses?

A. Negative.

IV. - ON THE MARRIAGE OF CHILDREN OF APOSTATES.

I. Q. Do the words "born of non-Catholics," of which mention is made in canon 1099 § 2, include those born of apostates?

A. Affirmative.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Official Commentary V. - ON LAST WILLS. Whether the term, concerning which mention is made in canon 1513 § 2, is imperative, or merely exhortative. R. Affirmative with respect to the first part, negative with respect to the second. VI. - ON THE RIGHT TO REPORT THE NULLITY OF MARRIAGE. Whether spouses who, according to canon 1971 § 1, no. 1, and the interpretation of March 12, 1929, are not qualified to accuse a marriage, by virtue of the same canon § 2, at least have the right to report the nullity of the marriage to the Ordinary or to the promoter of justice. R. Affirmative. Given from the Vatican City, on the 17th day of the month of February, in the year 1930. P. CARD. GASPARRI, President, L. © S. I. Bruno, Secretary. PONTIFICIAL COMMISSION FOR RUSSIA. By the grace of God, Our Most Holy Father Pius, Pope XI, having been deemed worthy, by a decree of the Pontifical Commission for Russia, issued on January 23, 1930, to appoint as the titular archbishop of the Church of Bosporana, the Most Reverend Doctor Joseph Kessler, formerly Bishop of Tiraspol.

[*Latin ed. p. 197*]

Diarium Romanae Curiae 197, Thursday, March 6th: His Holiness received, in a solemn audience, His Excellency, Don Luigi Pignatelli della Leonessa, Prince of Monteroduni, Extraordinary Envoy and Plenipotentiary Minister of the Sovereign Military Order of Malta, for the presentation

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of his credentials.

SACRED CONGREGATION OF RITES: Tuesday, March 4th, 1930, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend Cardinals and with the votes of the Reverend Prelates and Theological Consultors, the Preparatory Congregation of the Sacred Rites was held, to discuss two miracles which are asserted to have been wrought by God through the intercession of the Blessed Lucy Filippini, Foundress and first Superior of the Institute of the Filippini Sisters, so called from her family name.

Tuesday, March 11th, 1930, in the Apostolic Palace at the Vatican, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Reverend Lords Cardinals, with the Reverend Prelates and theological Consultors who compose it, rendered their vote on two miracles which are asserted to have been wrought by God through the intercession of the Blessed Theophilus of Corte, professed Priest of the Order of Friars Minor, and which miracles are proposed for his canonization.

Tuesday, March 18th, 1930, in the Apostolic Palace at the Vatican, with the participation of the Most Reverend and Reverend Lords Cardinals and with the votes of the Reverend Prelates and the theological Consultors, the Preparatory Congregation of the Sacred Rites was held, to discuss two miracles which are asserted to have been wrought by God through the intercession of the Blessed John de Brébeuf and his Companions, of the Society of Jesus, martyrs of Canada, and which miracles are proposed for their canonization.

SECRETARY OF STATE: APPOINTMENTS: By letters from the Secretary of State, the Holy Father, Pope Pius XI, happily reigning, deigned to appoint:

December 26th, 1929: The Most Reverend Cardinal Bonaventura Cerretti, Member of the Sacred Congregation of Seminaries and Universities.

March 16th, 1930: Monsignor Amleto G. Cicognani, Consultor of the Sacred Congregation of Propaganda Fide.

[*Latin ed. p. 198*]

Acta Apostolicae Sedis - Official Commentary 198. With Brief Apostolical letters, the Most Holy Father Pius XI, reigning happily, deigned to appoint: January 8, 31; February 5, 6, 10, 13, 17, 1; March 4, 10, 25, 1930.

The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Archconfraternity of the Holy Stigmata (Boma).

The Most Reverend Cardinal Eugenio Pacelli, Protector of the Sisters of Christian Charity, Daughters of the Immaculate Conception (Paderborn).

The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Sisters of the Immaculate Heart of Mary (Los Angeles).

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The Most Reverend Cardinal Luigi Sincero, Protector of the Sisters of Saint Martha (Chiavari).

The Most Reverend Cardinal Eugenio Pacelli, Protector of the Handmaids of the Sacred Heart, of the Venerable Volpicelli (Naples).

The Most Reverend Cardinal Eugenio Pacelli, Protector of the Sisters of Mary, the Restorer (Boma).

The Most Reverend Cardinal Eugenio Pacelli, Protector of the Congregation of the Sisters Teachers of the Holy Cross (Menzingen).

Mr. Cav. Pio Manzia, Master of the House of the Most Holy Fathers.

Monsignor Stanislao Janasik, Auditor of the Tribunal of the Sacred Roman Rota.

The Most Reverend Cardinal Lorenzo Lauri, Protector of the Sisters of the Most Holy Virgin of Mercy (Warsaw).

The Most Reverend Cardinal Eugenio Pacelli, Protector of the Adoring Sisters, Handmaids of the Most Holy Sacrament (Madrid).

Assistants to the Pontifical See: December 13, 1929.

Monsignor Daniele Francesco Feehan, Bishop of Fall River.

January 10, 1930.

Monsignor Giovanni Mac Carthy, Bishop of Sandhurst.

March.

Monsignor Raffaele Carlo Rossi, Titular Archbishop of Tessalonica.

Apostolic Protonotaries, as if participating: August 22, 1929.

Monsignor Luigi Giovanni Klein, of the diocese of Lincoln.

October 14.

Monsignor Alberto Petrasch, of the same diocese.

Monsignor Pietro O'Loughlin, of the same diocese.

January 18, 1930.

Monsignor Carlo Delabar, of the archdiocese of Paris.

February 1.

Monsignor Paolo A. Kelly, of the diocese of Scranton.

February 6.

Monsignor Arturo Melanson, of the diocese of Chatam.

February 21.

Monsignor Ernesto Camu, of the archdiocese of Reims.

Monsignor Luciano Paulot, of the same archdiocese.

March 15.

Monsignor Emilio Dauzon, of the archdiocese of Algiers.

Domestic Prelates of His Holiness: August 17, 1929.

Monsignor Giacomo Guglielmo Stenson, of the diocese of Omaha.

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Monsignor Giacomo Aherne, of the same diocese.

August 17.

Monsignor Enrico Schoof, of the same diocese.

October 31.

Monsignor Albino Bo, of the archdiocese of Genoa.

November 7.

Monsignor Enrico Pergami, of the archdiocese of Naples.

[*Latin ed. p. 199*]

Diarium Romanae Curiae, November 27, 1929. » » 13 » » 23 » 24 30 14 15 20. Monsignor Guglielmo E. Foley, of the diocese of Springfield (Massachusetts). Monsignor Cornelio A. Sullivan, of the same diocese. Monsignor Giacomo J. Donnelly, of the same diocese. Monsignor Ludovico O. Trigaune, of the same diocese. Monsignor Antonio A. Cyran, of the same diocese. Monsignor Martino Giuseppe Foley, of the same diocese. December. Monsignor Carlo Johannes, of the same diocese. » Monsignor Giovanni Pietro Moroney, of the same diocese. » Monsignor Rodolfo Terlandy, of the diocese of Vacsa. » Monsignor Giovanni Kokovay, of the same diocese. Monsignor Adalberto Varaszèji, of the same diocese. » » Monsignor Carlo Dondi, of the archdiocese of Modena. » » Monsignor Leone Regent, of the diocese of Lille. » » Monsignor Enrico Sarti, of the diocese of Pesaro. January 1930. Monsignor Faustino Gianani, of the diocese of Pavia. » , » Monsignor Giovanni Forsyth, of the archdiocese of Saint Andrews and Edinburgh. » » » » » 24 » » 31 » 3 February 4 5 » » 13 » 15 17 21 22 25 26 » 4 March. Monsignor Patrizio Mac Gettigan, of the same archdiocese. Monsignor Giacomo V. Hussie, of the diocese of Scranton. Monsignor Patrizio J. Roland, of the same diocese. Monsignor Giacomo J. Kowalewski, of the same diocese. Monsignor Michele E. Lynott, of the same diocese. Monsignor Luigi Sorbi, of the diocese of Cortona. Monsignor Dardano Dobici, of the same diocese. Monsignor Giuseppe Bertocci, of the same diocese. Monsignor Giuseppe Manuel Pereira dos Reis, of the patriarchate of Lisbon. Monsignor Lodovico Bataille, of the diocese of Martinique. Monsignor Casimiro Rolewski, of the archdiocese of Gnesen and Posen. Monsignor Patrizio Keown, of the diocese of Clogher. Monsignor Giuseppe Zanetti, of the diocese of Brzesc. Monsignor Tommaso Stanislao Crank, of the archdiocese of Liverpool. Monsignor Guglielmo Clarkson, of the same archdiocese. Monsignor Pietro Tocchini, of the archdiocese of Lucca. Monsignor Giovanni O'Reilly, of the diocese of Lancaster. Monsignor Teodoro Madlener, of the diocese of Bamberg. Monsignor Giovanni Dürbeck, of the same diocese. Monsignor Giulio Lecomte, of the archdiocese of Rheims. Monsignor Giuseppe Evaristo de Goes Bittencourt, of the diocese of Ilheos (Brazil). Monsignor Argemiro M. de Oliveira Pantoja, of the archdiocese of Belem do Para. Monsignor Andrea Balázs, of the diocese of Transylvania. Mon-

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signor Francesco Saverio Ritter, of the archdiocese of Milan. Monsignor Stanislao Janasik, of the archdiocese of Gnesen and Posen. Monsignor Alfredo irudel, of the diocese of Chatham.

[*Latin ed. p. 200*]

200 4 11 17 Acta Apostolicae Sedis - Commentarium, Official, March, 1930. Monsignor Giovanni Wheten, of the same diocese.

Monsignor Glodoaldo Barbosa dos Santos, of the archdiocese of San Salvatore della Bahia.

Monsignor Antonio da Rosa Marques, of the archdiocese of Evora.

With letters from the Secretariat of State, the Most Holy Father, Pope Pius XI, happily reigning, deigned to appoint:

Secret Chamberlains, honorary, ad extra:

November 5, 1929.

Monsignor Michele Leweck, of the diocese of Katowice.

Monsignor Giovanni Ev. Milik, of the same diocese.

November 29.

Monsignor Ambrogio Scherrer, of the diocese of San Gallo.

December 22.

Monsignor Pietro Jobbi, of the diocese of Teramo.

January 24, 1930.

Monsignor Stefano Binon, of the diocese of Hajdudorog.

February 6.

Monsignor Alfonso Zino, of the archdiocese of Genoa.

Monsignor Enrico Lagomarsino, of the same archdiocese.

Monsignor Antonio Gazzale, of the same archdiocese.

February 22.

Monsignor Giuseppe Pinheiro Marques, of the Patriarchate of Lisbon.

Monsignor Dionisio Kajetanowicz, of the diocese of Leopoli.

February 27.

Monsignor Paolo Babini, of the diocese of Faenza.

February 28.

Monsignor Sebastiano Alagna, of the diocese of Mazzara del Vallo.

Monsignor Calogero Cammarata, of the diocese of Caltanissetta.

Monsignor Antonio P. Coria, of the diocese of León (Mexico).

Honorary Chamberlains, wearing the purple cassock of His Holiness:

February 22, 1930.

Monsignor Giacinto Marcozzi, of the diocese of Teramo.

Monsignor Antonio Di Petta, of the diocese of Boiano.

February 27.

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Monsignor Giovanni Argnani, of the diocese of Faenza.
Monsignor Silvio Anichini (Boma).
Monsignor Ferdinando Zorn, of the archdiocese of Colonia.
Monsignor Andrea Gehlen, of the same archdiocese.
Monsignor Francesco Griesser, of the diocese of S. Ippolito.
Monsignor Giuseppe Wagner, of the same diocese.
NECROLOGY
February 26, 1930.
Monsignor Luigi Versiglia, titular Bishop of Caristo.
March 14.
Monsignor Eugenio Ludovico Ernesto Julien, Bishop of Arras.
March 17.
Monsignor Costantino Chauvin, Bishop of Evreux.
March 20.
Monsignor Gennaro Cosenza, titular Archbishop of Cirro.
March 22.
Monsignor Fabio Berdini, titular Archbishop of Traianopoli.
March 24.
Monsignor Ambrogio Lud di, titular Bishop of Troade.

[*Latin ed. p. 201*]

Year XXII - Vol. XXII, May 1, 1930, No. 5

ACTA APOSOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTS OF POPE PIUS XI

LETTERS ENCYCLICAL TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARY LOCALS, MAINTAINING PEACE AND COMMUNION WITH THE APOSTOLIC SEE: CONCERNING SAINT AUGUSTINE, BISHOP OF HIPPON, AND DOCTOR OF THE CHURCH, IN THE YEAR ONE THOUSAND FIVE HUNDRED SINCE HIS DEATH.

PIUS XI

VENERABLE BROTHERS, GREETINGS AND APOSTOLIC

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BENEDICTION.

For the well-being of the human race, the Church, providentially established by Christ Jesus, continues to be present and will always be present, unless it were entirely contrary to the nature of things and necessity, and unless the divine Founder's promise, which we read in the Gospel, were not fulfilled. However, even from the very records of the Church, it is abundantly clear that, despite all errors, despite any defection of its children, despite the attacks of wicked men, even to the most atrocious extremes, it has never ceased to flourish and to renew itself with youthful vigor.

If our Lord has not always and in the same way, taken care of the eternal stability and growth of His institution, He has, above all in each age, raised up outstanding men, who, through their talents and their labors, have contributed to the advancement of the affairs of their time.

[*Latin ed. p. 202*]

202 The Acts of the Apostolic See – Official Commentary, which, with opportune arrangements, would ensure that the Christian people might repeatedly enjoy the benefits of being "Who hath delivered us from the power of darkness and hath translated us into the kingdom of the Son of his love,." Indeed, it is abundantly clear that the divine providence has chosen, to a degree far surpassing that of most others, Augustine of Tagaste, who, like a lamp placed upon a candlestick, and who is both the destroyer of heresies and the eternal guide to salvation, not only has, throughout the course of the centuries, instructed and consoled the faithful, but also, even in our own age, contributes supremely to the end that the truth of the faith may shine brightly among them and that divine charity may never cease to flourish. Moreover, it is a well-known fact that the writings of Augustine are so great, so full of delight, that they attract many who are either separated from us or seem to be entirely alien to the faith. Therefore, since the fifteenth centenary of the blessed death of the greatest of Bishops and Doctors is approaching, we earnestly desire that everywhere throughout the nations, the faithful should be eager to celebrate and honor his memory, and that they should express their admiration and piety. And so, moved by the Apostolic office and by a certain extraordinary joy, we do not wish to be absent from such a proclamation, but rather, we urge you all, Venerable Brothers, and the clergy and people of each of your dioceses, to join us in offering thanks to the heavenly Father, for having enriched his Church so greatly through Augustine, who, from the abundance of gifts bestowed upon him, has brought forth so much fruit, both for himself and for the entire Catholic Church. And indeed, today it is fitting for you not so much to boast of the man, who was once so prodigiously added to the Mystical Body of Christ, that, according to the judgment of history, no ages before have brought forth such great and exalted deeds, as to imbue

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yourselves and nourish yourselves with his doctrine and the examples of his most holy life. To praise Augustine has never ceased in the Church of God. The holy Bishop Innocent I, still living, greeted Augustine, his most beloved friend, and sent letters, which he had received from him and from four other bishops who were his admirers: "letters full of faith, and of all religious matters." 1 Innocent to Aurelius and Augustine, bishops: epistle 184, among the Augustinian writings.

[*Latin ed. p. 203*]

The acts of Pope Pius XI confirm the Catholic nature of these matters. On August 1, 203, but shortly before his death, Pope Celestine I, defending himself against his adversaries, spoke these magnificent words about Augustine: "We have always held Augustine, a man of holy memory, in our communion, for his life and merits, and we have never heard any rumor, however slight, that he was ever tainted with suspicion, as we remember that he was among the best of the masters, even before my predecessors."

St. Gelasius called Jerome and Augustine "lights of the Church, masters." Hormisdas, writing to Bishop Possessor, who was seeking his counsel, wrote these very serious words: "Although it can be known from various books of the blessed Augustine, and especially those addressed to Hilary and Prosper, that the Roman, that is, the Catholic, Church follows and affirms this, yet explicit chapters containing this are found in the Church records."

Pope John II, urging people to read the works of Augustine against the heretics, stated: "His doctrine, as my predecessors have established, is followed and preserved by the Roman Church."

Who is unaware that, in the ages closest to Augustine's death, the Roman Pontiffs, such as Leo the Great and Gregory the Great, were deeply immersed in his teachings? St. Gregory, who felt so modestly about himself as he did honorificly about Augustine, wrote to Innocent, the prefect of Africa: "If you desire to nourish yourselves with delicious food, read the works of your father, the blessed Augustine, and do not seek our chaff in comparison with that grain."

And it is well known that Hadrian I often quoted passages from Augustine, whom he called "learned."

1 Innocentius to Aurelius, Alypius, Augustine, Evodius, and Possidius, bishops: letter 183, paragraph 1, among the Augustinian works.

2 Celestine to Venerius, Marinus, Leontius, Auxonius, Arcadio, Filtanius, and other bishops of Gaul: letter 21, chapter %, paragraph 3.

3 Gelasius to all bishops of Picenum, around the end of the 4th century.

4 Hormisdas, letter 70, to Bishop Possessor.

5 John II, letter 3, to certain Senators.

6 Registrum epistolarum, book X, letter 37, to Innocent, the prefect of

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Africa.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Commentarium Officiale: "He called the learned doctor," and it is known that Clement VIII and Pius V, in the Apostolic Constitution "Author of Faith," used the authority of Augustine to clarify the ambiguities of the Pistoriensis Synodus and to refute them.

Furthermore, this is to the honor of the Bishop of Hipponensis, because, on several occasions, the Fathers legitimately assembled in Councils, including those of Arausicanum II and Tridentinum, used his very words to define the Catholic truth.

And, considering the years of our youth, it pleases us to recall and, as it were, to savor the words with which our immortal predecessor, Leo XIII, after mentioning those who had preceded Augustine in time, praised the assistance he rendered to Christian philosophy: "But Augustine seemed to have surpassed all others, who, endowed with a powerful intellect, and thoroughly imbued with sacred and profane disciplines, fiercely fought against all the errors of his age with unwavering faith and equal doctrine. He touched upon no area of philosophy; indeed, he investigated every area most diligently, whether he was opening up the highest mysteries of faith to the faithful and defending against the insane attacks of adversaries; or whether he was establishing and securing the foundations and firmness of human knowledge after refuting the commentaries of the Academics or the Manichaeans; or whether he was pursuing the reason, origin, and causes by which men are oppressed!"

However, before we address the matter before us more closely, we wish to make it clear to all that the praises with which ancient writers adorned our man are most worthy, and should be understood, not as if the authority of Augustine's words is placed above the supreme authority of the teaching Church, as some, lacking in Catholic understanding, have believed. "Looking on Jesus, the author and finisher of faith, who, having joy set before him, endured the cross, despising the shame, and now sitteth on the right hand of the throne of God."

1. Hadrianus I, epist. 83, to the bishops residing throughout Spain; cf. epist. ad Carolum regem de imaginibus, throughout.

2. Encycl. Aeterni Patris. Ps. LXVII, v. 36.

[*Latin ed. p. 205*]

205 In his acts, Pope Pius XI, drawing from his own *Confessiones*, declared and strongly emphasized what had been revealed, as if by a sudden prompting of the soul. For, with the most provident Divine guidance, pious Monica so inflamed the heart of her son, even as a boy, with the love of Christ, that he himself was sometimes able to say: "For that name, according to Thy mercy, O Lord, that name of Thy Savior, Thy Son, was offered to

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my tender heart even in my mother's womb, and it was held and cherished there; and whatever was done without that name, even if it were learned, polished, and truthful, did not wholly capture my soul." 1 Furthermore, when the young man was away from his mother and heard pagan teachers, the Most High willed it so that, abandoning his former piety, he would unfortunately serve the pleasures of the body and become entangled in the snares of the Manichaeans, a sect which he followed for nearly nine years, so that, as he who would become the Doctor of Grace, he might learn through experience and pass on to posterity how much even the noblest soul labors with weakness and fragility, unless it is strengthened in the path of virtue by the support of Christian instruction and the constancy of prayer, especially in that youthful age, when the spirit is more easily seduced by errors and corrupted, and the mind is disturbed by the first stirrings of the senses; and also so that he himself might perceive, through experience, how miserable he is who strives to fill and satisfy himself with created things, as he himself later openly confessed before the Lord: "For Thou always dost adhere to me with mercy, chastising me and afflicting me with bitter offenses for all my unlawful pleasures, so that I might seek to be pleased without offense, and where I could not find anything, except Thee, O Lord." 2 Therefore, why was Augustine left to himself, when his mother, Monica, constantly implored with tears and prayers? Was it not because she was that example of a matron, who, through her even temper and gentleness, through her perpetual imploration of Divine mercy, finally succeeded in bringing her children back to the path of virtue? For it could not be that so many tears of a son should be lost; 3 and thus, in those very books, he writes about his conversion: *Confess., lib. III, c. 4, n. 8. 2 *Confess., lib. II, c. 2, n. 4. 3 *Confess., lib. III, c. 12, n. 21.

[*Latin ed. p. 206*]

In the Acts of the Apostolic See, Official Commentary, I have narrated, and you remember, that I, having been converted to that faith which I had been destroying with most wretched and furious speech, did so in such a way as to show that I had been granted, through the faithful and daily tears of my mother, not to perish? 1 Thus, Augustine was gradually alienated and, as if by the impulse of a divine power, was led to Milan by Bishop Ambrose; "gradually," the Lord "with the most gentle and most merciful hand, touched and calmed" 2 his heart, so that, through the most wise sermons of Ambrose, he was led to believe in the Catholic Church and in the truth of the Scriptures; even then, the son of Monica, although not yet freed from anxieties and the allurements of vices, firmly held that the way of salvation was not placed by divine providence except in Christ our Lord and in the Holy Scriptures, of which the authority of the Catholic Church guaranteed the truth. 3 Truly, what a difficult and laborious change it is, for a man who has already strayed from the right path! For he still

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served his desires and the impulses of his mind, and was not yet sufficiently powerful to restrain them; and he was so far from drawing the necessary strength, at least from the doctrine of the Platonists concerning God and the things created, that, on the contrary, he increased his miseries with even greater misery, namely, with pride, unless he had sometimes learned from the Epistles of the Apostle Paul that he who wishes to live Christianly must rely on the foundation of humility and the help of divine grace. And now—we recall this event, the narration of which no one can repeat without restraining their tears—grieved by the sorrows of his past life and moved by the example of so many faithful Christians who would sacrifice all things to gain "But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.", he finally yielded to the divine mercy, which gently followed him, when, while praying, he was struck by that sudden voice, "Take up and read"; and when he opened the book of the Epistles, that fell before his eyes, while, meanwhile, heavenly graces powerfully stirred his soul: 1 Concerning the gift of perseverance, chapter 20, paragraph 53. 2 Confessions, book VI, chapter 5, paragraph 7. Confessions, book VII, chapter 7, paragraph 11. 3

[*Latin ed. p. 207*]

From the Acts of Pope Pius XI, 207: "Not in riotous living and impurity, not in strife and contention; but clothe yourselves with the Lord Jesus Christ, and do not indulge in the lusts of the flesh." 1 It is well known that Augustine, from the moment he converted, until he surrendered his soul to God, was entirely devoted to God. It soon became apparent what kind of "vessel of election" the Lord had fashioned in Augustine. He, having been initiated into the priesthood, and subsequently raised to the episcopate of Hippo Diarrhytus, began to shed light not only on Christian Africa, but on the entire Church, generously imparting the benefits of his abundant doctrine and his own apostolate. He would meditate diligently on the sacred Scriptures, offering long and fervent prayers to the Lord – the meanings and words of which still resonate in his books – and he would read with intense devotion the works of the Fathers and Doctors who had preceded him, honoring them with a humble spirit, so that he might daily perceive and grasp the truths revealed by God. Although he followed those holy men who had shone brightly, like stars, for the Catholic name, such as Clement of Rome, for example, and Irenaeus, as well as Hilary and Athanasius, Cyprian and Ambrose, Basil, Gregory of Nazianzus, and John Chrysostom; although he lived at the same time as Jerome, Augustine still moves the human race greatly because of the subtlety and gravity of his judgments, and because of that wonderful wisdom that his writings, completed and published for almost fifty years, display. If it is difficult to follow those most frequent and abundant studies, which, since they pertain to all matters of divine things, to the interpretation of the

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Scriptures, and to moral discipline, are such that scarcely anyone can fully grasp them, why should we not bring to light some of those teachings that seem more suitable and more useful to our age and to Christian society? And first, Augustine labored vehemently to ensure that all mortals should understand who he was.

1. *Confessions*, Book VIII, Chapter 12, paragraph 29.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - Commentarium Officiale. The same [authority] has a supreme end assigned to it, namely, that the way to the true name of blessedness may be uniquely prepared for it. Surely, we ask, could any man, however slight or frivolous, who, having enjoyed so many pleasures and having been instructed in the arts to acquire such advantages for this life, have heard, without any disturbance of his mind, God confessing: "You have made us for yourself, and our hearts are restless until they rest in you?" 1 These words, which encompass the whole sum of wisdom, at the same time aptly describe both God's charity towards us, and the singular dignity of man, and the pitiable condition of those who live alienated from their Author. Certainly, especially in this our age, in which the wonders of the nature of created things are daily made more clearly manifest, and in which the prodigious power and virtue of these things, by which man, with his ingenuity, reduces them to his power, uses them for his own advantages, for his own delight; today, we say, as the works and arts, which have been produced either by human intellect or by the laborious efforts of mortals, multiply day by day and are spread with incredible speed to all parts of the world; it is too much that our mind, by abandoning itself entirely to created things, forgets the Creator, pursues fleeting goods, neglects eternal things, and converts into detriment, both to itself and to others, those gifts which it has received from the most benign God, in order that the kingdom of Christ may be spread more widely and that its salvation may be promoted. Indeed, let us not allow ourselves to be absorbed by such human and civil pursuits, which are entirely directed towards bodily and sensual pleasures, but let us examine and meditate on the principles of Christian wisdom, so aptly proposed and explained by the Bishop of Hippo Diarrhytus: "Therefore, God, the wisest Creator and most just Ordainer of all things, having established the greatest of earthly ornaments, the mortal human race, has given to men certain goods suitable for this life, that is, temporal peace, in proportion to the mortality of life itself, and safety and society with their own kind, and all that is necessary either for preserving or recovering this peace, such as those things which are fitting and..."

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1 Confess., lib. I, c. 1, n. 1.

[*Latin ed. p. 209*]

The Acts of Pope Pius XI, suitably connected to the preceding thoughts, speak of light, day, air, water, and whatever else is fitting for nourishing, protecting, caring for, and adorning the body: all in such a way that whoever rightly uses these mortal goods, which are suitable for the peace of mortals, will receive greater and better things, namely, the very peace of immortality, and the glory and honor that are fitting for it in eternal life, for enjoying God and the neighbor in God; but whoever does not accept them, will not receive them, and will lose them.

Having begun to speak of the ultimate purpose of mankind, he quickly adds that whoever wishes to attain it, will find their efforts futile unless they submit themselves humbly to the Catholic Church, which is the only one divinely founded to impart light and virtue to souls, and without which, one necessarily deviates from the right path and is easily led to the precipice of eternal ruin. For, out of His goodness, God has not allowed men, as if stumbling and blind, to seek Him: "That they should seek God, if haply they may feel after him or find him, although he be not far from every one of us." 2 But rather, having dispelled the darkness of ignorance, He has provided a way for them to know Him through revelation, and has called the erring to the office of repentance: "And indeed, God, beholding that the times of this ignorance were past, now declares to men that all, everywhere, should repent." 3

Having thus spoken, the sacred writers, inspired by the Holy Spirit, entrusted the Bible to the Church, to be preserved and authentically interpreted, by His only-begotten Son, who founded it; and from the beginning, this Church has shown and proven its divine origin through miracles performed by its Founder Christ Himself: "The sick were healed, the lepers cleansed; the lame walked, the blind received sight, the deaf heard. The people of that time saw water turned into wine, five thousand fed with five loaves, walking on the sea, and the dead rising: thus, some things were done for the benefit of the body, others for the hidden sign of the mind, and all things served as a testimony to the majesty of God, thus drawing the wandering souls of mortals."

1 *De civitate Dei*, Book XI, Chapter 13, paragraph 2.

2 Acts of the Apostles, 17:27.

3 Acts of the Apostles, 17:30.

[*Latin ed. p. 210*]

21 Acta Apostolicae Sedis - Commentarium Officiale: Divina auctoritas movebat. "Est, quod frequentia miraculorum, post tempus, aliquantulum remisit; sed qua alia causa, quaerimus, nisi quia testimonium divinum ex ipsa prorsus mira fidei propagatione et societatis humanae, ad christianam

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de moribus doctrinam, emendatione altius dies per dies eminebat? 'Consultumne putas rebus humanis, — ita Augustinus, cum ad Ecclesiam Honoratum, amicum suum, revocare studeret — quod nihil terrenum, nihil igneum, nihil denique quod corporis sensus attingit, pro Deo colendum esse, ad quem solo intellectu amendum est, non multi doctissimi disputant, sed etiam vulgus, virorum et feminarum in tam multis diversisque gentibus, credit et praedicat? Quod continentia usque ad tenuissimum victum panis et aquae, et non quotidiana solum, sed etiam per contextos plures dies perpetuata ieiunia; quod castitas usque ad coniugii prolisque contemptum; quod patientia usque ad cruces fiammasque neglectas; quod liberalitas usque ad patrimonia distributa pauperibus; quod denique totius huius mundi aspernatio usque ad desiderium mortis intenditur? Pauci haec faciunt, pauciores bene prudenterque faciunt: sed populi probant, populi laudant, populi favent, diligent postremum populi: populi suam imbecillitatem, quod ipsa non possunt, non sine provectu mentis in Deum, nec sine quibusdam scintillis virtutis, accusant. Hoc factum est divina providentia per prophetarum vaticinia, per humanitatem doctrinamque Christi, per Apostolorum itinera, per martyrum contumelias, cruces, sanguinem, mortes, per sanctorum praedicabilem vitam, atque in his universis digna rebus tantis atque virtutibus pro opportunitate temporum miracula. Cum igitur tantum auxilium Dei, tantum profectum fructumque videamus, dubitabimus nos eius Ecclesiae condere gremio, quae usque ad confessionem generis humani ab Apostolica Sede per successionem episcoporum, frustra haereticis circumlatrantibus, et partim plebis ipsius iudicio, partim conciliorum gravitate, partim etiam miraculorum maiestate damnatis, columen auctoritatis obtinuit?'" 1 De utilitate credendi, c. 16, n. 34. 2 De utilitate credendi, c. 17, n. 35.

[*Latin ed. p. 211*]

The acts of Pope Pius XI, page 211, clearly confirm these sentiments of Augustine, in which there is still no diminution of strength or importance. No one can deny that, over this long span of fifteen centuries, during which the Church of God, although burdened by so many calamities and upheavals, so often wounded by heresies and schisms, so afflicted by the defection and unworthiness of its own members, nevertheless, sustained by the promises of its Founder, while considering the things that happen among men, one after another, not only remained safe and secure, but also, in each age, became more adorned with wonderful examples of sanctity and devotion, and increased and strengthened the flame of charity in the faithful; moreover, through the labors of its missionaries and martyrs, it added new peoples to itself, among whom that renowned praise of virginity, and the dignity of the priesthood and the episcopate, flourish and thrive; so completely, in short, did it imbue all the nations with its spirit of charity and justice, that even those from whom it is neglected and attacked

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cannot help but change their way of speaking and acting. Therefore, our [Augustine], addressing the Donatists, who dared to confine and restrict the true Church of Christ to a certain corner of Africa, and having presented and opposed the universality, or, as they say, the catholicity of the Church, which belongs to all men and is aided and protected by the divine grace, concluded his argument with these solemn words: "The whole world shall judge." This is a passage from the writings of a certain eminent author, whose reading, not long ago, so moved the heart of a most noble man that he hesitated for a long time and greatly doubted. Furthermore, our [Augustine] affirmed that this unity of the entire Church, and also the freedom of its teaching from all error, do not proceed only from the visible Head, Christ Jesus, who from heaven "governs his body," but also from the visible head on earth, Rome.

1. *Contra epist. Parmeniani*, Book III, chapter 24.

2. J. H. NEWMAN, *Apologia*, London Edition, 1890, pp. 116-117.

3. *Enarrat*, on Psalm 56, chapter 1.

4. Ibid.

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis – A commentary concerning the Pontiff, who, by legitimate right of succession, holds the Chair of Peter; for this series of Peter's successors "is that very rock upon which the gates of hell shall not prevail,"* and rightly holds within the bosom of the Church "from the very seat of the Apostle Peter, to whom the Lord commended His sheep to be fed after the Resurrection, to the present episcopate, the succession of priests." 2 Therefore, when the Pelagian heresy had invaded, and its adherents sought to disturb the minds and hearts of the faithful through deceit and falsehood, did the Fathers of the Council of Mileve, which, among other things, was attended and guided as it were by Augustine, not propose to Innocent I, after discussing the matters among themselves and having resolved them, decrees to be approved? Who, in replying, praised those bishops, commending them for their zeal for religion and their devotion to the Roman Pontiff, saying, "I know that from the apostolic source answers are always sought by those inquiring from all provinces; and whenever the reason of faith is questioned, I believe that all our brothers and co-bishops ought to refer, as it were, to Peter, that is, to the author of their name and honor, as your Eminence has now reported, so that it may be of common benefit to all the Churches throughout the world." 3 After, therefore, the judgment of the Roman Pontiff against Pelagius and Celestius had been made known there, Augustine, addressing the people, recounted those memorable events: "For this reason, two councils have been sent to the apostolic See; and from there, replies have come. The cause is finished; may the error also be finished sometime!"* 4 These words, somewhat abbreviated, have taken the place of a proverb: Rome has spoken, the

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cause is finished. And elsewhere, the same, after recounting the judgment of Pope Zosimus, condemning and rejecting the Pelagians wherever they were among the nations: "In these words of the apostolic See, the Catholic faith is so ancient and well-founded, so certain and clear, that it is not fitting for a Christian to doubt it." 5

1. Psalm against the faction of Donatus.

2. Against the letter of the Manicheans, which they call the foundation, chapter 4, paragraph 5.

3. Innocent to Silvanus, Valentinus, and others who were present at the synod of Mileve, letter 182, paragraph 2, among the Augustinian letters.

4. Sermon 131, chapter 10, paragraph 10.

5. Letter 190, to Optatus, chapter 6, paragraph 23.

[*Latin ed. p. 213*]

Following the account in the acts of Pope Pius XI, 213, he, who received the riches of heavenly grace from the divine Bridegroom, primarily through the sacraments, acts, like a good Samaritan, pouring oil and wine upon the wounds of the sons of Adam, so that he may cleanse the guilty, strengthen the weak and infirm, and finally, conform the righteous to the institution of a holier life. Indeed, it may sometimes have seemed that some ministers of Christ failed in their office, but does this mean that the power of Christ lay dormant due to their deficient efficacy? "And I say," let us hear the Bishop of Hippo, "and all say, that just men ought to be the ministers of so great a Judge: let them be just ministers, if they will; but if they will not be just, those who sit in the chair of Moses, my master has assured me, of whom his Spirit said: 'This is he who baptizes.'" *Oh, that all who, following the example of the Donatists, have excused the failings of some priests, might have heard Augustine speak, and might hear him today, so that they might not rashly cast off the seamless garment of Christ and miserably fall outside the path of salvation! We have seen how our [Liguori], although endowed with great intellect, subjected himself to the authority of the Church's teaching, and until he did so, he knew not even the smallest deviation from the doctrine of the Catholic Church. Moreover, when he considered that "If you believe not, you shall not understand," he diligently learned from God, not only that those who meditate on the word with a humble and contrite spirit, and to whom the light from heaven is not denied, are superior to men, but also that it is the duty of priests, whose lips guard knowledge, to explain and defend the revealed truths, and to impart their meaning to the Christian faithful, so that, as far as God allows each individual, they may contemplate the truths of faith. Therefore, inspired by the very Wisdom of God, he devoted himself to prayer and to commenting on divine mysteries, and to writing, so that he might leave behind a most excellent and brilliant body of sacred doctrine

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for posterity. (References: John 1:15, Isaiah 57:9, Malachi 2:7).

[*Latin ed. p. 214*]

The Acts of the Apostolic See – The Official Commentary, Venerable Brothers, cannot fail to recognize that the Bishop of Hippo has devoted himself so intensely to the pursuit of knowledge of God. Oh, how rightly he recognized his Author in the universe of created things and in their order, and how he wished that the people should also recognize Him, oh, how eloquently he wrote and spoke: "The earth is mute – he said – a species of earth. Observe and see its appearance, see its fertility, see its powers, how it conceives seed, how it often brings forth what was not sown: you see and, through your consideration, you question it; and that very inquiry is a question. But when you have inquired and examined, and you have found great power, great beauty, and outstanding virtue, since it could not possess this virtue within itself and from itself, you immediately realize that it could not have come from itself, unless from that Creator. And that which you have found in it is the voice of its own confession, to praise the Creator. Does not the entire beauty of this world, when considered, respond to you as one voice: Was I not made by God?" Oh, how often, through most lucid words, he has presented the absolute perfection, beauty, goodness, eternity, immutability, and power of his Creator, although he never ceased to remember that it is truer to think of God than to say it, and that it is most fitting for the Creator that name which was sent to Moses: God Himself revealed Himself! But our inquiry did not stop there, merely to examine the nature of God as far as human intelligence alone would allow, but with the keenness of his intellect, guided by the sacred Scriptures and the Spirit of Wisdom, he directed himself to the greatest mystery of all, which so many predecessors of his, with almost infinite constancy and with a wondrous fervor of spirit, defended from the wicked attacks of heretics: we say the Adorable Trinity of the Father, and the Son, and the Holy Spirit, in the unity of the divine nature. 1 He explains, in Psalm 144, n. 13. 2 On the Trinity, Book VII, chapter 4, n. 7. 3 He explains, in Psalm 101, n. 10.

[*Latin ed. p. 215*]

215 The Acts of Pope Pius XI. Imbued with the highest light, he discoursed with great clarity and precision on this, the cornerstone and foundation of the Catholic faith, so that those who consulted him, already learned men, might in some way draw from the writings of Augustine, from which those solid monuments of divine things were constructed, into which, at no time, the weapons of corrupted human reason, rejecting this mystery, which is most difficult to comprehend, have been thrown with fruitless effort. And let us bring in the Bishop of Hippo, teaching: "Those things are properly said to belong to that Trinity, which are distinct in relation to each of the Persons, as they are said relatively to each other,

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such as the Father and the Son, and the Gift of both, the Holy Spirit: for the Father is not the Trinity, nor is the Son the Trinity, nor is the Trinity the Gift. But those things which are said of each individually, are not said of three in the plural, but of one, namely, the Trinity itself: just as God the Father, God the Son, God the Holy Spirit; and the good Father, the good Son, the good Holy Spirit; and the Almighty Father, the Almighty Son, the Almighty Holy Spirit: but not three gods, nor three goods, nor three Almighties; but one God, good, almighty, which is the Trinity itself; and whatever else is said of each individually, not relatively to each other, but of themselves. For they are said according to essence, because it is there that there is being, that there is goodness, that there is wisdom, and whatever else is said of each Person there, or of the Trinity itself." 1

Indeed, this is presented with great subtlety and conciseness; however, he uses most apt analogies, so that we may understand the mystery in some way, as, for example, when considering the image of the Trinity, reflected in the soul of a man who progresses towards sanctity, and which, when mindful of God, thinks of Him and loves Him: so that we may glimpse somewhat how the Word is begotten by the Father, "who, concerning all things which He substantially possesses in His eternal Word, said in a certain way" 2, and how the Holy Spirit proceeds from the Father and the Son, "who suggest to us the love which is common between the Father and the Son." 3

Then Augustine reminds us to make this image of God in us more clear.

1 *De Trinitate*, Book VIII, preface, n. 1.

2 *De Trinitate*, Book XV, chapter 21, n. 40.

3 *De Trinitate*, Book XV, chapter 17, n. 27.

[*Latin ed. p. 216*]

Let us dedicate ourselves, day by day, until the end of our lives, to that which, when it arrives, will perfect the divine image implanted within us, "for that which we shall see then, face to face, is now seen in a mirror, in a riddle." 1 Let us never cease to admire the Hippo Doctor, who, clothed in the human flesh of the Only-Begotten God, explains the mysteries, and who, with express words – words which St. Leo the Great brought forth in a dogmatic letter to Leo of Aosta – demands that "we acknowledge the twofold nature of Christ, namely, the divine nature, by which He is equal to the Father, and the human nature, by which He is greater than the Father. But both together, not two, but one, are Christ: lest there be a quaternity, and not a Trinity, in God. Just as there is one man, consisting of a rational soul and flesh, so too is there one Christ, God and man." 2 Therefore, Theodosius the Younger acted wisely when he commanded that our Augustine be summoned to the Council of Ephesus, where the Nestorian heresy was condemned; but the unexpected death of Augustine prevented

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that powerful and resonant voice from being added to the voices of the assembled Fathers, condemning that heretic who dared to divide Christ, and to impugn the most blessed Virgin's motherhood. Nor should we pass over, even though we scarcely touch upon the matter, the royal dignity of Christ, which, as we certainly ought to defend and propose for the veneration of the faithful, was clearly illuminated by Augustine, as the very passages taken from his writings demonstrate, which were included in the liturgical celebration of the Feast of the Lord Jesus Christ the King. Surely no one is ignorant of how marvelously he – surveying the history of the world, using all the aids available to him from diligent study of the Scriptures and from the cultivation of human affairs – discusses the divine governance of all things and events in his most excellent work, *De Civitate Dei*. Indeed, in the gradations and processes of human society, 1 *De Trinitate*, Book XIV, chapter 19, paragraph 25. 2 *In Ioannis evangelium*, Tractate 78, paragraph 3. Cf. St. Leo's letter 165, *Testimonia*, chapter 6. 3 Ibid; cf. *Breviarium causae Nestorianorum et Eutychenorum*, chapter 5.

[*Latin ed. p. 217*]

The acts of Pope Pius XI reveal that, with greater discernment, he perceives and recognizes two cities, which are founded upon "two loves: one, the love of self, reaching to contempt for God; the other, the love of God, reaching to contempt for oneself," namely, "another Babylon, and another Jerusalem, which 'are mingled together, and from the very beginning of the human race have run mingled until the end of the age.'" However, they do not proceed in the same manner, since Jerusalem's citizens will ultimately reign with God forever, while Babylon's inhabitants will eternally atone for their sins with demons. Therefore, Augustine observes that the history of human societies, when investigated, reveals nothing other than a description of the continuous and abundant charity of God, who, having established the heavenly city, advances it through triumphs and tribulations, so that even the followness and vices of earthly cities may serve its growth, in accordance with the words: "all things work together for good, to them that love God, to them that are called according to his purpose." Therefore, it is foolish and utterly imprudent for those who, in the course of life, believe that they are merely subject to the blind games and jests of fortune, or to the desires and ambitions of powerful men, or to the movements of the mind and soul aimed at fostering perpetual natural forces, at the progress of the arts, or at acquiring the advantages of this life, when, on the contrary, unless the Kingdom of God increases, namely, unless the propagation of the evangelical truth and the salvation of souls are promoted, events will not conform to the designs, which, though mysterious, are full of mercy, of Him "who reacheth, therefore, from end to end mightily, and ordereth all things sweetly." And so that we may pursue this matter a little longer, Augustine points out the mark of shame, or rather, the burning stigma, of

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paganism among the Romans, a paganism which, for some, because of the desire for religion, which the Greeks possessed in greater measure than they, with their purity, suitability, and charm, is considered by some, even in our own times, to be a mark of weakness and licentiousness.

1 De civitate Dei, lib. XIV, c. 28.

2 Enarrat, in ps. 64, n. 2.

3 Rom., VIII, 28.

4 Sap., VIII, 1.

ACTA, vol. XXII, n. 5. - 1-5-930. 15

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Commentarium Officiale. Those who are dead are gone; and furthermore, those who, in their lifetime, were citizens of the City of God, but who had forgotten this so completely, sometimes bitter, sometimes indignant, would recall whatever the demons of coercion and folly, whatever falsehoods about the worship of the gods, the atrocities committed in the name of life, and the excesses of luxury, had brought about. For it cannot be that there is any true good in that which the earthly City proposes as a certain image of perfection and absolution; for either almost no one will find this in themselves, or, if anyone does find it, they will only pursue the empty and fleeting pleasure of glory. Indeed, our author praises the ancient Romans, who "contemned their private affairs for the sake of the common good, that is, the republic, and for the sake of its treasury; they resisted avarice; they advised the state with a free counsel; they were not guilty of any crime according to their laws, nor were they subject to lust; in all these things, they considered that true virtue was the only path to honor, empire, and glory; they were honored in almost all nations; they imposed the laws of their empire on many nations": 1. But, as he notes a little further on, what did they gain from all their labors and efforts "except for that most empty pomp of human glory, in which they received their reward, those who burned with that great desire, and waged wars with such ardor?" 2. Therefore, it does not follow that only those who have neglected the Heavenly City should attain to the successful beginnings and the very empire, which our Creator uses to accomplish the secrets of His providence. For God "filled Emperor Constantine with so many earthly benefits, that no one would dare to hope for so much, because he did not worship the demons, but the true God Himself": 3, and He willed that Theodosius should enjoy such good fortune and accumulated victories, who "rejoiced more in being a member of the Church than in ruling on earth": 4, and, after being rebuked by Ambrose for the massacre at Buschbell, "he made such amends that the people, seeing the imperial dignity humbled, prayed more for him than they feared his sin": 1. *De civitate Dei*, Book V, chapter 15. 2 Ibidem, chapter 17, note 2. 3 Ibidem,

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chapter 25. 4 Ibidem, chapter 26.

[*Latin ed. p. 219*]

The Acts of Pope Pius XI are angered.

Indeed, although the goods of this life are granted to no one, whether they are good or greater, and although misfortunes can befall all, both good and wicked men, it is not permissible to doubt that advantages and disadvantages are distributed in the world in such a way by divine providence, according to what is of interest for the eternal salvation of souls and the cause of the heavenly City. Therefore, since princes and rulers of peoples have power from God, so that, within the boundaries of their respective jurisdictions, they may cooperate, as it were, with divine providence in carrying out its plans, it is clear that they ought, with their minds fixed on the highest and predetermined end of men, while attending to the prosperity of the citizens, not only to avoid doing or ordering anything that would harm the laws of Christian justice and charity, but also to make the temporal goods more easily accessible to their subjects, so that they may seek and attain them.

"For," says the Bishop of Hippo, "we do not call certain Christian emperors happy because they reigned longer, or because, while reigning, they left behind children who died peacefully, or because they subdued the enemies of the republic, or because they were able to restrain and suppress citizens who rose up against them. These and other burdensome or consoling things of this life, some even worshippers of demons have deserved, which do not belong to the kingdom of God, to which these belong: and this was done by His mercy, so that those who believed in Him would not desire these things as the highest good. But we call them happy if they rule justly, if they are not exalted by the flattering and excessively humble greetings of tongues; and if they remember that they are men; if they use their power to expand the worship of God and to serve His majesty; if they fear, love, and worship God; if they love more that kingdom where they do not fear having companions; if they are slow to avenge, and quick to forgive; if they inflict the same punishment not to satisfy the hatred of enemies, but for the necessity of governing and defending the republic; if they grant the same forgiveness not for the impunity of wickedness, but to give hope of correction."

[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Commentarium Officiale: These [emperors] compensate with the gentleness of mercy and the generosity of benefits; if luxury is more severely punished in them, by how much it could have been more abundant; if they prefer to rule over wicked desires than over any people; and if they do all these things, not because of a passion for empty glory, but because of charity for eternal happiness; if they do not

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neglect to offer to their true God the sacrifice of humility, mercy, and prayer for their sins. We call such Christian emperors truly happy, first in hope, and then, indeed, they will become so when "that which we expect" has arrived." This is the form and appearance of a Christian prince, which you will find no nobler or more perfect; but he does not put it on or express it, who, often weak, and whose mind is more often blinded by impulses, trusts in human wisdom, but only he who, conformed to the doctrine of the Gospel, has learned that he cannot properly and happily govern the state, except if justice, joined with charity and humility, is firmly rooted within him: "Kings of the Gentiles lord it over them: and to those who have power over them they are called benefactors. But you shall not be so: but he who is greater among you, shall be as the younger: and he who is the leader, as the servant." 2 Therefore, how miserable are all those who deceive themselves who arrange the state of the city as if there were no supreme end of men, no reason to be found in the proper use of good in this life, and how many are mistaken who believe that the laws of the state cannot be made to conform to the precepts of him who said: "Heaven and earth shall pass away, but my words shall not pass away." 3 We say that Christ Jesus, who adorned and equipped his Church with that most excellent and immortal constitution, which, through all the changes and vicissitudes of things and times, through the space of so many centuries, has not been able to shake, nor will it ever be able to shake, until the very last of the world. Why, therefore, should anyone who governs the people be concerned about the good and safety of his citizens, and the action of the Church?

[*Latin ed. p. 221*]

Let the decrees of Pope Pius XI be observed? Or rather, should they, insofar as circumstances permit, offer their assistance to the same? For it is not to be feared that the State will invade the Church's rights and purposes; rights which the faithful, from the beginning, have so faithfully observed according to the precepts of their Author, that, when persecuted and slain, they rightly said: "Princes have persecuted me without cause." 1 To this, Augustine, as is his wont, adds most eloquently: "What harm did Christians do to earthly kingdoms? Did their King forbid his soldiers to pay and render what is due to the kings of the earth? Did He not say to those Jews who were accusing Him: 'They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's.' Did He not Himself pay the census from the mouth of a fish? And did not His forerunner, when asked by soldiers of this kingdom what they should do for their eternal salvation, say: 'Cingulum solvite, arma proiicite, regem vestrum deserite, ut possitis Domino militare;' but He said: 'Neminem concusseritis, nulli calumniam feceritis; sufficiat vobis stipendium vestrum?' Did not one of His soldiers, and a most

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beloved companion of His, say to his fellow soldiers, and in a sense to the provinces of Christ: 'Let every soul be subject to higher powers. For there is no power but from God: and those that are ordained of God.' And a little later, He said: 'Eeddite omnibus debita: cui tributum, tributum; cui vectigal, vectigal; cui timorem, timorem; cui honorem, honorem. Nemini quidquam debeatis, nisi ut invicem diligatis.' Did He not command that the Church should pray even for kings? What, then, did Christians offend the kings by, if not by not rendering what was due? In what respect have Christians not obeyed earthly kings? Therefore, earthly kings have persecuted Christians without cause." 2 Indeed, nothing should be demanded of the disciples of Christ except that they obey the just laws of their nation, provided that they are not commanded or forbidden to do anything that, on the contrary, the law of Christ either forbids or commands, thus creating a conflict between the Church and the State. Therefore, it is scarcely necessary to say—which we seem to have already sufficiently indicated—that no harm can come to the State from the Church, but rather that the State can receive much help and benefit. In this regard,

[*Latin ed. p. 222*]

The Acts of the Apostolic See – the Official Commentary – is the reason why we again make use here of the words of the Bishop of Hippo, which we included in the most recent Encyclical "On the Christian Education of Youth," or of other words equally suitable for persuasion, which our blessed predecessor, Pope Benedict XV, also mentioned in his Encyclical "The Gift of Peace," in order to make it clearer that the Church has constantly striven to associate nations with the Christian law, and that she has brought about all this so that the benefits of justice, charity, and common peace may exist among men, so that the people may be raised "to a certain unity, a promoter of prosperity and glory." Indeed, after having described, as it were, the outlines of divine governance, and having enumerated all those things which seemed to pertain to the Church and to the State, he does not stop there, but, going beyond mere progress, he keenly observes and contemplates how the grace of God, through an inner progress and a mysterious reason, moves the intellect and will of man. And that very grace of God, he himself had already felt to the greatest extent, when, in a most wondrous way, in Milan, he immediately perceived that all the shadows of doubt had vanished. "How sweet," he said, "it suddenly became to me to be free from the pleasures of vanities! And what I had feared to lose, I now rejoiced to give up. For you cast out all that is vain, and you are the true and supreme sweetness; you cast out, and in their place you bring every pleasure that is sweeter, but not to the flesh and blood; every light that is brighter, but every secret that is more profound; every honor that is more sublime, but not to those who are sublime in themselves." Meanwhile, the Bishop of Hippo, using the masters and guides, especially the

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sacred Scriptures and, above all, the Apostle Paul, who was also drawn to follow Christ in a most wondrous way, strove to agree with the doctrine previously handed down by the most holy men, and with the sense of the Catholic faithful; and he was daily more strongly incited against the Pelagians, who asserted that, through Christ Jesus, the redemption of men lacks all efficacy; and finally, inspired by the divine Spirit, for many years he spoke out against the ruin of the human race, and against those reasons which deny the free gift of God.

[*Latin ed. p. 223*]

223 The acts of Pope Pius XI intervene, and the predestination which they call for must be investigated. And he investigated it so subtly and successfully that, the Doctor of Grace, now esteemed and regarded, aids other Catholic writers of later ages, anticipating them, and together they prevent them from sinning in such delicate matters; that is to say, they prevent them from teaching, either concerning the free will of man, after the fall from his original integrity, that it is a mere name, as the earlier innovators and Jansenists believed, or that divine grace is neither freely given nor capable of all things, as the Pelagians fabricated. And in order that we may draw some conclusions that are suitable for our age and which our people may meditate upon with great benefit, it is clearly evident that those who read Augustine will not be led into the most pernicious error, which spread throughout the twelfth century, namely, that the inclinations inherent in the will are all right, and that they are neither to be feared nor restrained. From this false principle, reasons have been developed, which were disapproved not long ago in Our Encyclical Letters "De christiana iuventutis educatione," and which lead to this, that, without any distinction between the sexes, no precautions are taken against the lust of the newly born and the young; then that license to write, read, compare, and celebrate spectacles, from which not so much insidious dangers and perils to innocence and chastity arise, but rather actual falls and ruin; and then also that dishonorable custom of dressing, which Christian women can never sufficiently strive to eradicate. For our teacher shows that man, since the first parents sinned, is no longer in that integrity in which he was created, and with which, when he possessed it, he was easily and readily led to do what is right: on the contrary, in this mortal condition of life, he must resist evils and command his desires, by which he is drawn and seduced, as the Apostle says: "But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin that is in my members." 1 stinus ad populum hic vivitur, fratres, sic 1 Rom., VII, 23. suum: "Quamdiu Augu -

[*Latin ed. p. 224*]

224 "Acta Apostolicae Sedis - Commentarium Officiale states: Thus, we

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too, who have served in this warfare, have enemies; indeed, we do. Our enemies are, in a way, already weary from age; but even weary, they do not cease to harass the peace of old age with all manner of attacks. The struggle is fiercer in youth: we know it, we have passed through it... For as long as you carry this mortal body, sin fights against you; but it will not reign. What is, "it will not reign?" That is, to obey its desires. If you begin to obey, it reigns. And what is obedience, if not to offer your members as weapons of iniquity to sin...? Do not offer your members as weapons of iniquity to sin. God has given you power through His Spirit to control your members. Lust arises, restrain your members: what has arisen? You restrain your members: do not offer your members as weapons of iniquity to sin; do not arm your enemy against you. Restrain your feet so that they do not go to illicit places. Lust arises, restrain your members: restrain your hands from all wickedness; restrain your eyes, so that they do not look at what is wrong; restrain your ears, so that they do not readily hear words of lust; restrain your entire body, restrain your sides, restrain your head, restrain your loins. What does lust do? It knows how to arise, but it does not know how to conquer. By constantly arising without cause, it learns even not to arise." 1

If, therefore, we equip ourselves with the arms of salvation for such a battle, and after having begun to abstain, the enemies gradually weaken in their attacks and their strength diminishes, we will eventually arrive at that place of rest, where we will triumph with infinite joy. And this will be due only to the grace of God, which provides both light to the mind and strength to the will, if we have overcome so many obstacles and struggles: the grace of God, we say, who, having created us, can, through the treasures of His wisdom and power, kindle our soul with love and completely fill it. Therefore, the Church, which derives grace from the Sacraments, is rightly called holy, since it constantly and perpetually brings about that countless people are joined to God in a close bond of friendship and persevere in it, and also leads many of them to invincible strength of mind, to perfect sanctity of life, and to heroic deeds.

1 Sermon 128, chap. 9-10, nn. 11-12.

[*Latin ed. p. 225*]

The acts of Pope Pius XI should be followed and emulated. For does not the number of martyrs, virgins, and confessors increase each year, whom He presents as examples to be admired and imitated by his children? These are the most beautiful flowers of chastity and charity, are they not, a vigorous virtue which the grace of God implants in the earth and in heaven? Only those who remain in their native weakness and lie down, those who resist divine inspirations and do not wish to use their freedom properly, are excluded. Furthermore, the grace of God allows us not to despair of the salvation of anyone as long as he lives on earth; and moreover, we should

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always hope for greater and greater growth in charity for all. And in this same grace is placed the foundation of humility, since no one, however perfect, can forget these words: "For who distinguisheth thee? Or what hast thou that thou hast not received, and if thou hast received, why dost thou glory, as if thou hadst not received it?" And he cannot do otherwise than follow with a grateful heart, that he may "preserve the weak, so that, by the giver, they may most valiantly will what is good, and may most valiantly not abandon it."

And the most benign Jesus Christ gives us encouragement to seek the gifts of His grace: "Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one who asks receives: and he who seeks finds: and to him who knocks it shall be opened." Perseverance "can be obtained through diligent prayer."

Therefore, in the sacred buildings, both privately and publicly, we do not cease to implore this gift: "For when has not prayer been offered in the Church for the unbelievers and enemies of Christ, that they might believe? When has any faithful person not had a friend, a neighbor, or a spouse who was an unbeliever, and not prayed to the Lord for his mind to be obedient to the Christian faith? And who has ever not prayed that he might remain in the Lord?"

Therefore, be you suppliant, Venerable Brothers, and may your clergy and people be suppliant with you—under the guidance of the Doctor of Grace—especially for those who have strayed from the Catholic faith or have gone astray from the right path; furthermore, for those who seem to have been born and called to the priesthood, that they may observe their holy institution.

[*Latin ed. p. 226*]

The Acts of the Apostolic See, in every respect, diligently care for those who are to be, fittingly, dispensers of divine grace in their office. Possidius, who first wrote about the life and deeds of Augustine, already affirmed that, far more than those who had read his works, «those who had the opportunity to hear and see him present in the church, and especially those who were not ignorant of his conversation among men, could profit more from him.» For he was not only a learned scribe in the kingdom of heaven, drawing forth new and old things from his treasure, but also one of those merchants who, having found a precious pearl, sold all that he had to buy it: and truly, from those to whom he wrote, he spoke thus: "Speak and act thus; and concerning whom the Savior says: He that shall do and teach, he shall be called great in the kingdom of heaven." 1 Indeed, beginning with the head of all virtues, the love of God, our Augustine, abandoning all else, so eagerly desired and pursued it, that he may be rightly depicted as having a heart aflame. But who, having once opened the Confessions, could ever forget the conversation held by the son, at the window of the

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house in Ostia, with his mother? Is not such a narrative so vivid and so sweet, that we seem to see Augustine and Monica, there, close to each other, absorbed in contemplation of heavenly things? «Therefore we spoke together, alone, very earnestly; and forgetting the past, we inquired of each other, in the presence of the Truth, which you are, what the life eternal of the saints would be like, which neither eye has seen, nor ear has heard, nor has entered into the heart of man. But we were drinking from the supernal streams of your fountain, the fountain of life which is with you, so that, as far as we could, we might be sprinkled from it, and consider how great a thing this was... And as we spoke and drank from it, we touched it with a small touch of our heart; and we sighed, and left there the first fruits of our spirit, and returned to the clamor of our mouths, where the word begins and ends." And what is similar to the Word of our Lord? 1 Life of St. Augustine, chapter 31.

[*Latin ed. p. 227*]

"Are the acts of Pope Pius XI devoid of age, and does he innovate everything?"

1. Such withdrawals from the body and mind, customary in his life, should not be called unusual. For if he found some time free from daily duties and labors, he would meditate on the sacred Scriptures, which were so familiar to him, from which he would draw delight and the light of truth. By contemplating the works of God and the mysteries of His supreme charity towards us, his thoughts and soul would gradually be elevated to the divine perfections, and he would immerse himself in them as much as the abundance of heavenly grace permitted. "And I often do this," he seemed to share with us in secret, "it delights me, and I seek refuge in this pleasure as much as I can from the necessary actions." And in all that I discuss with you, I find no safe haven for my soul except in you, so that my scattered thoughts may be gathered together, and nothing may be taken away from me. And sometimes you lead me into a feeling very unusual within me, into some unknown sweetness, and I do not know what it will be if this is perfected in me, what this life will not be.

2. Therefore, he cried out: "Late have I loved you, beauty so ancient and so new! Late have I loved you!"

3. And just as he contemplated the life of Christ with such love, striving daily to express a more perfect likeness of Him in himself and to repay charity with charity, so he instilled in others, advising them: "All are bound to your heart who is crucified for you!"

4. And as this divine charity burned more and more intensely in him day by day, he made incredible progress in the other virtues. It is impossible not to admire a man—whom all would venerate, esteem, consult, and hear—in his writings, which were to be published, and in his letters, so intent on not only referring all the praise that was given to him to the author of all good

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things, as due to Him alone, and encouraging others, and adding, with truth preserved, exhortations, but also treating his fellow bishops with honor and reverence, the greatest...

[*Latin ed. p. 228*]

The Acts of the Apostolic See – the official commentary – especially recalls those who preceded him, such as Cyprian and Gregory of Nazianzus, as well as Hilary and John Chrysostom, and his own teacher of faith, Ambrose, whom he venerated as a father and whose precepts and deeds he often recalled. Truly, what could not be separated from the charity of God shone forth in our charity, especially towards those whom, by reason of his pastoral office, he governed. For from the moment that, by the inspiration of the Divine Spirit, through the trust of Bishop Valerius and the people, he was first initiated into the priesthood and then raised to the see of Hippo Diarrhytus, he was entirely devoted to leading his flock to eternal blessedness, nourishing them with the wholesome food of doctrine and protecting them from the incursions of wolves. Therefore, he bravely, yet with charity, confronted heresies, warning his people against the deceptions employed by the Manichaeans, Donatists, Pelagians, and Arians of that time; and he so refuted them that he not only restrained the propagation of false doctrines and recovered the lost, but also brought them into the fold of the Catholic faith. Therefore, he was always ready to engage in debate, whether publicly, relying on divine assistance, the inherent truth, the power and virtue thereof, and the steadfastness of the people. And if any writings of the heretics were brought to him, he would not delay in refuting them individually, nor was he deterred by the absurdity of opinions, the intricacies of argumentation, or the obstinacy and injuries of his opponents. But nevertheless, although he contended so fiercely for the truth, he never ceased to desire the correction of those enemies, whom he embraced with goodwill and Christian charity. And from his very writings, it is evident how gently and persuasively he addressed them: "Let those be harsh towards you who do not know with what labor the truth is discovered, and how difficult it is to avoid errors. Let those be harsh towards you who do not know how rare and difficult it is to overcome carnal fantasies with the serenity of a pious mind... Finally, let those be harsh towards you who have never been deceived by such an error as the one in which they see you deceived. But I, who after much wandering and searching, have finally been able to see what that sincerity is, which is perceived without the empty narration of fables... who finally rejects all those fictions, to which you have been accustomed for a long time..."

[*Latin ed. p. 229*]

"Acts of Pope Pius XI, 229: 'I have been entangled and constrained, and I have inquired with eagerness, and I have listened attentively, and I have

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believed rashly, and I have urged with all my might, and I have defended vigorously and persistently against others: I cannot possibly rage against you, whom I must support, just as I myself was supported at that time, and I must act with such patience towards you, as those close to me acted towards me, when I was furiously and blindly erring in your doctrine.'"

1. Therefore, did the zeal for religion, the constant activity, and the kindness of the Bishop of Hipponensis lead to hope, or to disappointment? The Manichaeans were drawn to the flock of Christ, the Donatist schism ceased, the Pelagians were completely rejected; so that, after the death of Augustine, Possidius could write about him: "And he was a truly remarkable man, a prominent member of the body of Christ, always concerned and vigilant for the benefit of the universal Church. And it was divinely granted to him that, from the fruit of his labors, he might even in this life experience joy, first in the Church and region of Hipponensis, to which he presided most of all, then in other parts of Africa, either through himself, or through others and priests whom he had appointed, seeing the Lord's Church flourishing and multiplying, and those Manichaeans, Donatists, Pelagians, and Pagans largely abandoning their errors, and rejoicing that they were united with the Church of God: he was always favorable and joyful about all good things; he patiently and piously tolerated the indiscipline of his brothers, and lamented the injustices of the elders, whether those within the Church, or those outside the Church; he always rejoiced in the benefits of the Lord, as I said, and grieved over the losses."

2. If he was so strong and unwavering in the great affairs of Africa and even the entire Church, how much more devoted and benevolent was he to his flock. He was accustomed to forgive frequently among the people, or to offer sentences, mostly taken from the Psalms, from the Gospel of John, and from the Epistles of Paul, adapted to the understanding of the weaker, simpler people, explaining, or correcting, or avoiding, abuses and vices, if any.

1. Against the letter of the Manichaeans, which they call the foundation, chapters 2-3, paragraphs 2-3.

2. Life of St. Augustine, chapter 18.

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis – At Hippo Diarrhytus, the official records arrived, and they were received with great success. He diligently and extensively worked on them, striving not only to reconcile sinners with God, to assist the poor, and to intercede for the afflicted, but also – although his mind was being distracted and drawn away by these matters – to resolve disputes and quarrels that arose among the faithful concerning worldly affairs, always prioritizing the practice of episcopal charity over the annoyances of the world. This very charity and greatness of spirit shone forth most clearly in the midst of the greatest crisis, when the Vandals were

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ravaging Africa, and nothing was spared, neither the dignity of the clergy nor the sacred buildings. When some bishops and priests were uncertain as to what they should do in the face of so many and such great calamities, the most holy old man, to whom one of them had asked for his opinion, openly wrote that no priest, to whom the faithful could not be lacking in ministry, was permitted to withdraw from his people, whatever might happen. "Do we not consider," he said, "that when we have reached the extreme of these dangers, and there is no power to flee, how great is the gathering of both sexes and of all ages in the Church; some are longing for baptism, others for reconciliation, others even for the very act of penance, all are seeking consolation, and the administration and celebration of the Sacraments? Where, if ministers are lacking, what ruin follows those who, either not having been regenerated from this world, or bound to it, depart! How great is the grief of their faithful, who will not have them with them in the rest of eternal life! How great is the lamentation of all, and how much blasphemy concerning the absence of ministers and ministries! See what the fear of temporal misfortunes can do, and how much eternal gain there is in it. But if ministers are present, they assist everyone according to the powers that the Lord provides them: some are baptized, others are reconciled, none are deprived of the communion of the Lord's body, all are comforted, edified, and exhorted to pray to God, who is able to avert all that is feared; they are prepared for both, so that if this cup cannot pass from them, may His will be done, who cannot will any evil." 1 Epist. 228, n. 8. 1 And.

[*Latin ed. p. 231*]

The Acts of Pope Pius XI, page 231, concluded thus: "But he who flees so that to the flock of Christ are taken away those things by which they spiritually live, he is a hireling, who, seeing the wolf coming, flees, because he has no care for the sheep." 1 Our author confirmed this warning with an example; in the city, the seat of his honor, besieged by barbarians, the magnanimous Pastor, who remained with his flock, surrendered his soul to God. And now, let us add something which seems to require a fuller praise of Augustine; history testifies that the holy Doctor of the Church, in Milan, had seen "outside the city walls, under the care of Ambrose," 2 "a lodging of the saints" and, shortly after the death of his mother, monasteries "of the Eomian order, and not only among men, but also among women," 3 and had learned that, near the shores of Africa, they had begun to consider promoting the souls to absolution and the perfection of life, in a religious state, and had established a monastery on a certain property of their own, in which "it was constituted, for almost three years, and already detached from secular cares, to live with God, with those who adhered to it, through fasts, prayers, and good works, meditating on the law of the Lord, day and night." 4 After his ordination to the priesthood, he soon

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founded another monastery near the Church in Hippo; "and he began to live with the servants of God according to the manner and rule established under the holy Apostles: so that no one in that society should have anything of his own, but everything should be theirs, common, and distributed to each according to what was needed." 5 After he was raised to the episcopal dignity, he did not want the benefits of common life to be lacking to him, nor did he want the monastery to be open to all the inhabitants of Hippo, whether visitors or guests; therefore, he established a monastery in the very episcopal residence, with this rule, that, having renounced the paternal goods of the world, they should live together in common – removed from temptations and devoid of all luxury, but not more austere or harsh – and with charity towards God.

1 Epist. 228, n. 14.

2 Confess., lib. VIII, c. 6, n. 15.

3 De moribus Ecclesiae catholicae et de moribus Manichaeorum, lib. I, c. 33, n. 70.

4 POSSIDIUS, Vita S. Augustini, c. 3.

5 Ibid., c. 5.

[*Latin ed. p. 232*]

The Acts of the Apostolic See – the official commentary – state that they performed their duties together. To the religious women, whom she herself had governed, living not far away, she gave a most admirable law, full of both wisdom and moderation; by which many religious families of both sexes are governed today, not only those that are called Augustinian, but also those that have accepted this very law, enriched by their own particular constitutions. This institution, striving for a more perfect life, having sown the seeds of the evangelical counsels among themselves, has earned merit, not only for our Christian Africa, but for the entire Church, to which such a militia has added, and continues to add, so much benefit and growth over the course of the ages. In this regard, even during Augustine's lifetime, a remarkable undertaking bore fruit, as Possidius recounts, that many religious men, followers of the Father's law, were sent forth at his command to all parts, so that, as if taking fire from fire, they might establish new monasteries and, through doctrine and the example of holiness, assist the Churches of Africa. Therefore, our [Augustine] rejoiced greatly in this most praiseworthy activity of religious life, which so fully answered his desires, so that at times he would say: "I, who write these things, have earnestly striven for that perfection of which the Lord spoke when He said to the rich young man, 'Go, sell all that you have, and give to the poor, and you will have treasure in heaven; and come, follow me.' And I have done so, not by my own strength, but with the help of His grace. And it will not be imputed to me that I was not rich, for neither were the Apostles, who

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did this before me, rich. But he who gives up both what he has and what he desires to have gives up everything. As for how much I have progressed on this path to perfection, I know it more than any other man; but God knows it more than I do. And for this purpose, I exhort others with all my strength, and in the name of the Lord, I have companions who have been persuaded to do so through my ministry."

And let us desire today, throughout all the nations, that more "sowers of the seed of chastity" be raised up, who, prudently indeed...

[*Latin ed. p. 233*]

233 The acts of Pope Pius XI, with their firmness and perseverance, seem to have been inspired by divine will to promote religious and priestly life, so that integrity may be maintained, and so that the spirit of Christians may be strengthened and morals may not gradually perish. We have briefly described, Venerable Brothers, the life and merits of that man, to whom, because of the power of his keen intellect, the abundance of his doctrine, his elevation, his sanctity which he brought to such a high degree, and his unwavering defense of the Catholic truth, one can scarcely find, or indeed find very few, who have flourished from the beginning of the human race until now. Above, we have introduced only one laudator; but truly, how sweetly and rightly Jerome, his equal and most familiar friend, said to him: "It has been decreed for me to love you, to defend you." 1 He received, cherished, admired, and considered your words as his own. And again: "Be praised for your virtue, you who are celebrated throughout the world; Catholics venerate you as the founder of the ancient faith anew, and what is a sign of greater glory, all heretics detest you, and pursue you with equal hatred; so that they may destroy you, not with swords, but with their malice." 2 It is therefore most dear to us, Venerable Brothers, that he, whom we ourselves have gladly commemorated in our own people through these Encyclical Letters, not long after the fifteenth anniversary of his death, may be so remembered in your lands that no one fails to honor him, and, above all, that no one fails to strive to imitate him, and that no one fails to give thanks to God for the benefits which the Church has received through this great Doctor. In this, we know that Augustine will be a shining example to others—as is fitting—who reverently preserves and protects the ashes of our deceased predecessor, Leo XIII, the lawgiver, in Pavia, near the Golden Church of St. Peter: may faithful Christians, eager to venerate his sacred remains and to enjoy the indulgences which we have granted, gather there from all sides. But we cannot pass over in silence what is in the mind...

1 Epist. 172, n. 1, among the Augustinian letters.

2 Epist. 195, among the Augustinian letters.

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ACTA, vol. XXII, n. 5.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - Official Commentary. Our hope and expectation are that the forthcoming Eucharistic Congress of all nations, which will be held in Mahdia, will, besides being a manifestation of Christ Jesus hidden under the species, also bring honor to Augustine. For the Congress will be held in that city, where our predecessor vanquished the heretics and strengthened the Christians in the faith; in that part of Africa, whose ancient glories no age will ever forget, and which produced that most brilliant light of wisdom; not far from Hippo, which he happily visited, so that he might for so long enjoy the spectacle of his virtues and pastoral care. It cannot be doubted, therefore, that the memory of the holy Doctor and that doctrine concerning the august Sacrament—which, as it is known and understood to some extent from the very liturgy of the Church, we have omitted—will be present in the minds, indeed almost before the eyes, of those gathered there. Finally, we urge all the faithful, and especially those who will be attending the Congress in Carthage, to invoke Augustine before divine clemency, that happier days may dawn for the Church there, and that those who, in that vast expanse of Africa, are either natives or foreigners, either still ignorant of the Catholic truth or dissent from us, may be enlightened by the light of the Gospel doctrine through our missionaries, and that they may not delay in seeking refuge in the bosom of the most loving Mother Church. Meanwhile, be a conciliator of heavenly gifts, and also a witness of Our paternal benevolence, the apostolic blessing which We impart to you, Venerable Brothers, and to your entire clergy and people, with all our heart in the Lord. Given at Rome, near Saint Peter, on the twentieth day of the month of April, in the feast of the Resurrection of Our Lord Jesus Christ, in the year 1930, in the ninth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 235*]

Acts of Pope Pius XI, £35.

SACRED CONSISTORY, April 23, 1930.

I. On this Thursday, the 23rd of April, a secret Consistory was held in the customary hall of the Apostolic Palace at the Vatican. In the presence of the Supreme Pontiff, the Most Reverend Cardinal Camillus Laurentii, Prefect of the Congregation of Sacred Rites, recounted the life, virtues, and miracles of the Blessed Confessor Theophilus of Curte, a professed priest in the Order of the Friars Minor, and of the Blessed Virgin Catherine Thomas, a regularly professed canoness in the Order of Saint Augustine; and furthermore, he reviewed all the acts which the Congregation of Sacred Rites had previously examined with rigor and approved in the cause of the beatification and canonization of both. After each report was completed, the

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Most Holy Lord, our Pope, inquired individually of the Most Reverend Fathers Cardinals: "Whether, indeed, we should proceed to the solemn canonization of the aforementioned Blessed (or Blessed)." And each Cardinal declared his opinion.

II. After the secret Consistory had been successfully concluded, at the command of the Most Holy Lord our Pope, a public Consistory was immediately held for the solemn celebration of the cause of canonization of the aforementioned Blessed and Blessed. Indeed, the Reverend Doctors Vincentius Sacconi and Augustus Milani, Advocates of the Sacred Consistorial Court, having presented the life, virtues, and miracles of the Blessed Theophilus of Curte and the Blessed Catherine Thomas, respectively, for the solemn canonization of both, proceeded in the customary manner. Then, the Reverend Father Doctor Nicholas Sebastian, Secretary for Apostolic Letters to Princes, standing on the left side of the pontifical throne, with the Doctors kneeling, in the name of His Holiness, responded with these words: "To the prayers which you have just now, as is customary, earnestly offered, in order that the Most Blessed Father [Pope] might grant that the Blessed Theophilus of Curte and the Blessed Catherine Thomas be enrolled among the number of the Saints in Heaven, I am commanded to respond that..."

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - Commentarium Officiale. It is the fervent desire of the Most Holy Lord that, for both religious congregations, whose names you have mentioned, what has long been hoped for may now be realized. Indeed, He Himself, for the sake of His concern for religion and for the hope that He holds, has heard with great joy of the spiritual fruits of those two, whose virtues, righteous deeds, and miracles you have so clearly brought to light, and He desires to present them as models to be revered and imitated by the entire Catholic world. One of them, a student of the Province of the Minor Observants of Saint Augustine, has not only surpassed his peers in humility of spirit, poverty, and a more austere life, which he earnestly desired, but has also so diligently and lovingly pursued the betterment of the Christian people, that through constant contemplation of divine things, he has been able to preach and console souls with remarkable success. The other, a regular canoness of the Order of Saint Augustine on the island of Majorca, is rightly and deservedly described by the very words inscribed on her tomb as "dear to the heavens, terrifying to demons, conspicuous for her outstanding virtues and miracles." Therefore, both are worthy, and their highest degree of perfection, confirmed by wonderful events from God, is already recognized and proclaimed by the pontifical authority. However, the Most Blessed Father will not pronounce such a decree until, in a semi-public Consistory, after having carefully considered the votes of the Cardinal Fathers, as well as the Patriarchs,

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Archbishops, and Bishops, who are gathered in the Vatican Basilica for this important decision, he has obtained their approval according to established procedure. Now, nothing remains except that, by the mandate of the Most Holy Lord, I should urge all of you who are present in this august assembly, as well as those who, though absent, are following this matter with pious thoughts, to earnestly desire that prayers be offered to the Holy Spirit, so that they may receive an abundance of heavenly light.

[*Latin ed. p. 237*]

From the Acts of Pope Pius XI, CONSTITUTION issued by the APOSTOLIC SEE concerning the Pontifical Seminary or College for Ethiopians. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of these things: The Apostolic See has never been wanting in care and labor, so that those sons, most dear to it, who had, in times past, been tragically separated from the unity of the Church, might be brought back as quickly as possible into the fold of the common Father. This active solicitude of the Supreme Pontiffs has not been unknown to the ancient Church of Ethiopia, which, illuminated by the light of the evangelical truth by the apostolic man, St. Frumentius, already in the fourth century, immediately shone forth with outstanding praise of doctrine and sanctity; nevertheless, when, surrounded as it were by the hostile domination of Islam, access to the Chair of Blessed Peter was cut off, and when, by the example and influence of the schismatic Church of Egypt, it was drawn away from the right path, it gradually fell into the heresy of Monophysitism. For this reason, throughout the course of centuries, the people of Ethiopia have retained the doctrine of Christ in a manner that is not entirely pure and complete; and indeed, the representatives of that Church confessed this somewhat in the assemblies of the Ecumenical Council of Florence, when, in excusing their schism, they addressed Our Predecessor, Pope Eugene IV, with these words among others: "The secession and rebellion of other Churches was voluntary; and therefore their peoples have been given over to servitude and destruction. But our separation and distance from Your See is not due to perfidy or levity, but proceeds from the distance of the provinces and from the dangers that threaten those who travel." Therefore, with wise counsel, Our Predecessor, Pope Sixtus IV, so that the bonds of those relationships, which had happily brought the people of Ethiopia back to the Apostolic See in the Florentine Council, might not merely remain, but might be made even stronger and more firm for the future, assigned to the Ethiopians a house near the Vatican buildings, and the chapel of St. Stephen the Great, which is within it, with this intention: that those who, having come to the City to venerate the tombs of the Holy Apostles Peter and Paul, from those distant regions, might not only be received with hospitality in

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this same house, but also...

[*Latin ed. p. 238*]

238. The Acts of the Apostolic Sees record that, in order that those who had embraced the Christian religion might conveniently devote themselves to its studies there, and suitably fulfill their piety, a certain number of monks, coming from Ethiopia to Rome, established themselves there for this purpose, and, according to the norms of regular discipline, lived a common life. This, indeed, brought them no small benefit, since, residing as they did in what was like a center of the Catholic faith, and almost under the eyes of the Supreme Pontiffs, they were not only suitably encouraged to maintain a closer connection with the Apostolic See, but they could also draw from that source the precepts and institutions of the Christian religion. Nor was this without advantage to Our Predecessors, since, through the religious men who gathered there, they could more easily learn about the affairs of the Ethiopian Church, and better and more prudently consider them. But, as the conditions of the Catholic cause in Ethiopia were, in the following age, most miserable, so that the most sacred bonds of faith and charity with the Vicar of Christ were broken, that ancient hospice of St. Stephen the Greater, which the Roman Pontiffs had generously granted to the Ethiopians, was abandoned by them. However, the paternal care and solicitude of Our Predecessors for that scattered part of the Lord's flock never diminished, as is attested by the letters which, in the year one thousand seven hundred and forty-fourth, the Cardinal Prefect of the Sacred Congregation for the Propagation of the Faith, in the name of the Pope, sent to the illustrious Emperor of Ethiopia. In these letters, the following is found: "It is also a most praiseworthy act of Your Holiness that, for the benefit of your people, you have recently restored, with piety and magnificence worthy of it, the church of St. Stephen the Protomartyr, together with the adjacent hospice, which was formerly granted to the nation of Ethiopia by the Supreme Pontiffs in the City; and moreover, you are considering, at the first opportunity, to enlarge and properly adorn that hospice, so that the Ethiopians, whom devotion to religion or the zeal of the Sacred Congregation may in the future lead to the City, may be received here in more suitable buildings and with all due human kindness." Nevertheless, for a long interval of years, the efforts of the Supreme Pontiffs to promote such a work yielded meager, indeed, very few results. But when, in the preceding century, more favorable prospects for the Catholic cause shone forth in Ethiopia, and when sacred missionary expeditions were received with sufficient generosity by many, and even by the very Princes of the State, then certain Apostolic men deemed it very opportune to initiate the plan of establishing a seminary in Marseilles, and then in this very city, for the proper instruction of Ethiopian candidates for the priesthood. This

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plan, however, was...

[*Latin ed. p. 239*]

The Acts of Pope Pius XI, page 239, state that Our next Predecessor, Pope XV, with such a willing heart, pursued this matter to a happy outcome, by designating an old Ethiopian hospice for this purpose, in which not only Ethiopian monks would be received again, but also students from those regions would be educated and instructed in the sacred disciplines, so that, having been marked with the dignity of the priesthood, and returning to their people, they would be zealous defenders and proclaimers of the Catholic truth. However, this hospice, being a dwelling far too small, seemed not sufficiently suitable and appropriate for the purpose; therefore, it seemed fitting to Us that We should also demonstrate Our benevolence to the most noble Ethiopian people, by erecting, near Us, and within the City of Vatican, a new, larger Ethiopian College, which, having been properly equipped with all necessary things, has already been happily dedicated. In order, however, to more clearly testify Our paternal will towards this College, We have decided to bring about its legal establishment. Therefore, for the greater glory of the Divine Name and for the growth of the Catholic cause, We establish, with Our Apostolic authority, the Ethiopian Seminary or College, founded in the City of Vatican, and We attribute to it the name and rights of a Pontifical College. Indeed, as We embrace it more closely, both in spirit and in sight, desiring to give a new pledge of Our benevolence to this College, We annul those things which We decreed by Apostolic Letters, sealed with lead, issued from the Lateran Palace on the thirtieth day of the month of May last past; and We will and decree that from now on it shall be under the jurisdiction of Our General Vicar in the City of Vatican. And We confidently hope, and earnestly pray to God, that this Pontifical College, having acquired a new and more worthy seat, may also be filled with new zeal, and that it may strive with all its might to properly and holily form its students, so that Our most beloved sons, who have been separated from the Apostolic See, rather by the unfortunate course of events than by human wickedness, may be brought back to the fold of one Shepherd as soon as possible. Furthermore, since the hospice of St. Stephen the Great, belonging to the Ethiopian College, has been demolished for the benefit of the College, We declare that this same hospice, together with all its goods, rights, and privileges granted to it by Our Predecessors, is united to and included with the newly constructed College. Moreover, We wish that these Letters, even when transcribed and printed, shall be considered to have the same validity as if they were presented and shown, provided they are signed by the hand of a public notary and sealed with the seal of

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some person holding an ecclesiastical dignity or office.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - Official Commentary.

Finally, with these letters, we have established, decreed, and ordered; we wish and command that all things contained therein remain firm and valid by our authority, notwithstanding any special matters that might be deemed worthy of mention. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty, on the twelfth day of the month of February, in the ninth year of Our Pontificate.

Fr. ANDREAS Card. FRÜHWIRTH,

ALOYSIUS Card. SINCERO,

Chancellor of the Holy See,

Secretary of the Sacred Congregation for the Oriental Church,

Alfonsus Carinci,

Apostolic Protonotary.

Dominicus Spolverini,

Apostolic Protonotary.

Loco [in place of] Plumbi,

Registered in the Apostolic Register, Volume XLI, number 62.

- M. Riggi.

[*Latin ed. p. 241*]

SACRED CONGREGATION OF THE CONSISTORY. ACTS OF THE SACRED CONGREGATION OF THE CONSISTORY. I. DECREE CONCERNING THE CONSISTORY TO SOLICIT VOTES FOR THE CANONIZATION OF CERTAIN BLESSED SERVANTS OF GOD. In the Consistory, held on the aforementioned day in the Apostolic Palace at the Vatican, Our Most Holy Lord Pope Pius, of immortal memory, decreed that a semi-public Consistory should be held on the twenty-second day of the month of May, in which the opinion of the Bishops should be sought concerning the canonization of the Blessed Theophilus of Curte, Confessor, a professed priest of the Order of the Friars Minor; the Blessed Catherine Thomas, Virgin, a regular canoness of the Order of Saint Augustine; and perhaps of other Blessed Servants of God, whose cause is currently under consideration by the Congregation of Sacred Rites. Therefore, Our Most Holy Lord commands that all prelates who are within one hundred miles of the City, if they can, should hasten to Rome in time to attend the aforementioned Consistory, to give their vote; and to be present at the solemn canonization, if it should be held in that same Consistory. Furthermore, he informs the other Patriarchs, Archbishops, Bishops, Prelates, or Abbots, rejoicing if any of them are able to undertake the journey to Rome for the same purpose.

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Moreover, that the frequent REMINDERS of the Roman Archbishop and Bishop, who, according to the decree of convocation of the Sacred Congregation of the Consistory annexed thereto, attend the semi-public Consistory in Rome for the sacred rites of canonizations, may be observed, it is necessary that they, as soon as possible, inform the Apostolic Ceremonial Master (Piazza Capranica, 98, Rome) by letter of the approximate date of their arrival, so that the number of prelates may be ascertained, and that they themselves may receive the schedules and notifications for the Consistory or the canonizations in due time. Furthermore, that the Apostolic messengers may not linger uncertainly at the residences of the Bishops concerning the distribution of schedules, it is necessary that the Archbishops and Bishops inform the aforementioned Ceremonial Master in writing of their respective residences. These prelates shall bring with them their prelatic vestments of purple wool, together with a matching purple wool mantle, a biretta, a rochet, and a purple wool zucchetto.

[*Latin ed. p. 242*]

v. 242 Acta Apostolicae Sedis - Commentarium Officiale: Quoniam Ordinarii locorum itineribus nimium graventur, Sanctitas Sua benigne indulget ut qui hoc occasione Romam convenerint et praefatis solemniis adfuerint, proxima vice ab obligatione sacra Limina visitandi eximantur. Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 23 Aprilis 1930.

£B B- CARD. POMPILJ, Episcopus Yeliternus.

L. $ S. f Fr. Raphaël C, Archiep. Thessalonicen., Adsessor.

sine pellibus armellineis pro Consistorio; quibus vero cappae praesto non sint, ex benignitate Sanctissimi Domini nostri Papae, ad Consistorium fas erit accedere indutos mantelleto supra rochetum.

Pro sacris canonizationum solemniis, Praesules deferunt amictum, mitram ex linea tela alba et unum pluviale simplex ex lamina argentea, si minus ex serico damasceno albo, et alterum coloris rubri.

Antistites, autem, Cardinalitia dignitate praefulgentes, vestes cardinalitias rubei coloris et cappam violaceam sine pellibus armellineis pro Consistorio habebunt.

Pro solemniis autem canonizationum induunt calceos rúbeos, amictum, planetam albam vel rubram opere phrygio aureo distinctam, mitram sericodamascenam cum vimpa et superpelliceo pro cappellano caudatario, qui induet vestem sericam violaceam cum crocea lanea violacei pariter coloris.

Praesules ad Ordines vel Congregationes religiosas pertinentes quoad rochetum et qualitatem ac colorem vestium, consuetum morem servabunt.

A A die I Maii e cappis Emorum et Rmorum S. R. E. Cardinalium, Episcoporum et officialium Curiae tollentur pelles armellineae, et Cardinales ac Antistites aliique de capella, domo vel familia Pontificis, ad Ordines vel religiosas Congregationes non pertinentes, vestes sericas induent.

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Romae, die 23 Aprilis 1930.

De mandato Ssmi D. N. Papae.

L. & S. CAROLUS RESPIGHI, Protonot. Ap., Qaerem. Praefectus.

[*Latin ed. p. 243*]

Sacred Congregation of Councils, 243 II, Regarding the Provision of Churches. The Most Holy Pope Pius XI, by divine Providence, through successive decrees of the Sacred Congregation of Councils, has seen fit to provide for the following churches with new pastors:

March 31, 1930. — To the titular episcopal Church of Sebastopol, he appointed the Reverend Anthony Hilfried, pastor of the parish of Wiesbaden, whom he designated as Coadjutor with the right of succession, the Reverend Father Charles Augustine Kilian, Bishop of Limburg.

April 2. — To the Cathedral Church of Brixen, he appointed the Reverend John Geisler, previously serving in the Theological Seminary of Brixen.

April 3. — To the titular episcopal Church of Selia, he appointed the Reverend Olav Offerdahl, Apostolic Vicar of Norway.

April 11. — To the Metropolitan Church of Utrecht, he appointed the Reverend John Henry Gerard Jansen, theologian and canon and vicarius capitularius of the same metropolitan Church.

April 16. — To the Cathedral Church of Peoria, he appointed the Reverend Father Joseph Henry Schlarman, Urban Antistite, pastor of the cathedral church of Belleville.

April 22. — To the titular archiepiscopal Church of Nicaea, he appointed the Reverend Father Joseph Pizzardo, formerly Archbishop of Cyrrhus.

SACRED CONGREGATION FOR RITES

Regarding the Canonization of the Blessed Theophilus, a Priest, of the Professed Order of the Friars Minor.

CONCERNING THE MIRACLES: Whether and concerning which miracles it is established that, after the granting of veneration to the aforementioned Blessed, in the case and to the effect of which they are considered, a new and singular joy has been rightly added to the most excellent Family of the Friars Minor, who have always deservedly merited the best from the Church of God and from civil society, since Theophilus of Curte, a priest professed of the same Family, having already attained the honors of the Blessed in Heaven...

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - The official commentary notes the miracles which are considered in relation to the cause for the canonization of the Blessed Theophilus. But first, it is fitting to say something about the life of

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the Blessed Theophilus. Born in Corsica, in the city of Ajaccio, from noble and pious parents, John Anthony de Signori and Magdalene Arrighi, on October 30, 1676, Theophilus was early cleansed in the sacred font, and the name Blaise was given to him. From his tender years, he was a cultivator of exceptional piety, progressing from virtue to virtue, and he proved to be an example and a source of wonder to all. Considering the choice of his state in life, at the age of seventeen, he entered the Institute of St. Francis in the Order of Friars Minor, after a serious struggle with his parents, who were grieved by this, and, as is customary, he changed his name from Blaise to Theophilus, a most auspicious change. In the monastery of St. Mary in the city of Naples, he devoted himself to philosophical and theological studies, which he completed with great merit in Rome, in the convent of Ara Coeli. Raised to the priesthood, he was sent to the monastery of Civitella, where he tasted the solitude of the sacred retreat; from there, his Superiors sent him to the island of Corsica, so that he might there also maintain the rigor of recollection. And they were not disappointed: for in the convent of the town of Zuani, amidst countless difficulties prudently and successfully overcome, he introduced, established, and maintained that recollection. He established another retreat in the town of Phicecli, commonly called Fucechio, in the diocese of San Miniato, and governed it piously until May 19, 1740, when he fell asleep in the Lord. After his precious death, the fame of his sanctity spread more and more widely, illuminated by miracles. These were duly proven, and Leo XIII, of blessed memory, solemnly introduced him among the Blessed on September 4, 1895. But with new miracles occurring after the veneration of the Blessed Theophilus was granted, the same Pontiff, on February 26, 1901, deigned to mark the resumption of the cause. Therefore, diligent efforts were made by those involved to ensure that this most important cause was properly investigated and brought to its desired conclusion. Of the two healings mentioned, the one that is first presented is the healing of Sister Theresa Ulivelli from an internal cystadenoma, which occurred on September 8, 1924, in the monastery of St. Saviour, in the place commonly called Fucechio, in the diocese of San Miniato. After the process concerning this healing was completed in the court of San Miniato, it was subsequently sent to Rome, and a decree of validity was issued on March 23, 1927. After a preparatory Congregation was held on December 13, 1927, in the offices of the Most Reverend Cardinal Vincent Vannutelli, Bishop of Ostia and Palestrina, the Relator of the Cause, so that more information might be obtained about the aforementioned miracle, by decree of March 16, 1928, the same Ordinary of San Miniato was charged with conducting a new additional process. With all of these things duly carried out, the Cause...

[*Latin ed. p. 245*]

The Holy Congregation of Rites, in its petition to the Most Holy Pope

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Pius XI, earnestly implored that a further examination be made regarding another alleged miracle, namely, the healing of Mary Dominica Lota, of the Order of the Visitation, which had already occurred in Marseilles on November 30, 1906. Furthermore, the validity of the process which had been established in the court of Marseilles concerning this healing was debated in a particular meeting on February 21, 1911, and the relevant decree was issued. Subsequently, a discussion regarding the same miracle was held in the preparatory Congregation on November 19, 1912, as well as in two successive preparatory Congregations on June 20, 1916, and May 27, 1919. Afterwards, the case concerning this healing of Mary Dominica was suspended. However, with the requested concession from the Supreme Pontiff, the discussion regarding the healing of Mary Dominica Lota was resumed, with the presence of two other experts. Therefore, a new preparatory Congregation was held in the Vatican buildings on March 12 of the preceding year, 1929, regarding both alleged miracles. Indeed, after the most diligent investigations conducted regarding both cases, and with the repeated opinions of most esteemed experts in the medical field, the truth of both miracles became so clear that there remained no room for doubt. For, in both healings, there were observed organic and anatomical lesions of diseases, such that the perfect and lasting health, invoked by the intercession of the Blessed Theophilus, was suddenly restored, exceeding all the powers of nature. Under these circumstances, the matter was finally debated in the General Meeting, held in the same Apostolic Palace in the Vatican on March 12, 1930. In which the Most Reverend Cardinal Vincent Vannutelli, Bishop of Ostia and Praeneste, the Relator of the Cause, proposed the following question: Whether and concerning which miracles it is established, after the veneration granted to the same Blessed Theophilus, in the case and to the effect of which we are speaking. The Most Holy Father, after carefully considering the votes of the Most Reverend Cardinals and the Consultors, and before pronouncing His supreme judgment, exhorted those present to earnestly pray to God that the illumination of the Holy Spirit might be granted in this matter of such importance. On that very day, the third Sunday of Lent, after devoutly celebrating the Eucharistic Sacrifice, he ordered the Most Reverend Cardinal Camillus Laurenti, Prefect of the Sacred Congregation of Rites, and Vincent Vannutelli, Bishop of Ostia and Praeneste, and Dean of the Sacred College, the Relator of the Cause, along with the Reverend Father Charles Salotti, General Promoter of the Holy Office, to be brought to him, and, seated on the pontifical throne, He solemnly declared: It is established that there are two miracles, brought about by God through the intercession of the Blessed Theophilus; namely, the first: the instantaneous and perfect

[*Latin ed. p. 246*]

Acts of the Apostolic See - Official Commentary 246: Concerning the

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healing of Sister Teresia Ulivelli from an internal cystadenoma, and concerning another: The instantaneous and complete healing of Sister Dominica Lota from chronic tuberculous pleurisy, and from its most grievous effects, namely: "pleural adhesions and cervico-dorsal scoliosis, as well as retraction of the hemithorax, tuberculous coughing, and from the resulting extreme organic debilitation." This Decree was ordered to be published and referred to the Acts of the Congregation of Sacred Rites, on March 23rd of the year 1930. C. CARD. LAURENTI, Prefect of the Sacred Congregation. L. © S. Ph. di Fava, Substitute.

II. SAN MINIATO: Concerning the canonization of Blessed Theophilus of Curte, a priest of the Order of Friars Minor.

ON THE QUESTION: Whether, with the approval of two miracles, it is possible to proceed safely to the solemn canonization of this Blessed.

Following in the footsteps of the Seraphic Father Francis, Blessed Theophilus of Curte, a priest of the Order of Friars Minor, flourished with remarkable sanctity, a singular ornament and treasure of the Roman Province of Ara Coeli. He, born in the honorable place of Curte on the island of Corsica, early said farewell to the world, and so dedicated himself to God in the institution of religious life, that with the utmost humility of spirit and evangelical poverty, having truly relinquished all things, he adhered to Christ alone. At the direction of his Superiors, he diligently labored, together with Blessed Thomas of Cora, whom he had as a companion in life and an emulous of virtue, to promote and strengthen the sacred retreats of his Order. Thus, he devoted himself to God in solitude through contemplation, so that, inflamed by charity, he might zealously strive to evangelize the Christian people, winning countless souls to Christ. He completed his life, marked by penance and every kind of virtue, with a most holy end, in the retreat commonly called Fucecchio, in the diocese of San Miniato, on the nineteenth of May of the year one thousand seven hundred and forty, at the age of sixty-four. He was declared Blessed by Leo XIII, of glorious memory, in the year one thousand eight hundred and ninety-five, through miracles.

[*Latin ed. p. 247*]

The Holy Congregation of Rites: "After being granted the permission to be venerated, the most benign God so illuminated Theophilus with new miracles that he deservedly and rightfully became worthy of the highest honor of an altar. Therefore, on the twenty-sixth day of February, in the year nineteen hundred and one, the praised Pope Leo XIII deigned to confirm the resumption of the cause with his own hand. Furthermore, two miraculous healings were carefully examined by the Sacred Congregation of Rites: concerning which, through the intercession of the Blessed Theophilus, obtained from God, the Most Holy Pope Pius XI declared, by a decree issued on the twenty-third day of March in the year nineteen

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hundred and thirty, that he would proceed with the highest authority. There remained a doubt concerning the honors of the Heavenly Saints, to be granted to the same Blessed one in the Church, which had been proposed by the Most Reverend Cardinal Vincent Vannutelli, Bishop of Ostia and Praenest, and Relator of the Cause, at the General Congregations held in the Vatican Palace on the first day of April in the year nineteen hundred and thirty, before the same Most Holy Pope Pius XI, and then the Reverend Cardinals and Consultor Fathers gave their affirmative vote. However, the same Most Blessed Father postponed giving his judgment, and, in order that the help of heavenly light might be obtained in this matter of such importance, he encouraged it. Therefore, on the sixth day of April, on the Sunday of the Passion, in the year nineteen hundred and thirty, the same Most Holy Father, having piously celebrated the Holy Sacrifice in his domestic chapel, entered the more noble Vatican hall and, seated on the papal throne, summoned to him the Most Reverend Cardinals Camillus Laurenti, Prefect of the Congregation of Sacred Rites, and Vincent Vannutelli, Bishop of Ostia and Praenest, Dean of the Sacred College and Relator of the Cause, together with the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, the undersigned Secretary, and, in their presence, solemnly declared: 'It is permissible to proceed to the solemn canonization of the Blessed Theophilus by the Holy Church.' This decree was to be published to the public, and it was ordered to be recorded in the acts of the Congregation of Sacred Rites on the sixth day of April in the year nineteen hundred and thirty. O. CARD. LAURENTI, S. B. C. Praefectus. L. EIS. A. Carinci, Secretarius."

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Official Commentary III MAJORCA. REGARDING THE CANONIZATION OF BLESSED CATHERINE THOMASIA, A RELIGIOUS CANONESS OF THE REGULAR ORDER OF SAINT AUGUSTINE IN THE DIOCESE OF MAJORCA. CONCERNING THE QUESTION: Whether, with the approval of two miracles, it is possible to proceed to the solemn canonization of this Blessed. Spain, the Cattolica, which has, from ancient times, boasted of producing so many men and women of extraordinary sanctity, and to whom the Church has frequently conferred the honors of the Blessed or Saints, rejoices anew, as it beholds another daughter of its nation, distinguished by virtues, hastening towards the honors of the Saints. The following inscription, which was inscribed on a precious marble slab above her tomb, to perpetuate the memory of her sanctity, briefly, clearly, and elegantly recounts the outstanding qualities of the Servant of God, Catherine Thomasia, a Religious Canoness of the Order of Saint Augustine, in the monastery of Saint Mary in Palma of Majorca, in the diocese of Majorca. Here lies the Handmaid of Christ, Sister Catherine

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Thomasia, a native of this Kingdom of the Balearic Islands, a professed nun of this monastery, from her tender years most devoted to God, familiar with the heavens, terrifying to demons, conspicuous for her outstanding virtues and miracles. She died in the year one thousand five hundred and seventy-four, on the ninth of April, in the forty-first year of her life, twenty-five days less. Her body, after forty years from her death, was found incorrupt. In memory of and devotion to her, when her remains were transferred to this newly constructed place, the religious of the Balearic Islands dedicated and consecrated this mausoleum on the seventh of the Ides of September, in the year one thousand six hundred and twenty-eight. This Handmaid of God, whom the most merciful God generously endowed with the riches of his goodness and grace, was enrolled among the Blessed Virgins by Pope Pius VI on the third of August, in the year one thousand seven hundred and ninety-two. Subsequently, with the presentation of new asserted miracles, by decree of the twenty-seventh of September, in the year one thousand seven hundred and ninety-seven, the Cause was reopened. However, due to various circumstances, this remained silent for a long time. The diligent Promoter of the Cause proposed two new healings which appeared to be worthy of being considered miracles. Four most esteemed experts from...

[*Latin ed. p. 249*]

249 8. The Congregation of Rites, in its office, issued its opinion regarding each healing, namely, that these healings could not be attributed to the powers of nature. After four judicial assemblies, the last of which was held before the Most Holy Pope Pius X, the same Holiness, by decree on the ninth of March of this year, declared regarding the miraculous healings, one concerning Mary Antonietta Matheu, and the other concerning Antonia Noguera y Magraner, that one matter remained to be investigated, namely, whether the honors of the Blessed Catherine Thomas could be safely decreed. Therefore, in the meeting of this Sacred Congregation, held before the Most Holy Pope on the first of April, the Most Reverend Cardinal Vincent Vannutelli, Bishop of Ostia and Palestrina, and Dean of the Sacred College, the Relator of the Cause, raised the following question: Whether, with the approval of two miracles already granted after the veneration of the Blessed Catherine Thomas, it is possible to proceed to the solemn canonization of her. Although the Most Reverend Cardinals and Fathers Consultors unanimously responded that it is possible to proceed safely, nevertheless, the Most Blessed Pope, since the matter under deliberation was of the gravest importance, hesitated to reveal his mind, so that time might be provided for prolonged prayers to implore divine assistance. Today, the sixth of April, on the Sunday of the Passion, after the Holy Eucharist had been most reverently celebrated, and seated on the pontifical throne in the noble hall of the Vatican, he summoned the Most Reverend Cardinals

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Camillo Laurenti, Prefect of the Congregation of Rites, and the aforementioned Vincent Vannutelli, Relator of the Cause, together with the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, the undersigned Secretary, and, in their presence, he duly pronounced: "It is possible to proceed to the solemn canonization of the Blessed Catherine Thomas." This decree was to be made public and recorded in the acts of the Congregation of Rites on the sixth of April of the year nineteen hundred and thirty. C. CAED. LAURENTI, Prefect, S. B. C. L. © S. A. Carinci, Secretary. ACTA, vol. XXII, n. 5. — 1 - 5 - 9 3 0 . 17

[*Latin ed. p. 250*]

Acts of the Apostolic See - Official Commentary 250

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

Summons by edict

ALTUNEN. NULLITY OF MARRIAGE (QUAGLIARELLO-QUAGLIARELLO)

Since the actual place of residence of Peter Quagliarello, in this cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on June 12, 1930, at 11 o'clock, to resolve the disputed points, or to subscribe to the following, and to set the date for the hearing of the cause before the Rota:

1) Does the sentence rendered by the court of Altoona in this case involve a nullity?

2) Does the marriage in this case involve a nullity?

The ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Peter Quagliarello, must, insofar as possible, take care to inform him of this edictal summons.

L. Eg S. G. Heard, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, April 3, 1930.

T. Tani, Notary.

*And because the place of current residence of Mr. Peter Quagliarello, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94),

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on June 12, 1930, at 11 o'clock, to agree upon or subscribe to the doubts reported below, and to set the date for the hearing of the cause before the Rota.

1) Does the sentence rendered in Altoona in this case involve a nullity?

2) Does the marriage in this case involve a nullity?

The ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Peter Quagliarello must, insofar as possible, take care to inform him of this summons.

[*Latin ed. p. 251*]

Diarium Romanae Curiae 251. "AT ROME, Tuesday, April 8th, Holiness of Our Lord received in solemn Audience, His Excellency, Mr. Nicola Petrescu Gomnbn, Extraordinary Envoy and Minister Plenipotentiary of Rumenta, for the presentation of Credentials.

• Tuesday, April 1st, 1930, in the Vatican Apostolic Palace, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates and Theological Consultors, members thereof, discussed and gave their vote, first, on the question regarding the *tutamen* [Latin for "safeguard" or "guarantee"] for the solemn canonization of the Blessed Theophilus of Corte, Confessor, professed priest of the Order of Friars Minor; then, on the question regarding the *tutamen* for the solemn canonization of the Blessed Catherine Thomas, Regular Canoness of the Order of Saint Augustine; finally, on two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Paola Frassinetti, foundress of the Sisters of Saint Dorothea, which miracles are proposed for the beatification of the same Venerable Servant of God.

Tuesday, April 8th, 1930, in the Vatican Apostolic Palace, with the participation of the Most Eminent Lords Cardinals, and with the vote of the Reverend Prelates and Theological Consultors, the Preparatory Congregation of Sacred Rites was held to discuss two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Father Corrado Parzham, lay professed of the Order of the Capuchin Minors, which miracles are proposed for his beatification.

Tuesday, April 29th, 1930, in the Vatican Apostolic Palace, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates, and the Theological Consultors, members thereof, discussed and gave their vote, first, on the question regarding the *tutamen* for the solemn beatification of the Venerable Servant of God, Paola Frassinetti, Foundress of the Sisters of Saint Dorothea, and then on two

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miracles which are asserted to have been wrought by God through the intercession of the Blessed Robert Cardinal Bellarmine, Bishop and Confessor of the Society of Jesus, which miracles are proposed for the canonization of the same Blessed."

[*Latin ed. p. 252*]

Acts of the Apostolic See - Official Commentary

SECRETARY OF STATE

By Briefs Apostolic, the Most Holy Father Pius XI, reigning happily, deigned to appoint:

March 25, 31

April 1, 3

April 4

April 14

April 15

April 20, 1930.

The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Institute of the Sisters of the Incarnate Word (Mexico).

The Most Reverend Cardinal Enrico Gasparri, Protector of the Sisters of the Abandoned Elderly (Valencia).

The Most Reverend Cardinal Eugenio Pacelli, Protector of the Congregation of Saint Mary of the Soul (Rome).

The Most Reverend Cardinal Gennaro Granito Pignatelli di Beimonte, Protector of the monastery of the Capuchin Nuns of Saint Romuald in Fabriano.

Monsignor Alfonso Carinci, Secretary of the Sacred Congregation of Rites.

The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Sisters of Charity of Saint Charles (Nancy).

The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Sisters of the Most Sacred Heart of Jesus (Angers).

The Most Reverend Cardinal Eugenio Pacelli, Protector of the Congregation of the Blessed Virgin Mary (English Ladies - Rome).

The Most Reverend Cardinal Eugenio Pacelli, Protector of the Society of the Most Sacred Heart of Jesus (Rome).

Protonotaries Apostolic, as participants:

March 1930.

Monsignor Urbano Draxl, of the Apostolic Vicariate of Innsbruck.

April

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Monsignor Leone Thibault, of the diocese of Angers.
Domestic Prelates of His Holiness:
December 18, 1929.
Monsignor Francesco Marchesana, of the diocese of Crema.
March 25, 1930.
Monsignor Enrico P. Niemann, of the diocese of Saint Joseph.
April 8
Monsignor Antonio Santandreu, of the archdiocese of Saint Francis.
Monsignor Guglielmo W. Sullivan, of the same archdiocese.
Monsignor Giorgio Lacombe, of the same archdiocese.
Monsignor Roberto Sampson, of the same archdiocese.
Monsignor Francesco Mac Elroy, of the same archdiocese.

[*Latin ed. p. 253*]

From the Roman Curia Diary, 253. HONORS: By Breve Apostolic, the Most Holy Father Pius XI, reigning happily, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great: February 15, 1930. Upon Mr. Professor Piccola Jorga (Romania). February 22, 1930. Upon Mr. Doctor Camillo Krofta (Czechoslovakia). The Plaque of the Order of Saint Gregory the Great: February 12, 1930. Upon Mr. Marquis Carlo Sacripante, Exempt from the Noble Pontifical Guard. The Commander's Cross with Plaque of the Order of Saint Gregory the Great: February 15, 1930. Upon Mr. Professor Alessandro Borza (Romania). The Knighthood of the Order of Saint Gregory the Great: February 12, 1930. Upon Mr. Marquis Rodolfo Varano, Cadet in the Noble Pontifical Guard. February 15, 1930. Upon Mr. Count Pietro Salimei, Cadet in the Noble Pontifical Guard. The Grand Cross of the Order of Saint Gregory the Great, civil class: January 9, 1930. Upon Mr. Marquis Lodovico de Vogüé (Egypt). February 7, 1930. Upon Mr. Don Juan Pedro De Domecq y Nuñez de Villaviciencio. February 22, 1930. Upon Mr. Doctor Václav Mueller (Czechoslovakia). The Plaque of the Order of Saint Gregory the Great, civil class: February 19, 1930. Upon Mr. Commissioner Giorgio Deviolaine, of the diocese of Soissons. The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: January 18, 1930. Upon Mr. Francesco Folonari, of the diocese of Brescia. February 15, 1930. Upon Mr. Stanislao Girdvainis (Military Ordinariate of Lithuania, Military). February 25, 1930. Upon Mr. Doctor Arnöst Roztocil (Czechoslovakia). March 18, 1930. Upon Mr. Doctor Jaroslao Hendrych (Czechoslovakia). The Commander's Cross of the Order of Saint Gregory the Great, civil class: July 4, 1929. Upon Mr. Professor Giulio Kovách, of the archdiocese of Strigonia, December 20, 1929. Upon Mr. Knight Maurizio Van poulie, of the diocese of Versailles, January 11, 1930. Upon Mr. Lawyer Ivo Coccia (Rome). February 20, 1930. Upon Mr. Knight Adolfo Lampuguani, of the archdiocese of Milan. February 24, 1930. Upon Mr. Lawyer Giacomo

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Bombardala, of the Patriarchate of Venice. February 29, 1930. Upon Mr. Giuseppe Vacchini (Rome). Upon Mr. Mario Vacchini (Rome).

[*Latin ed. p. 254*]

Acta Apostolicae Sedis - Official Commentary, February 3, 1930.

To Mr. Giuseppe Grassi, of the diocese of Albano.

To Mr. Giacomo Marcellot, of the diocese of Langres.

To Mr. Giuseppe Garofani, of the diocese of Sabina.

To Mr. Cavaliere Emilio Delisse, of the archdiocese of Rennes.

To Mr. Baron Gabriele De Josika (Romania).

To Mr. Niccolò Betegh (Romania).

To Mr. Professor Giuseppe Frollo (Romania).

To Mr. Cavaliere Renato Jourdain, of the diocese of Soissons.

To Mr. Domenico de Arsuaga Aniel Izaguirre y Mignot, of the diocese of Vittoria.

To Mr. Cavaliere Paolo Pietro Baugas, of the diocese of Angers.

March 1.

To Mr. Lodovico Cichowicz, of the archdiocese of Gnesen and Posen.

To Mr. Baron Fernando de Vissocq, of the diocese of Poitiers.

To Mr. Count Pietro de l'Epinois de Scalibert, of the archdiocese of Lyon.

To Mr. Count Pietro de Marcellus, of the diocese of Angoulême.

To Mr. Carlo de Harenne, of the archdiocese of Algiers.

The Order of St. Gregory the Great, military class: February 12, 1930.

To Mr. Count Giuseppe Salimei, of the Pontifical Noble Guard.

To Mr. Marquis Francesco Theodoli, of the Pontifical Noble Guard.

March 1.

To Mr. Count Alberto De Montcabrier, of the archdiocese of Paris.

To Mr. Giuseppe Kergall, of the same archdiocese.

The Order of St. Gregory the Great, civil class: May 8, 1929.

To Mr. Teófilo Steinmuller, of the diocese of Lille.

December 19.

To Mr. Francesco Gandolfi, of the diocese of Milan.

January 4, 1930.

To Mr. Enrico Eras, of the diocese of Bois-le-Duc.

February 10.

To Mr. Carlo Zanchi, of the diocese of Bergamo.

February 17.

To Mr. Leone Geurts, of the archdiocese of Malines.

February 18.

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To Mr. Giacomo Paeffgen, of the archdiocese of Freiburg im Breisgau.

February 20.

To Mr. Zacharia Frank, of the diocese of Ratisbon.

To Mr. Francesco Westhoff, of the diocese of Münster.

February 24.

To Mr. Count Enrico De Dreuille, of the diocese of Moulins.

To Mr. Count Giuseppe de Gaulmyn, of the same diocese.

February 27.

To Mr. Giovanni Stefano McGroarty, of the diocese of Los Angeles.

February 30.

To Mr. Corrado de Wendt, of the diocese of Paderborn.

To Mr. Antonio Del Bufalo, of the diocese of Poggio Mirteto.

February 4.

To Mr. Maurizio de Lavigne de Sainte Suzanne, of the diocese of Martinique.

February 5.

To Mr. Annibale Gras, of the diocese of Geneva, Lausanne, and Freiburg im Breisgau.

February 10.

To Mr. Guglielmo Zekeli (Romania).

February 19.

To Mr. Agostino Bouré, of the diocese of Soissons.

[*Latin ed. p. 255*]

Diarium Romanae Cunae 255, 19 February 1930. To Mr. Enrico Ferte, of the same diocese.

To Mr. Achille Bertrand, of the same diocese.

To Mr. Ugo Rosendahl, of the diocese of Munster.

To Mr. Carlo Augusto Collin, of the archdiocese of Rennes.

To Mr. Paolo Maria Lerebours-Pigeonnière, of the same archdiocese.

To Mr. Giuseppe Gieret de Langavant, of the same diocese.

3 March

To Mr. Giovanni Erberto Canning, of the archdiocese of Cardio'.

To Mr. Alberto Dupuis, of the archdiocese of Montréal.

To Mr. Ulrico Boileau, of the same archdiocese.

To Mr. Alfredo Boyer, of the same archdiocese.

To Mr. Guglielmo Giovan Francesco Nuijens, of the diocese of Ruremonda.

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To Mr. Claudio Pallandre, of the archdiocese of Lione.

To Mr. Antonio Tezenas du Montcel, of the same archdiocese.

The Knighthood of the Order of Saint Gregory the Great, military class: 25 January 1930.

To Mr. Colonel Armando Patino Samudio, of the archdiocese of Lima.

The Grand Cross of the Order of Saint Sylvester Pope: 14 February 1930.

To Mr. Engineer Cristiano Penneseu Kerteh (Rumenia).

To Mr. Tiberio Brediceanu (Rumenia).

15

To Mr. Doctor Francisco Kräuter (Rumenia).

To Mr. Giovanni Thesnea Grecianu (Rumenia).

To Mr. Basilio Trifu (Rumenia).

To Mr. Giovanni Lugosianu (Rumenia).

15 March

To Mr. Alberto Cordatellas (Bolivia).

The Commendatorship with Plaque of the Order of Saint Sylvester, 18 January 1930.

To Mr. Doctor Enrico Aengenheister, Freiburg.

16 April

8 January

25

1 February

6

11

13

14

19

Of Saint Sylvester of the archdiocese of

The Commendatorship, 1929. 1930.

To Mr. Enrico Gabriel da Silva (Portugal).

To Mr. Vincenzo Lorenzo Mannucci (Rome).

To Mr. Andrea Buffolano (Rome).

To Mr. Doctor Francesco Tavoni (Rome).

To Mr. Domenico Zorn, of the archdiocese of Colonia.

To Mr. Accountant Carlo Boni (Rome).

To Mr. Giovanni Battibocca, of the archdiocese of Camerino.

To Mr. Giuseppe Lanna, of the diocese of Segni.

To Mr. Ottolino Giussani-Bareggi (Rome).

To Mr. Doctor Leonida Marin, of the diocese of Padova.

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To Mr. Nicola Cipollone, of the archdiocese of Lanciano.

Of the Order of Pope Sylvester.

[*Latin ed. p. 256*]

II. The Knighthood of the Order of St. Sylvester, December 28, 1929. To Mr. Luigi Frascari (Rome). January 18, 1930. To Mr. Giuseppe De Corato, of the diocese of Andria. January 27. To Mr. Ubaldo Papi, of the archdiocese of Florence. January 30. To Mr. Giuseppe Pianta, of the diocese of Ivrea. January. To Mr. Alessandro Zegna, of the same diocese. February 5. To Mr. Francesco Saverio Breitenbach (Bavaria). February. To Mr. Giuseppe Schmid (Bavaria). February 7. To Mr. Costantino Gasperini (Rome). February 10. To Mr. Lodovico Lepìtre, of the diocese of Langres. February 17. To Mr. Alessandro Costantini (Rome). March 21. To Mr. Giulio Magri (Rome).

NECROLOGY

14 13 2 3 4

The 12th, 18th, 18th.

January 19, 21, 30, 1929.

Most Reverend Giovanni Martino Adam, titular Bishop of Tbmuis.

Most Reverend William Barry, Archbishop of Hobart.

June.

August.

Most Reverend John James Keane, Archbishop of Dubuque.

Most Reverend Timothy Jeremiah Makdassi, Bishop of Zaku, of the Chaldean rite.

Most Reverend Henry Lespinasse de Saune, titular Bishop of Rizonte.

April 1930.

Most Reverend Paul Felix Beauvain de Beauséjour, Bishop of Carcassonne.

Most Reverend Ludovico Ferretti, Bishop of Colle Val d'Elsa.

Most Reverend Giuseppe Anselm Luque, titular Bishop of Fornos.

Most Reverend Nicholas Marconi, titular Archbishop of Theodosiopolis.

Most Reverend Francesco Muñoz e Izquierdo, Patriarch of the West Indies.

And also, His Eminence, Cardinal Joachim Arcoverde de Albuquerque Cavalcante, of the titular see of the Saints Boniface and Alexis, Archbishop of San Sebastiano de Rio de Janeiro.

Most Reverend Giovanni Festa, titular Archbishop of Nicaea.

Most Reverend Giuseppe Marusié, Bishop of Segna and Modrussa.

Most Reverend Bernardino Vitale Bigi, titular Bishop of Antedon.

Most Reverend Giovanni Rossi, titular Bishop of Nebo.

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Most Reverend Innocenzo Davia y Matos, Bishop of Gatamarca.

[*Latin ed. p. 257*]

Year XXII - Vol. XXII, June 2, 1930, No. 6.

ACTA APOSTOLICAE SEDIS, Official Commentary.

ACTS OF POPE PIUS XI.

SACRED CONGREGATION.

May 19, 1930.

On this day, the second day of May, a secret Consistory was held in the customary hall of the Apostolic Palace at the Vatican.

In the presence of the Supreme Pontiff, the Most Reverend Cardinal Camillus Laurenti, Prefect of the Congregation of Sacred Rites, recounted in a concise manner the life, virtues, and miracles of the Blessed John de Brébeuf, Isaac Jogues, and their companions, martyrs of the Society of Jesus, and of the Blessed Robert, Cardinal Bellarmine, Confessor, of the Society of Jesus, and of the Blessed Lucy Filippini, Virgin, foundress of the Institute of the Piarist Sisters; and furthermore, he reviewed all the acts which the Congregation of Sacred Rites had admitted and approved, after a rigorous examination, in the cause for the beatification and canonization of the aforementioned.

Having concluded each report, Our Most Holy Lord inquired individually of the Most Reverend Fathers Cardinals: "Whether, indeed, the solemn canonization of the aforementioned Blesseds should proceed." And each Cardinal declared his opinion.

The secret Consistory, having been concluded with happy success, at the command of Our Most Holy Lord, a public Consistory was immediately held for the solemn presentation of the causes for canonization of the aforementioned Blesseds.

Morro.

[*Latin ed. p. 258*]

Acts of the Apostolic See - Official Commentary 858. The Reverend Pacelli, John Guasco, Christopher Astorri, Advocates of the Sacred Consistorial Court, having related the lives, virtues, and miracles of the Blesseds, concerning whom each had presented their case, urged, according to custom, for the solemn canonization of these individuals. Then, His Eminence, Monsignor Nicholas Sebastiani, Secretary for Apostolic Letters to Princes, standing to the left of the pontifical throne, with the Reverend Doctors kneeling, in the name of His Holiness, responded with these words: "On the third and twentieth day of the

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preceding month, the proper rites for increasing the cult of two heroes of Christian perfection were duly completed; and today, now that all that remained to be done according to the institution of the Apostolic See has been accomplished, you have requested, with eloquent words, that the Most Blessed Father grant the further extension of that very cult to a greater number. These individuals, most illustrious for their sanctity, have greatly benefited the Catholic cause: namely, John de Brébeuf and his companions, who endured the most arduous labors in the preaching of the Gospel and, after that, bravely and valiantly gave their martyrdom, so that, as if from a seed divinely sown, the Faith might spread more quickly and widely among the fierce indigenous peoples of the Canadian regions, who were previously obstinate and unteachable; Robert Bellarmine, who wisely defended the sacred doctrine and refuted the errors of the innovators; and finally, Lucy Filippini, who devoted herself entirely to the institution and education of young girls, and after her death, left behind pious societies of teachers, who would continue her work, as if it were a heritage passed down, with holiness and diligence. Therefore, since the matter concerns a happy and expeditious outcome that will be pleasing to everyone, it will be most pleasing to the Pope if you now, without impropriety or recklessness, make use of your eloquence to clearly and thoroughly explain here the virtues and merits of each of those whom I have mentioned. Furthermore, there is another reason why our Most Holy Lord is more inclined to consider your request: namely, that these illustrious sons of the Church, who were declared Blesseds only a few years ago, seem to have, within so short a time, through their intercession, prompted God Himself to hasten to grant the most fitting and universal veneration of all the faithful. However, the Pope, who, as a most religious judge in this matter, is accustomed to examine all things long and carefully, is of a mind to wait somewhat, until the Cardinals and sacred prelates, called to express their opinions, in a semi-public Consistory, which will soon be held, shall give their judgment; in the meantime, he hopes to be assisted and strengthened by the prayers of all, so that, when entering upon so important a deliberation, he may be guided and moved by the inspiration of the Holy Spirit. - These words the Most Blessed Father commanded me to convey in response to your prayers."

[*Latin ed. p. 259*]

Acts of Pope Pius XI, May 22, 1930. A semi-public Consistory concerning the canonization of the Blessed John de Brébeuf and his companions, martyrs; Robert Bellarmine, Bishop and Confessor; and Theophile a Curte, Confessor; and the Blessed Catherine Thomas and Lucy Filippini, Virgins. On Friday, May 22, 1930, a semi-public Consistory was held in the customary hall of the Apostolic Palace at the Vatican, in which the Most Holy Pope Pius XI received the votes of the Most Reverend Cardinals, as well as of Pa-

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triarchs, Archbishops, and Bishops, and also of Prelates or Abbots without a diocese, who had the right to vote, concerning the future canonization of the Blessed John de Brébeuf, Isaac Jogues, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natalis Chabanel, René Goupil, and John de La Lande, martyrs, of the Society of Jesus; of Saint Robert Bellarmine, of the Society of Jesus, Bishop and Confessor; and of Theophile a Curte, of the Order of Friars Minor; and of the Blessed Catherine Thomas, a Virgin, a professed nun in the Order of Canonesses of Saint Augustine, and of Lucy Filippini, a Virgin, the foundress of the Institute of the Piarist Sisters, now called by that name. Before receiving the votes, the Most Blessed Father spoke as follows: "REVEREND BROTHERS. It seems that nothing now stands in the way of us commanding that the honors of the saints be conferred throughout the nations upon the Blessed John de Brébeuf and his companions, the martyrs; upon Saint Robert Bellarmine, Bishop and Confessor; and upon Theophile a Curte, Confessor; and upon the Blessed Catherine Thomas and Lucy Filippini, Virgins. For the matters concerning these individuals have been examined with great rigor by the Sacred Congregation for the Propagation of the Faith, as is its custom; and, as you know, two secret Consistories and two public Consistories have been held, so that it may indeed appear that no room is now left for doubt or hesitation. But in a matter so grave, which is intimately connected with the infallible teaching of the Roman Pontiff, so that we might not omit or neglect any support or safeguard of human wisdom, we have wished to summon you, Venerable Brothers, as many as possible and as close as possible to Us, to this semi-public Consistory, for comments concerning these Blessed..."

[*Latin ed. p. 260*]

Acts of the Apostolic See - Official Commentary 260. Concerning the lives, virtues, and miracles of these individuals, which have been recounted to you, so that, having known and considered these things repeatedly, you may be able to express your judgment. Therefore, Venerable Brothers, we request that you, concerning these blessed individuals, and in order to elevate them to the highest honors due to their sanctity, declare what you think, one after another, in order of your dignity. After hearing the votes of those present, the Most Holy Lord added these words: "From the votes just given, we have learned that the blessed individuals we are discussing are clearly worthy to be numbered among the saints; and we ourselves are pleased to concur with this judgment. Therefore, in the majesty of the Basilica of Saint Peter, and with those ceremonies which, by their very arrangement, declare the magnitude of this event, we have firmly decided and determined to celebrate such solemnities. And in order to set the time for this undertaking according to custom, on the second Sunday of June, the twenty-second day, we will confer the honors of the blessed Catherine Thomas and Lucy Filippini; and on the thirtieth Sunday of the same

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month, we will confer the honors of the blessed John de Brébeuf and his companions, Robert Bellarmine, and Theophilus a Curte, among the saints, by our apostolic authority. May this event be auspicious, may it be blessed, and may it be beneficial to the Catholic name; therefore, Venerable Brothers, do not cease to pray with us to the Divine Founder of the Church. Then, having obtained the permission of the Supreme Pontiff, the Prefect of the Apostolic Ceremonies addressed the present Apostolic Protonotaries in this manner: "I, Charles Espighi, Prefect of the Apostolic Ceremonies, ask you all, Apostolic Protonotaries and Notaries present here, to express, with unanimous agreement, your opinions, considering the judgment and counsel of the Most Reverend Cardinals of the Holy Roman Church, as well as the Patriarchs, Archbishops, Bishops, and Abbots, and the prayer and deliberation of the Supreme Pontiff, concerning the solemn canonization of the blessed martyrs John de Brébeuf and his companions; the blessed Robert, Cardinal of the Holy Roman Church, Bellarmine, and Theophilus a Curte, as well as the blessed Catherine Thomas and Lucy Filippini, one or more, publicly..."

[*Latin ed. p. 261*]

Acts of Pope Pius XI, §61, or "public instruments for the perpetual memory of the matter." To this, the older Protonotaries Apostolic, present, the Illustrious and Reverend Father Dominic Iorio, indicating those of the rank of Cubicularius, responded: "Let us prepare them, with you as witnesses."

APOSTOLIC CONSTITUTION CONCERNING THE DIVISION OF MANILA AND THE ERECTION OF THE DIOCESE OF LINGAYEN.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE MATTER:

Since we must diligently care for all the Churches, and we must see to it that their boundaries correspond to the times and places, so that the pastors, tending and governing the flock of the Lord entrusted to them, may more easily and healthily consult, it has been requested, for the benefit of the faithful, by the Apostolic See, that certain parts of the territory of the archdiocese of Manila and the diocese of Nueva Segovia be separated and erected into a new diocese.

Therefore, supported by the votes and consent of the sacred prelates who now govern those dioceses, and with the favorable opinion of the venerable Brother William Piani, Archbishop of Dramas, Apostolic Delegate in the Philippine Islands, having before our eyes the spiritual needs of so many souls, we have decided to approve these requests.

Wherefore, with the counsel of our beloved sons, the Cardinals of the Sacred Consistorial Congregation, supplemented, if necessary, by the votes of those who are present, or who are presumed to have an interest, and with due consideration of what was established in the Apostolic Letters

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which were promulgated in the China Sea on the seventeenth day of the month of September in the year nineteen hundred and ninety-two by our predecessor, Pope Leo XIII, by the fullness of the Apostolic power, we separate a part of the territory from the aforementioned dioceses of Manila and Nueva Segovia, and from it we constitute and erect a new and distinct diocese, to be called Lingayen, from the city of Lingayen; and in that city we establish the episcopal see and cathedral.

[*Latin ed. p. 262*]

We elevate the parish to the rank and dignity of a cathedral church, and therefore we grant it all the privileges and rights enjoyed by other cathedral churches. The boundaries of this new diocese will be the same as the boundaries of the parishes which We, as will be explained below, assign and attribute to it. These parishes are: I) From the archdiocese of Manila, twenty-six, namely: Agno, Alaminos, Anda, Balincaguin, Balungao, Bani, Bolinao, Burgos, Basol, Eguia, Infanta, Bosales, San Quintin, Umingan, which are located in the civil province of Pangasinan; in addition, Cupayo, Karanglan, Lupao, Muñoz, Nampikuan, Bantabangan, Puncan, San José, San Juan de Guimba, which are in the civil province of Nueva Ecija; finally, Masinloc, Candelaria, Santa Cruz, within the territory of the civil province of Zambales. II) From the diocese of Nueva Segobia, thirty-seven parishes, namely: Aguilar, Alava, Alcalá, Asingan, Basista, Bautista, Bayambang, Binalonan, Binmaley, Calasiao, Bagupan, Lingayen, Malasiqui, Manaoag, Mangaldan, Mangatarem, Mapandan, Pozorrubio, Salasa, San Carlos, San Fabian, San Isidro, San Jacinto, San Manuel, San Nicolas, Santa Barbara, Santa Maria, Suai, Tayug, Urbistondo, Urdaneta, Villasis, all of which are in the civil province of Pangasinan; finally, Camiling, Gerona, Moneada, Paniqui, Pura, which belong to the civil province of Tarlac. We hereby establish this new cathedral church of Lingayen as a suffragan of the metropolitan church of Manila, and We subject its bishops, for the time being, to the metropolitan jurisdiction of the Archbishop of Manila. However, We reserve to the Apostolic See the faculty freely to determine the division of this diocese, whenever it may seem opportune in the Lord. Furthermore, for the time being, We grant to the bishops of Lingayen all the honors, insignia, favors, rights, and privileges which other prelates in the Philippine Islands enjoy by common law or legitimate custom, and We subject them to the same burdens and obligations. Since the circumstances do not presently permit the establishment of a canonical chapter in this diocese, We order that, in place of the canons, diocesan consultants be elected, according to canon 423 and following. We also order that, as soon as it is possible, at least a small diocesan seminary be established, according to the decrees of the Code and the norms of the Sacred Congregation for Seminaries. We also desire that, at the expense of the diocese itself, two chosen young men, or at least one, be sent to Rome, alternately, to the

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Pontifical College of Propaganda Fide, or the Pontifical Latin American College, or another suitable ecclesiastical institution, so that they may grow in this venerable city under the eyes of the Roman Pontiffs and be instructed in ecclesiastical disciplines. As for the governance and administration of this diocese, regarding the election of a capitular vicar, in the event of a vacancy, regarding the rights and obligations of the clergy and the faithful, and other matters of this kind...

[*Latin ed. p. 263*]

Acts of Pope Pius XI, 263: We command that what the sacred canons determine be observed. Concerning the clergy, We decree that all clerics are to be considered as belonging to that Church within whose territory they legitimately reside. Finally, We wish that all documents and records pertaining to this new diocese be, as soon as possible, delivered by the chancellors of the archdiocese of Manila and the diocese of Nueva Segovia to the chancery of the diocese of Lingayen, so that they may be preserved in its archives. The episcopal table of this new diocese is constituted by the goods and revenues belonging to the diocese, which, in proportion, are to be transferred and paid from the dioceses of Manila and Nueva Segovia; also, the revenues of the curia and other offerings which are customarily given by the faithful, for whose benefit the diocese has been established, are to be transferred, except for those which have already been offered or collected for this purpose. Therefore, in accordance with the foregoing, We entrust the venerable brother, the Governor of the Papal Province, the Archbishop of Dram, and the Apostolic Delegate in the Philippine Islands, with the execution of all these matters, and for this reason We grant him the necessary and appropriate powers, including the power to delegate any person in ecclesiastical dignity to carry out the aforementioned purpose, and to resolve any controversies that may arise in the course of execution, imposing upon him the obligation to transmit to the Sacred Congregation Consistorial within six months from the date of these Letters an authentic copy of the completed execution. Moreover, these Letters and everything contained therein, even if any person of interest, or who may presume to have an interest, has not been heard, and has not agreed to the foregoing, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to the defect of fraud, or of surreptition or nullity, or of Our intention, or by any other means, even a substantial and unforeseen defect, be noted, impugned, or brought into controversy; but they, as if made and issued with full knowledge and authority, shall always remain valid and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, contrary to this, anything should happen to be attempted by anyone, knowingly or unknowingly, with any authority, We will and do decree that it shall be entirely void and of no effect. Finally, We wish that to the copies of these

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Letters, even printed ones, if signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical dignity or office, the same full faith shall be given as if they were exhibited or shown. Notwithstanding the rules in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of the Roman Pontiffs, Our predecessors, and other contrary provisions.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis - Official Commentary, with special mention of matters deemed worthy. To no one shall it be permitted to infringe upon, or to contradict, these Our Letters concerning division, erection, elevation, concession, statute, derogation, mandate, and Our will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, near Saint Peter, in the year of Our Lord nineteen hundred and twenty-eight, on the nineteenth day of the month of May, in the seventh year of Our Pontificate. FR. ANDREAS CARD. FRÜHWIRTH, Cardinal, Chancellor of the Holy Roman Church. E. CAROLUS CARD. PEROSI, Cardinal, Consistorial Secretary. Alfonsus Carinci, Apostolic Protonotary. Hector Castelli, Apostolic Protonotary. In place of >J< Plumbi Reg. in Cane. Ap., vol. XXXVIIL n. 9. - M. Riggi. APOSTOLIC LETTER: THE APOSTOLIC PREFECTURE OF SZE-PING-KAI IN CHINA IS ERECTED FROM THE TERRITORY DIVIDED FROM THE VICARIATES OF MUKDEN AND JEHOL. PIUS PP. XI For the sake of posterity. — From this sublime Chair of the Princes of the Apostles, which, We hold divinely, We turn the eyes of Our mind to all regions, both far and wide, separated from this center of the Catholic world, and We diligently consider what may better promote the interests of the sacred cause, and what may contribute to the explored benefit of the faithful people, and We mature decisions, intervening with Our apostolic authority. Indeed, the venerable brother John Mary Blois, of the Society of Missions to Foreign Lands of Paris, titular Bishop of Lambaesis and Apostolic Vicar of Mukden, has earnestly urged Us concerning a vast territory subject to his jurisdiction, and the multitude of inhabitants dwelling there.

[*Latin ed. p. 265*]

From the Acts of Pope Pius XI, 265: The vicariate of Mukden was to be divided, and from this territory, separated and distinct, a new ecclesiastical jurisdiction was to be established for more effectively promoting the Catholic faith; and for similar reasons, the venerable Brother Conrad Abels, of the Congregation of the Most Sacred Heart of Mary, titular Bishop of Lagania and Apostolic Vicar of Jehol, also requested that a certain portion of territory, separated from his own vicariate, be included in the new jurisdiction. We, after consulting with our venerable Brothers, the Cardinals of

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the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after having heard the opinion of the venerable Brother Celsus Constantinus, titular Archbishop of Theodosiopolis, Apostolic Delegate in China, having considered the aforementioned matters and prayers, readily and willingly decided to grant this request. Therefore, moved by our own will and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the tenor of the present document, we separate a portion of the civil district of Tao-chiang-tao, which belongs to the vicariate of Mukden, and also a portion of the same district, which is subject to the vicariate of Jehol, from the aforementioned vicariates; and we erect the entire district of Tao-chang-tao, separated and divided in this manner, which includes the civil prefectures of Liaoynanhsien, TungliaoTisien, Taonanhsien, Shihwangshien, Changtuhsien, Kangpinghsien, Kaitunghsien, Taoanlisien, Lishuhsien, Ankwanghsien, Hwaitehsien, Ohanyuhsien, Tuchuanhsien, GJiengtunghsien, and Fahuhsien, into a new apostolic prefecture, which we name Sze-ping-kai, and we entrust it to the care of priests from the Seminary of Pont Viau in the province of Quebec, for foreign missions. To this new apostolic prefecture, we also unite the civil sub-prefecture of Chang-ou-hsien, which hitherto belonged to the vicariate of Jehol. Furthermore, we decree these present letters to be firm, valid, and efficacious, and to remain and endure forever, and to have their full and complete effect and force, for those to whom they pertain, or may pertain, now and in the future; and it is to be rightly judged and defined, and to be declared void from this moment and null, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding all contrary things. Given at Rome, near Saint Peter, under the Fisherman's ring, on the day and month of August in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASTARKI, Secretary of State.

[*Latin ed. p. 266*]

Acts of the Apostolic See - Official Commentary 866 II. FINES ARE ESTABLISHED BETWEEN THE APOSTOLIC VICARIATES OF LOANGO AND BRAZZAVILLE IN CENTRAL AFRICA. PIUS PP. XI. For the sake of future remembrance. — That these things may turn out well, prosperously, and happily for the Catholic name and for the eternal salvation of the faithful, We are reminded by the supreme office of the apostolate, which We exercise divinely on earth. Indeed, when the ordinaries of the apostolic vicariates of Loango and Brazzaville in Central Africa humbly requested that the boundaries of the missions entrusted to them be changed, which were not sufficiently defined at present; We, after consulting with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, considered it fitting to grant such requests. Therefore, with certain knowledge and

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mature deliberation, and with full authority of the Apostolic power, by the present document, We will and order that the apostolic vicariates of Loango and Brazzaville in Central Africa shall henceforth be established with the following boundaries, namely: by the line of the dividing waters of the rivers Louesse and Bonanza up to the continent of Louolo or Lori; by the course of this river; by the straight line which, departing from the sources of the river Louolo, reaches the rivers Nzoanina; by the course of this river, and of the river Ndouo Niari up to the continent of Loukougni; by the course of the same river up to its confluence with Comba; and finally, by the course of this river up to its sources. We declare this boundary variation and definition to be valid, decreeing that these present letters shall remain forever firm, valid, and effective; and shall have their full and complete effect and obtain it; and that they shall most amply benefit those to whom they pertain, or may pertain, now and in the future; and that they shall be duly judged and defined, and shall be declared void and null from now on, if anything contrary to these should happen to be attempted by anyone, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the day of the month of August in the year 1929, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 267*]

From the Acts of Pope Pius XI, 267, III: The Cathedral Church of Suessana, under the title of the Holy Apostles Peter and Paul, is elevated with the honors of a Minor Basilica.

PIUS PP. XI. For the perpetual memory of this event. – The cathedral temple of Suessana, in the city of Aurunca, which stands in the place of the very ancient church that existed there, erected at the beginning of the twelfth century after the birth of Christ, is a prominent sacred building in the neighboring region of Campania, renowned for its beauty and the artistic works with which it is adorned. Constructed in the manner of the Roman basilica, and endowed with an ancient crypt, it consists of three naves, which display columns, altars, and other furnishings; it is particularly notable for its mosaic floor, its orchestra adorned with mosaics, and its intricately carved and sculpted ambo; furthermore, in the principal arch of the atrium, numerous figures and scenes narrate the deeds of the Apostle Peter; the temple itself is dedicated to the Holy Apostles Peter and Paul.

Within the same temple, there is also a sanctuary containing the prodigious image of the Blessed Virgin Mary, to whom the people of Suessana give the name of Advocate. The Bishop of Suessana, with the strength of the faculties granted to him by the Patriarchal Basilica of the Vatican, Prince of the Apostles, solemnly placed a golden crown upon the image in September of the year 1904. The ancient image of the Virgin is venerated by the faithful of the city and the region of Aurunca, as well as the neighboring

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provinces, who invoke the protection of the Mother of God with singular devotion.

Considering all of this, when the venerable brother, the Bishop of Suessana, requests that, in this fiftieth year of our priesthood, we grant that the same cathedral temple be adorned with the honors and privileges of a Minor Basilica, we have considered it pleasing to grant, freely and willingly, as a pledge of our benevolence towards the clergy and the people of that diocese, and also as a memorial of our sacerdotal jubilee.

Therefore, having also heard our beloved son, the Cardinal of the Holy Roman Church, Prefect of the Congregation for Sacred Rites, by our apostolic authority, and by the force of the present document, we hereby elevate the cathedral church of Suessana, under the title of the Holy Apostles Peter and Paul, with the dignity and title of a Minor Basilica, and we grant to it the privileges and honors that rightfully belong to this title.

[*Latin ed. p. 268*]

Acts of the Apostolic See - Official Commentary 268. We declare and decree that these present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall fully suffice for those to whom they pertain, now and in the future; and it shall be rightly judged and defined that, from this moment onward, anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, shall be considered null and void. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eighteenth day of the month of November, in the year 1929, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Prefect of the Secretariat of State.

IV. SEPARATE TERRITORY AND APOSTOLIC VICARIATE OF YUNNANFU "IN CHINA, THE INDEPENDENT MISSION OF TA-LI IS ESTABLISHED. PIUS PP. XI. For the sake of future remembrance. The apostolic office which We exercise requires that We attend to the needs of the faithful and the religion everywhere, whenever the opportunity arises, and in a timely and appropriate manner. Therefore, since We have been informed by the Apostolic Vicar of Yunnanfu in China that the aforementioned vicariate is expanding and is populous, so that a certain part of its territory should be separated from it to be constituted as an independent mission, which shall be entrusted to other missionaries, and that both the aforementioned Apostolic Vicar and Our Apostolic Delegate in China urge Us to do so: We, after due deliberation with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the administration of the affairs of the Sacred Congregation for the Propagation of the Faith, have considered the following to be expedient, and by the fullness of Our apostolic authority, by these present Letters, We detach or dismember from the Apostolic Vicariate of Yunnanfu in China

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the civil prefectures now called Sze-mao, Ning-erh, Mo-kiang, King-hu, Yuan-Mang, Sin-ping, Lan-tsang, Chen-yuan, King-tung, Mien-ning, Teng-chung, Pao-shan, Yung-ping, Chen-Jcang, Lung-ling, Ta-U, Siang-yun, Je-rh-yuan, Feng-y, Teng-chwan, Ping-chwan, Yun-lung, Mi-tu, Li-Mang, Lan-ping, Ho-Jcing, Kien-chwan, Meng-hwa, Yang-feng, Yun-ning, Lang-hu, Shun-ning, Yun-hien, and We establish these into a new independent mission under the name of Ta-U. This...

[*Latin ed. p. 269*]

Acta Pii PP. XI 269: We entrust to the care of the priests of the Society of Priests of the Sacred Heart of Jesus from Livias, a new mission in Ta-li, for the approval of Ourself and of this Holy See. These things We have decided, We command, and We decree that these present Letters shall always remain firm, valid, and efficacious, and shall fully and completely produce and obtain their intended effects, and that they shall fully suffice for those to whom they pertain, now and in the future; and that it shall be rightly judged and defined, and that whatever is contrary shall be declared void from this moment onward, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, by any authority whatsoever. Contrary things notwithstanding. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twentieth day of the month of November, in the year 1929, in the eighth year of Our Pontificate. P. CAED. GASPARRI, from the Secretariat of State. LETTER I TO THE MOST REVEREND FATHER JOSEPH, DEACON OF SAINT NICHOLAS IN THE TULLIAN PRISON, HOLY ROMAN CHURCH. CARDINAL MORI, ABOUT TO COMPLETE HIS EIGHTIETH YEAR. PIUS PP. XI: My beloved son, greetings and the apostolic blessing. — The charity that exists between Us and all Our children compels Us, as We have often said, to share in their joys and sorrows in every way; and all the more so when it comes to those who are closer to Us and are Our companions in labor, so that We may share with them, with a special eagerness, whatever brings them joy. Therefore, We are pleased to offer Our most heartfelt congratulations and blessings on the occasion of your impending completion of your eightieth year, an event that We wish to be auspicious for you and your loved ones. Indeed, We are all the more pleased, because, after seven years of happy service since We adorned you with the Roman purple, through your counsel and efforts, you have been such a diligent and helpful assistant to Us, that We know from experience how much praise is due to you, which We would gladly bestow upon you for your "long and distinguished intellectual labors, religiously applied to the benefit of the Church, in many sacred departments, especially through legal doctrine and expertise." And so, recalling today, in a cumulative manner, the best examples of priestly virtues that you have consistently demonstrated and continue to demonstrate, We earnestly desire that

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you may enjoy this light for as long as possible, in good health, for the remainder of your life, which will be—

[*Latin ed. p. 270*]

270 Acta Apostolicae Sedis - Until now, you have diligently served the good of the Church of God. As a witness to the gifts of heaven and the paternal benevolence of Ourself, We impart to you, Our beloved son, Our apostolic blessing. Given in Rome, at Saint Peter's, on the twentieth day of the month of January, in the year 1930, in the eighth year of Our Pontificate. PIUS PP. XI. TO THE MOST REVEREND AND ILLUSTRIOUS LORD, ALEXANDER HENRY M., TITULUS S. SUSANNAE, ARCHPRIEST, CARDINAL LÉPICIER, TO WHOM WE GRANT THE TITLE OF LEGATE TO THE EUCHARISTIC CONGRESS TO BE CELEBRATED IN CARTHAGE. PIUS PP. XI. Our beloved son, greetings and Our apostolic blessing. — Those prophetic words of Jesus Christ, "And I, if I be lifted up from the earth, will draw all things to myself" (John 12:32), seem to be most clearly confirmed in the Eucharistic Congresses, especially in those to which people from all nations are accustomed to come; and it is also to be marveled at that not only Catholic people are stirred to a certain piety towards the Sacrament, but also non-Catholics, as if struck by a divine thing, are moved by a communion of souls, contributing not a little to the triumph of the most holy Eucharist. Therefore, it has rightly come to pass that, in almost all parts of the world in this our age, such congresses have been held, with ever-increasing splendor and celebration; in many cities of Europe, and in Jerusalem in Asia; and recently in Chicago in America and in Sydney in Australia, from which all know the joyful increase of the holy religion and the benefits to the Catholic cause. In one place, however, the triumph of the Eucharist was still desired; we speak of Africa, which in ancient times flourished with the faith of so many ardent men and the sanctity of monks; among whom Augustine stands out, easily the foremost of the Doctors of the Church, whose memory is solemnly commemorated this year at the end of the fifteenth century since he departed for the heavenly seats. Therefore, it is very fitting that soon a Eucharistic Congress should be celebrated in the land of Augustine, and also in Carthage, in the city which is not only distinguished by the glory of ancient monuments and wars, but also by the most excellent Christian praises, since so many valiant athletes of the Faith have sprung forth from it, especially Cyprian and Tertullian. We, for whom nothing is more important than to see the Catholic cause flourish in Africa, if God so wills, are certainly very willing to promote Carthage.

[*Latin ed. p. 271*]

Acta Pii PP. XI, page 271, concerning the forthcoming assembly, to which you, in some measure, will be present. Therefore, beloved Son, We choose

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you by these letters as Our Apostolic Legate, so that, in Our name and with Our authority, you may preside over that assembly and oversee the various ceremonies; We have no doubt that you, with your outstanding zeal for piety and the dignity of the Roman vestments, will contribute greatly to the desired outcome. We anticipate with joy the day when the peaceful King Christ, veiled in mystical garments, will be carried through the streets of the ancient city by you, and all the faithful from every nation, led by you, will pray that in beloved Africa, where, together with the most learned pastors, missionary men who venerated Cardinal Lavigérie, rest in peace, as their guiding father, and others, strive so earnestly, the Kingdom of God may flourish and prosper as soon as possible. With this hope, and to increase the splendor of the event and the fruit for souls, We grant you the authority to bless the sacred ceremonies present in Our name, offering them full absolution, according to the usual conditions of the Church. And may this apostolic blessing, a witness to the heavenly gifts and also to Our supreme benevolence, be imparted to you, beloved Son, and to all those who will participate in the assembly, with heartfelt emotion. Given in Rome, at St. Peter's, on the twenty-fifth day of the month of April, in the year 1930, in the ninth year of Our Pontificate.

PIUS PP. XI

TO THE MOST REVEREND FATHER, N. MICHAEL, BISHOP OF TUSCULUM, S.R.E., CARDINAL, LEGATE: WHOM WE SEND FROM OUR SIDE FOR THE EUCHARISTIC CONVENTION OF THE REGION OF FLAMINIA.

PIUS PP. XI, Venerable Brother, greetings and apostolic blessing.

We are filled with a particular joy whenever Eucharistic gatherings are held throughout the Catholic world; for since they began to be celebrated not long ago, faith has begun to grow in the people, and Christian piety is aroused daily more and more. Indeed, it is not surprising; for, as the Holy Fathers testify, the Eucharist should be considered a continuation of the Incarnation, a source of new life bestowed upon men through it. Indeed, it restrains human passions, strengthens the hope of eternal glory, and becomes, as it were, the center of Christian worship and religion. In this regard, St. Peter Damian rightly says, "The glory and honor of Ravenna": "By the power of this new sacrament, we cast out that cursed leaven of ancient superstition..."

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - Official Commentary. "Let us, therefore, pass over to the liberty of the spirit and to the new regeneration." In Ravenna, the most illustrious Pastor, St. Peter Chrysologus, desiring to explain the Apostle's words, "I beseech you therefore, brethren, by the

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mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service," writes beautifully: "This sacrifice of Christ descends from the form, who offered His own body vitally for the life of the world; and truly He made His own body a living sacrifice, because He lives, though slain. Therefore, while death is expended in the victim, the sacrifice remains, the sacrifice lives; death is punished. Hence, martyrs are born in death, they begin with the end, they live through killing, and they shine in the heavens, who were considered extinguished on earth." We recall these most excellent things, as Ravenna approaches its Eucharistic Congress; it is easy to imagine the piety of the people of Ravenna towards the august Sacrament; which is moreover wonderfully testified to by those sacred buildings, which are adorned with magnificent mosaics and with monuments pertaining to the ancient eucharistic liturgy. Therefore, since We, out of Our excellent will towards the people of Ravenna, desire to be present in some way at their sacred celebrations, whom shall We send to represent Our person there, if not you, venerable brother, who, with such grace and reputation among all in your Flaminian region, are also the beloved brother of the Archbishop of Ravenna? Therefore, We, wishing to satisfy both Our own desire and yours, choose you by these letters as Our Legate, who, in Our name and with Our authority, shall preside over that Eucharistic Congress; We have no doubt that you will perform this sacred office with great dignity. This Congress will certainly be most celebrated, because, as is reported, a large number of clergy and people from all regions will gather in Ravenna during those sacred days. See to it that all know that your people desire nothing more than to have their common Father, the peaceful King Christ, more diligently worshipped each day in the august Sacrament, and that they do so especially by frequently attending the sacred synaxis; for through it, men, being united with God, begin to experience the joys of heaven, even while still "pilgrims on earth." Moreover, that these celebrations may have a more splendid outcome and may yield a greater fruit of souls, We grant you, venerable brother, the faculty to, on the most solemn day, perform sacred acts, and, in Our name and with Our authority, to bless those present, granting them full admission to the benefits of the same, according to the usual conditions of the Church. Meanwhile, We wish to be a witness to the divine auspices and the paternal benevolence of these works, and We impart with heartfelt emotion the apostolic blessing to you, venerable brother, and to all those who participate in the Congress. Given at Rome, at St. Peter's, on the third day of May in the year 1930, in the ninth year of Our Pontificate. PIUS PP. XI

[*Latin ed. p. 273*]

Sacred Congregation of the Consistory, 273. ACTA OF THE HOLY CONGREGATIONS. SACRED CONGREGATION OF THE CONSISTORY,

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I. PROVISIONS REGARDING CHURCHES. The Most Holy Pope Pius XI, by divine Providence, through successive decrees of the Sacred Congregation of the Consistory, has provided for the following churches, each with its own pastor, namely:

1. May 17, 1930. — To the titular archiepiscopal church of Garella, the Reverend Father Anthony Bonaventure Jeglic has been appointed, formerly Bishop of Laibach.

2. May 20. — To the cathedral church of Nice, the Reverend Father Paul Rémond has been appointed, formerly Bishop of Châlons.

3. May 28. — To the titular episcopal church of Gordena, the Reverend Father John Saint Pierre, from the diocese of Bayonne, has been appointed as an Auxiliary to the Most Reverend Father Alexis Lemaître, Archbishop of Carthage.

II. REGARDING CHANGES IN THE BOUNDARIES OF DIOCESES. The Most Holy Pope Pius XI, by divine Providence, has deigned to establish the following change in the boundaries of dioceses, through a decree of the Sacred Congregation of the Consistory:

4. February 7, 1930. — AGRIENSIS-VACIENSIS. — The estate of Pernye-puszta has been separated from the parish of Apc and permanently united to the parish of Lòrinci and the diocese of Vac.

III. APPOINTMENT. The Archbishop of Curitiba has designated, in accordance with canon 1592 § 2, for all time, the Ordinary of Ponta Grossa to hear appeals from his tribunal; and the Most Holy Pope has deigned to approve this designation through a rescript of the Sacred Congregation of the Consistory, dated March 10, 1930.

[*Latin ed. p. 274*]

Acta Apostolicae Sedis - Commentary Office 1930

SACRED CONGREGATION FOR THE EASTERN CHURCH OF MONREALE

CONCERNING MATRICULATE JURISDICTION AND PRECEDENCE

Since a dispute has long existed in the town of Palazzolo Acreide, in the archdiocese of Monreale in Sicily, concerning the matriculate jurisdiction and precedence of the parish church of Saint Mary Assumed into Heaven, with its Greek rite clergy, over the church of Saint Mary of Light, with its Latin rite clergy; and since this matter has been brought before the Sacred Congregation for the Eastern Church, in order to put an end to disputes concerning the entire question, the Sacred Congregation, in its plenary sessions held on March 31, 1930, in the Vatican City, after considering the

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following questions, gave the following answers and solutions:

I. Does the Greek rite church of Palazzolo Acreide have a legally recognized matriculate jurisdiction?

II. What obligations should be recognized or imposed upon the dependent church towards the matriculate church, as a sign and in obedience to the matriculate jurisdiction?

III. What norms should be established concerning processions, especially on the feast of Corpus Christi, and concerning the precedence of the clergy?

IV. Would it be advisable to confer the title of Archpriest upon the Latin parish priest of Palazzolo Acreide? And if so, should this title be conferred by the Holy See or by the local Ordinary?

V. What norms should be established for the pastoral visitation to be carried out in the two parishes of Palazzolo Acreide?

VI. Would it be advisable now to extend the common law of the Code of Canon Law to the Greek-Albanians established in Italy, with regard to: a) the rite by which the children of mixed marriages are to be baptized; b) the parish priest with whom mixed marriages are to be celebrated; c) the faculty of the wife to conform to the rite of her husband?

B. Regarding I. Affirmative, and furthermore; that is to say, the Greek church has a legally recognized matriculate jurisdiction to the extent that it implies honorary precedence; and again, perpetual silence on this matter is imposed by the authority of the Apostolic See.

Regarding II. No obligation should be imposed upon the dependent church, since the rights and obligations of the two churches and the two parish priests are not bound by any dependence or subjection to each other, except as stated in the answer to the first question.

[*Latin ed. p. 275*]

The Holy Congregation for the Eastern Church, '275', to III. Nothing is to be altered; that is to say, concerning the procession of the Body of Christ, the agreement begun in the year 1660 between the Greek clergy and the Latin clergy, and confirmed in the year 1678, shall be observed, and concerning the procession in honor of the Most Blessed Virgin Immaculate, the custom currently in force shall be maintained. As for precedence: general processions, or those for the entire city of Hadrian's Palace, shall be carried out according to the terms of the aforementioned agreement; in other sacred functions in which the participation of clergy of both rites is prescribed, the norms of reverence which are universally and commonly applied to invited guests shall be observed, always preserving the right of the parish. Regarding IV. Negatively to the first part, and regarding the second, provision is made in the first. Regarding V. The custom of beginning the sacred visitation from the Greek church shall be observed; however,

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the right of the Ordinary to otherwise proceed is preserved, should circumstances warrant it. Regarding VI. Deferred; and regarding the codification of Eastern canon law. Having reported all of these matters to the Most Holy Father, by the undersigned Cardinal Secretary, in an audience on April 5, 1930, His Holiness deigned to approve the resolutions given. Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on April 5, 1930. L. S. A. CARD. SINCERO, Secretary. H. I. Cicognani, Assistant.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

PROVISIONS FOR CHURCHES

By the decrees of the Sacred Council for propagating the Christian name, on February 11, 1930, Our Most Holy Lord deigned to appoint the Most Reverend Doctor William Hayden, formerly Bishop of Wileannien, as Archbishop of the archiepiscopal Church of Hobart; and the Most Reverend Doctor James O'Collins as Bishop of the cathedral Church of Geraldton.

[*Latin ed. p. 276*]

Acts of the Apostolic See - Official Commentary

SACRED CONGREGATION FOR RITES

ROME, JANUARY.

REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, PAUL FRASSINETTI, FOUNDRESS OF THE CONGREGATION OF SISTERS OF SAINT DOROTHEA.

CONCERNING THE QUESTION of whether and concerning which miracles there is sufficient evidence in the case and to the effect of what is being considered.

It has been most wisely ordained by Divine Providence that, while the Church was afflicted by the grievous plague of secularism, which they call "modernism," especially after the most deplorable transformation in Gallia during the eighteenth century, new religious Congregations, particularly of women, flourished with remarkable fecundity within the Church; these, besides their duties of piety towards God, exercised excellent works of charity towards their neighbor with the utmost dedication; above all, in order to instill Christian morals in youth.

Among these families, the Institute of Saint Dorothea holds an honorable place, which boasts of the virtues and works of its lawful Mother and first

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director, the Venerable Servant of God, Paula Frassinetti.

The late Pope Pius X, of blessed memory, on the twenty-first of August, in the year nineteen hundred and six, deigned to sign with his own hand the Commission for introducing the cause of this Servant of God.

After the necessary investigations were completed, and after the heroic virtues were declared by a solemn decree of Pope Pius XI, issued on the fifteenth of August in the year nineteen hundred and twenty-eight, it was declared that she had indeed attained the height of heroism.

Immediately, the question was raised concerning the two miracles that could be proposed, which were already available.

Indeed, by a decree of the Congregation of Sacred Rites, dated the fourth of July in the year nineteen hundred and twenty-four, the Cardinal Vicar of Rome had already been granted the faculty of conducting the Apostolic process concerning two miracles, which were said to have been granted by God in that city, through the invocation of the Venerable Servant of God, namely:

The instantaneous and perfect healing of Sister Virginia Caselin from an acute purulent medial catarrh with mastoiditis in the left ear; and

The instantaneous and perfect healing of the boy Vincent Giovagnoli from tuberculous osteoperiostitis in the left tarsus.

[*Latin ed. p. 277*]

The Holy Congregation of Rites, 277. After the Apostolic process had been completed, and exhibited and duly opened before the Congregation of Sacred Rites on the thirtieth of March, in the year nineteen hundred and twenty-six, and after obtaining, on the seventeenth of October, in the year nineteen hundred and twenty-eight, a dispensation from judgment, in a particular congregation, concerning the validity of said Apostolic process regarding miracles, a preparatory congregation was held on the sixth of August, in the year nineteen hundred and twenty-nine, in the houses of the Most Reverend Cardinal Alexander Verde, Relator of the Cause, and again, on the eighteenth of February of the following year, the aforementioned two miracles were discussed in a congregation, which is called preparatory. Since the indicated healings exhibit all the characteristics of miracles, and a unanimous and favorable opinion was expressed regarding them by the experts whom the Holy Congregation had appointed, the aforementioned Most Reverend Cardinal Alexander Verde, Relator of the Cause, in a general congregation, held before the Most Blessed Father, Pope Pius XI, on the first of April, in the year nineteen hundred and thirty, proposed the following question for discussion: Whether and concerning which miracles it is established, for the purpose in question. Then all those present, both Cardinals, and Consultors and Prelates of the Congregation of Sacred Rites, unanimously answered in the affirmative. Having received these votes, the

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aforementioned Most Blessed Father, in this matter of such importance, hesitated to reveal his mind, until, after fervent prayers, he sought a more abundant assistance from the Father [God]. Today, the sixth of April, in the year nineteen hundred and thirty, on the Sunday of the Passion, having devoutly performed divine rites, and seated on the pontifical throne in the Consistorial hall, having summoned the Most Reverend Cardinal Camillo Laurenti, Prefect of the Congregation of Sacred Rites, and also the Most Reverend Cardinal Alexander Verde, Relator of the Cause, together with the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, the undersigned Secretary, and with those present, he decreed: That the two proposed miracles are established, namely, the first: the instantaneous and perfect healing of the Sister Virginia Caselin from an acute purulent media catarrhal inflammation with mastoiditis in the left ear, and the second: the instantaneous and perfect healing of the boy Vincent Qiovagnoli from tuberculous osteoperiosteal disease in the left tarsus. And he ordered that this decree be made public and recorded in the acts of the Congregation of Sacred Rites, on the sixth of April, in the year nineteen hundred and thirty. C. CARD. LAURENTI, Prefect of the Holy Office. h. rB S. A. Carinci, Secretary.

[*Latin ed. p. 278*]

Acts of the Apostolic See - Official Commentary 278 II. ROME. THE CANONIZATION OF THE BLESSED ROBERT CARDINAL BELLARMINE, S.J., BISHOP AND CONFESSOR. CONCERNING A DOUBT. Whether, and concerning which miracles, it is established, after the Beatification granted to the aforementioned Blessed One, in the case and to the effect of which we are speaking. It has been demonstrated how the memory of the most excellent man, Blessed Robert, Cardinal of the Holy Roman Church, Bellarmine, has been impugned, so that, as he had, through his most learned writings, driven away the enemies of the Church, it seemed that even in death he would endure their attacks. But just as, by the light of doctrine, he vanquished the errors propagated by heretics, so, by the light of sanctity, he dissipated the calumnies of his enemies. It is not easily said what is more admirable in him, whether his intellectual power and the abundance of his learning, or the sanctity of his most religious life. Whether in the discharge of the duties of a member of the Society of Jesus, to which he was most devoted, or in the imparting of sacred knowledge, or in the performance of the most important duties of the cardinalate and episcopate, he was so inflamed with zeal for the glory of God and the salvation of souls, that he devoted himself entirely to this end, leaving behind him excellent examples of virtues in various aspects of life. Nor was there a lack of divine confirmation through miracles, which, duly proven, the Most Holy Pope Pius XI, on the tenth day of the month of May in the year nineteen hundred and twenty-three, raised him to the

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ranks of the Blessed. After the Beatification granted to the aforementioned Blessed One, two other miracles are asserted to have been wrought by God through his intercession, namely, in the healing of Raymond Agràs and Albini Benz. Wherefore, Apostolic processes were instituted, first in Barcelona and then in Cologne, for the validity of which judgment was rendered on the eighth day of November in the year nineteen hundred and twenty-seven. Three, as is proper, were held Congregations: a Preliminary Congregation before Cardinal Aidan Gasquet, of blessed memory, on the thirtieth day of October in the year nineteen hundred and twenty-eight, after which an additional process was adorned in the Barcelona court; a Preparatory Congregation in the Vatican buildings on the twenty-eighth day of January of this year, in which a thorough discussion took place concerning these miracles; and finally, a General Congregation on the twenty-ninth day of the recently elapsed month, before the Most Holy Pope Pius XI, in which the Reverend Cardinal Camillo Laurenti, in place and by order of Cardinal Caietano Bisleti,

[*Latin ed. p. 279*]

The Most Holy Congregation of Rites, in the cause of the Relator, considered the following question: Whether, and concerning which miracles, it is established that, in the case and to the effect of which they are alleged, there exists sufficient evidence after the same Blessed one has been granted veneration. The Most Reverend Cardinals, Prelates, and Consultors gave their votes. The Most Holy Pope, having considered that a definitive judgment should be somewhat delayed in order that He might obtain greater light from God, deigned to indicate the fourth day of May, the Sunday after the Feast of the Good Shepherd, as the day for its promulgation. Therefore, on this day, He summoned the Most Reverend Cardinals Camillus Laurenti, Prefect of the Sacred Congregation of Rites, and Caietan Bisleti, Relator of the Cause, together with the Reverend Father Charles Salotti, Promoter General of the Holy Office, and Myself, the undersigned Secretary, and, in their presence, declared: That both alleged miracles are established, namely: the instantaneous and perfect healing of Raymond Agràs from acute and widespread peritonitis, and the instantaneous and perfect healing of Albino Benz from an incurable anatomical pulmonary lesion. He ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites on the fourth day of May, in the year nineteen hundred and thirty.

C. CARD. LAURENTI, Prefect of the Sacred Congregation of Rites, L. © S. A. Carinci, Secretary.

III. ROME, OR JANUARY.

CONCERNING THE BEATIFICATION AND CANONIZATION OF

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THE VENERABLE SERVANT OF GOD, PAUL FRASSINETTI, FOUNDRESS OF THE CONGREGATION OF SISTERS OF SAINT DOROTHEA.

ON THE QUESTION: Whether, with the virtues and the two miracles approved, it is possible to proceed safely to the solemn beatification of the Venerable Servant of God, Paula Frassinetti.

When evils abound, which oppress and harass the Church of God in every way, God Himself has always, in His own time, provided remedies. Furthermore, after the disturbances that afflicted civil society in the middle of the 19th century, among which the errors concerning the education of youth must be especially numbered, as if it were permissible for teachers to set aside or completely abandon Christian religion, the merciful God raised up many men and women who would confront this evil. Thus, it came to pass that many institutions were founded, of which the principal aim was, namely, not only human and civil instruction, but also...

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Commentarium, [These institutions] provided instruction for adolescents of both sexes, but also formed their minds according to the discipline of the Holy Church, which is the pillar and foundation of truth. "For, as the Most Holy Lord teaches most eloquently in the encyclical on the Christian education of youth, it must never be forgotten that to educate a Christian is to form the whole man, that is, the one who is united in a single nature by spirit and body, and who is instructed in all the faculties of mind and body, which either originate from nature or surpass it, as we know from right reason and from divine oracles." Among these, the most distinguished is the Venerable Paula Frassinetti, an outstanding ornament and honor of the noble city of Ianuensis. She was born in that most noble city on the third of March in the year one thousand eight hundred and eighty-nine, and on the same day she was cleansed with the waters of baptism. Foreseen by divine grace, she turned her mind to God, finding delight in things other than childish games. Called to greater things by divine inspiration, in the year one thousand eight hundred and thirty-four, she founded the beginnings of the Congregation of Sisters by Saint Dorothy; this Congregation flourished more and more each day, so that in a short time several religious houses were founded. She burned with every kind of apostolic work for the spiritual salvation of the female sex, which she also achieved through her Institute, for which she obtained approval from the Apostolic See after many labors and after overcoming many difficulties. She passed away piously on the eleventh of June in the year one thousand eight hundred and eighty-two. As her reputation for holiness grew, investigations were carried out by the Ordinary authority, both in the City and in Ianuensis, concerning her virtues. Also, the so-called "process of diligence" was carried out, as well as concerning the never-before-offered cult. Hence, decrees were issued on the twenty-second of

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April in the year one thousand nine hundred and three concerning the approval of writings, on the twenty-second of August in the year one thousand nine hundred and six concerning the Introduction of the Cause, and on the tenth of April in the year one thousand nine hundred and seven concerning the never-before-offered cult. In the same places, Apostolic processes were conducted concerning virtues as well as concerning miracles in general. The validity of these and the preceding processes was recognized by a decree on the eleventh of June in the year one thousand nine hundred and twenty-four. After three meetings held in the usual manner, with the approval of the Most Holy Lord, a decree was issued on the feast of the Assumption of the Blessed Virgin Mary in the year one thousand nine hundred and twenty-eight concerning heroic virtues. In the meantime, an investigation was carried out in the City concerning two healings, which, it was asserted, were obtained through the intercession of the Venerable Paula, beyond the laws of nature. These were also discussed before the Holy See for the third time, and a decree was recently promulgated. Finally, it remains to be investigated whether the honors of the Blessed shall safely be granted to the Venerable Paula Frassinetti. Therefore, in the General...

[*Latin ed. p. 281*]

The Holy Congregation of Rites, in its meeting held before the Most Holy Pope Pius XI on the twenty-ninth day of April, the Reverend Cardinal Alexander Verde, Relator of the Cause, raised the following question: Whether, with the approval of the virtues and of two miracles, it is possible to proceed safely to the solemn beatification of the Venerable Servant of God, Paula Frassinetti. All the Most Reverend Cardinals, and all the Prelates and Consultors, gave an affirmative answer; nevertheless, the Most Blessed Pope postponed issuing his judgment, seeking enlightenment from God and through the prayers of others. Today, the fourth of May, in the year nineteen hundred and thirty, on the second Sunday after Easter, consecrated to the Good Shepherd, after having devoutly celebrated the Eucharistic Sacrifice, the Most Holy Pope Pius XI ordered the Most Reverend Cardinals Camillus Laurenti, Prefect of the Sacred Congregation of Rites, and Alexander Verde, Relator of the Cause, and also the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, the undersigned Secretary, to be summoned to the Vatican. In their presence, he declared: "It is possible to proceed safely to the solemn beatification of the Venerable Paula Frassinetti." He ordered that this decree be made public, that it be recorded in the acts of the Sacred Congregation of Rites, and that Apostolic Letters, in the form of a Brief concerning the solemn beatifications to be celebrated in the Vatican Basilica, be issued. This was done on the fourth of May, in the year nineteen hundred and thirty.

C. CARD. LAURENTI, Prefect of the Sacred Congregation of Rites.

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IV. CONCERNING THE CANONIZATION OF THE BLESSED JOHN DE BRÉBEUF, ISAAC JOGUES, AND COMPANIONS, MARTYRS.

Regarding the question of whether, and concerning which miracles, after the veneration granted to these Blessed Martyrs, there is proof, in the case and to the effect of what is being considered.

The mind is horrified when recalling the torments suffered by the Blessed Martyrs, who, in the name of Christ, in the middle of the seventeenth century, endured such things in the Canadian region, to which they had come with an apostolic spirit. These were John de Brébeuf, Isaac Jogues, Gabriel Lalemant, Anthony Daniel, Charles Garnier, and Natalis.

[*Latin ed. p. 282*]

Acts of the Apostolic See - Official Commentary. Chabanel, priests, Renatus Goûpil, and Ioannes de la Lande, coadjutors, all members of the Society of Jesus. These men were born in Gallia, a fertile land for missionaries and martyrs. They joined the Society of Jesus at a young age and were sent by their Superiors to Nova Gallia, as the Canadian region was then called, to preach the Gospel. With a most willing spirit, they overcame every kind of difficulty and bravely endured the hardest labors and poverty among those barbarian tribes, as God willed it, so that they might be prepared for greater things. Not all of them suffered martyrdom at the same time, but from the year 1642 until the 49th year of that century, they were cruelly killed by fierce woodsmen. "You have borne the contests of the martyrs," says St. Ambrose, "you have received the crowns; you have borne the torments, you have received blessedness" (4 sup. Luc. 41). A glorious struggle was followed by a crown of glory. After the due observance of the laws, His Holiness Pope Pius X, on the feast of St. Aloysius Gonzaga in the year 1925, added these most valiant champions to the ranks of the Blessed. After the Beatification was completed, several miraculous healings, exceeding the laws of nature, were attributed to the intercession of these Blessed martyrs, invoked together. Therefore, His Holiness was pleased to sign with his own hand a commission for the resumption of the cause for canonization on the twenty-fifth of November of that same year. Consequently, letters were sent to the Bishops of Chatham and St. Hyacinth. The process concerning these two healings was conducted according to the established norms and approved by this Holy Congregation. These healings were first discussed in the preparatory Congregation on the twenty-first of January of this year, before the Most Reverend Cardinal Alexander Verde, Relator of the Cause, and again on the eighteenth of March before the Most Reverend Cardinals assigned to this Holy Order; and finally, on the sixth of this month, before His Holiness Pope Pius X, when the Most Reverend Cardinals, Prelates, and Consultors of this Holy Congregation each gave their vote. However, the Most Blessed Father delayed his judgment for several days, meanwhile

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imploring the heavenly protection of God. Therefore, on this eleventh day of May, the third Sunday after Easter, dedicated to the memory of the most valiant martyrs, Alexander and his companions, after the Holy Sacrifice of the Eucharist was devoutly celebrated, the Most Blessed Father summoned to himself the Most Reverend Cardinals Camillus Laurenti, Prefect of the Sacred Congregation, and Alexander Verde, Relator of the Cause, together with the Reverend Father Charles Salotti, Promoter of the Holy Faith General, and myself, the undersigned Secretary, and, in their presence, pronounced: "It is established that..."

[*Latin ed. p. 283*]

The Congregation of Rites, considering the alleged miracle: namely, the instantaneous and perfect healing of Mary Robichaud, in religion Sister Savoia, from tuberculous fibrotic peritonitis, and the instantaneous and perfect healing of Alexandra Ruel, in religion Sister Mary Maxima, from tuberculous peritonitis. This decree was ordered to be made public and recorded in the acts of the Sacred Congregation on the eleventh day of the month of May in the year nineteen hundred and thirty. C. CARDINAL LAURENTI, Prefect of the Sacred Roman College. L. & S. A. Carinci, Secretary.

AT ROMA, OR FALISGODUNEN.

CONCERNING THE CANONIZATION OF BLESSED LUCIA FILIPPINI, FOUNDRESS OF THE INSTITUTE OF TEACHERS, COMMONLY CALLED THE PIAR TEACHERS, NAMED AFTER HER.

REGARDING THE QUESTION of which miracles, after the granting of veneration to said Blessed, are established in fact and to effect concerning the matter in question.

The wondrous God, in holiness, works miracles to manifest His glory and as a sign of the sanctity of His servants, and He willed to exalt His humble handmaid, Lucia Filippini, in these our days, after almost two centuries, in a marvelous manner.

In the year one thousand six hundred and seventy-two, she was born in Corneto. Orphaned early by both parents, Cardinal Mark Anthony Barbadigo, Bishop of Faliscodunen and Cometan, who had perceived the rare qualities of the girl, took her to Faliscodunen. Under the distinguished guidance of the Servant of God Rosa Venerini, who had been brought to Faliscodunen by the same Cardinal to establish a school similar to that of Viterbo, Lucia progressed so much that she proved to be the most suitable of all to be designated by the Bishop to manage the schools. And the matter did not disappoint. Indeed, more and more girls joined her in her youth to collaborate in the education of young people. Thus, a new family of Piar Teachers was established, by the authority of the Cardinal Bishop,

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and many Bishops, and even the Supreme Pontiff Clement X, of blessed memory, sought the services of Lucia and her daughters for their dioceses, and for the City itself. In the year one thousand seven hundred and thirty-two, she peacefully passed away. The heroic virtues of the Servant of God were...

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Official Commentary. The Congregation, with the approval of the Most Holy Lord, decreed in the year nineteen hundred and twenty-four. After three miracles were duly proven, the solemn celebration of her Beatification took place on the thirteenth day of June in the year nineteen hundred and twenty-six. On the very day and hour of her Beatification, she was miraculously healed in the city of Quarten, Sister Nicolina Gennari, of the Institute of the Piarist Teachers, and thirteen days later, another no less wondrous healing occurred in the same city in a boy named Anthony Manieri. An Apostolic Process was instituted. The opinion of three experts was required, which was most fully affirmative in recognizing that the healings had occurred beyond the power of nature. Three legally constituted meetings were held. The first was before the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Relator of the Cause, on the tenth of December in the year nineteen hundred and twenty-nine; the second, which is called preparatory, in the Vatican buildings on the fourth of March of this year; and the third before the Most Holy Lord Pope Pius XI on the sixth of May. In this meeting, the Most Reverend Cardinal, Relator of the Cause, proposed the question: Whether, and concerning which miracles, after the veneration of the Blessed Lucy Filippini, there exists, in the case and to the effect of which we are speaking. The Cardinals of the Sacred Order, Prelates, and Consultors each gave their votes. However, the Most Holy Father deemed it proper to postpone his judgment, and he encouraged those present to offer fervent prayers, that enlightenment might be obtained from the most benign God. To signify his judgment, he chose this day, the third Sunday after the Resurrection of the Lord, on which the valiant Martyr Alexander, his predecessor, is commemorated, and he summoned to himself the Most Reverend Cardinals Camillus Laurenti, Prefect of the Sacred Congregation, and Januarius Granito Pignatelli di Belmonte, Bishop of Alba, Relator of the Cause, together with the Reverend Father Charles Salotti, General Promoter of the Holy Office, and myself, the undersigned Secretary, and, in their presence, he declared: That it is established that two proposed miracles occurred, namely, the instantaneous and perfect healing of Sister Nicolina Gennari, a Piarist Teacher, from a grave pulmonary tuberculosis with pleurisy, and the instantaneous and perfect healing of the boy Anthony Manieri from a grave bilateral bronchopneumonia. He ordered that this decree be made public and recorded in the acts of the Congregation of Sacred Rites on the

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eleventh of May in the year nineteen hundred and thirty. C. CARD. LAURENTI, Prefect of the Sacred Congregation. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 285*]

8. The Congregation of Bishops in QUEBEC, CANADA. Regarding the canonization of the Blessed John de Brébeuf, Isaac Jogues, and their companions of the Society of Jesus: Whether, with the approval of two miracles following the granting of veneration to the aforementioned Blesseds, it is safe to proceed to the solemn canonization of these individuals. This matter concerns dioceses flourishing in the Canadian Dominion, and also in other numerous regions of northern America, which have gradually increased in their apostolic labors and endeavors, and whose fertile origin of growth includes the glorious blood of martyrs. Indeed, among the many missionaries who, with zeal for souls, preached the Gospel among the indigenous inhabitants of those regions, not a few, with unwavering spirit, sought a bloody death for the sake of the faith, enduring terrible torments. Of these, eight, after proper judicial proceedings, were declared Blesseds by the Most Holy Pope Pius XI in the year nineteen hundred and twenty-five, namely: John de Brébeuf, Isaac Jogues, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natalis Chabanel, priests, as well as Renatus Goupil and John de La Lande, deacons. Five of these suffered martyrdom in that region which is now part of the Canadian Dominion, while three shed their blood for Christ in that part of northern America which belongs to the present State of New York. The Church greets all of these as the first fruits of martyrs in that western part of the world, so that it may not seem that the harvest of the Christian faith could have grown there without the glory of martyrdom. After the granting of veneration to these Martyrs, an apostolic process concerning two healings was conducted, which healings, with the due legal formalities observed, were declared to be true miracles on the eleventh day of this month, with the approval of the Most Holy Lord. In order to bring the Cause to a conclusion in our forum, one doubt must be resolved: Whether, with the approval of two miracles following the granting of veneration to the same Blesseds, it is safe to proceed to the solemn canonization of these individuals. Therefore, in the General Congregation held before the Most Holy Pope on the tenth day of this month, the Most Reverend Cardinal Alexander Verde, Relator of the Cause, proposed this doubt. The Most Reverend Cardinals, and also the Prefects,

[*Latin ed. p. 286*]

Acts of the Apostolic See – Official Commentary in Latin and Consultors,] who are attached to this Order, have given their affirmative opinion. Nevertheless, the Most Blessed Father, seeking greater help from grace, encouraged those present to offer prayers to God. Therefore, on that day, the fourth Sunday after the joys of the Resurrection, the divine Host was

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most piously offered, and the Reverend Cardinals Camillus Laurenti, Prefect of the Sacred Congregation, and Alexander Verde, Relator of the Cause, and also Father Charles Salotti, General Promoter of the Holy Office, and I, the undersigned Secretary, were summoned, and in their presence, he declared: "It is safe to proceed to the canonization of the Blessed Martyrs John de Brébeuf, Isaac Jogues, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Noël Chabanel, René Goupil, and John de La Lande, of the Society of Jesus." This decree was ordered to be published and recorded in the acts of the Sacred Congregation on the eighteenth day of May, in the year nineteen hundred and thirty.

C. CARD. LAURENTI, Prefect of the Sacred Congregation.

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VII. ROME. CANONIZATION OF BLESSED ROBERT BELLARMINE, S.J., BISHOP AND CONFESSOR.

ON THE QUESTION OF WHETHER, with the approval of two miracles following the granting of the devotion to the aforementioned Blessed, it is safe to proceed to the solemn canonification of him.

While the innovators of the sixteenth century, with so many and such errors, sought to undermine the truth of the Catholic faith, they were seen to be making a special effort to undermine the authority of the Roman Pontiff, so that, with that cornerstone of the Church removed, the entire edifice of Catholic truth would easily collapse. But they, in fact, meditated on empty things, while the Lord's word remained: "And behold I am with you all days, even to the consummation of the world." (Matthew, XXVIII, 20). And indeed, the Provident God was present with His Church even in that storm of times, both through the abundant help of His grace, and also through the raising up of men in the Church, distinguished by holiness and doctrine, who vigorously defended the truths attacked by heretics from error. Among these, Cardinal Robert Bellarmine may rightly be called the principal man of that age, in Rome.

[*Latin ed. p. 287*]

287 8. The Congregation of Rites, a defender and judge, sought to ensure that those privileges which heretics impudently denied to the Bishop of Rome would, through the work of this most learned man, shine with a clearer light. The highest glory in the Church for this great man, if it pleases God, will be added as a new jewel to the most blessed sacerdotal Jubilee of Our Most Holy Lord, which is now happily approaching. Indeed, after the veneration of Blessed Robert was granted, and with his intercession, miracles were said to have occurred; these Apostolic processes, having been recognized for their validity, were diligently discussed in three Congregations, with the votes of the most esteemed experts being presented. After these deliberations, a decree was issued by the Most Holy Lord, es-

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tablishing the truth of these recent miracles. Therefore, one thing remained to be investigated: whether it was safe to proceed with the canonization of Blessed Robert. Wherefore, the Most Reverend Cardinal Camillus Laurenti, in place and on behalf of Cardinal Caietan Bisleti, the Relator of the Cause, in a General Congregation before the Most Holy Lord, Pope Pius XI, held on the thirteenth day of this month, proposed the following question: Whether, with the approval of two miracles following the granted veneration of Blessed Robert, it is safe to proceed to the solemn canonization of him. All the Most Reverend Cardinals, Prelates, and Consultors of this Sacred Order present, gave their votes in the affirmative. However, the Most Holy Lord delayed in publishing His judgment, so that in this matter of such great importance, He might seek the light of heavenly grace through the prayers of His own and of others. In the sacred action, celebrated today, on the fourth Sunday after Easter, the Most Reverend Cardinals Camillus Laurenti, Prefect of the Sacred Congregation, and Caietan Bisleti, Relator of the Cause, together with the Reverend Father Charles Salotti, General Promoter of the Sacred Faith, and myself, the undersigned Secretary, were summoned, and in their presence, He pronounced: "It is safe to proceed to the canonization of Blessed Robert, Cardinal Bellarmine." This decree was ordered to be legitimately promulgated and recorded in the acts of the Sacred Congregation on the eighteenth day of May, in the year nineteen hundred and thirty.

C. CARD. LAURENTI, Prefect of the Sacred Congregation. - S. A. Carinci, Secretary.

[*Latin ed. p. 288*]

Acts of the Apostolic See - Official Commentary 288 VIII ROME, OR FALISCODU. CONCERNING THE CANONIZATION OF BLESSED LUCIA FILIPPINI, FOUNDRESS AND SUPERIOR OF THE INSTITUTE OF THE PIAR TEACHERS, KNOWN BY HER FAMILY NAME. ON THE QUESTION OF WHETHER, WITH THE APPROVAL OF TWO MIRACLES FOLLOWING THE GRANTING OF VENERATION TO THE SAID BLESSED, IT IS SAFE TO PROCEED TO THE SOLEMN CANONIZATION OF HER. By the inscrutable counsel of Divine Wisdom, it has come to pass that the cause of the Handmaid of God, Lucia Filippini, for Beatification and Canonization, which had remained silent for longer than human prudence would have estimated, has, within a few years, progressed with remarkable speed to its blessed conclusion, especially at this time when the malice of enemies against Christian education of youth is gathering strength from all sides. The highest glorification of Blessed Lucia, who, through her virtues and numerous works, instilled piety and knowledge and the good arts into the minds of young people, and who continues to do so through her spiritual daughters, repels this malice and clearly demonstrates that piety is a friend, not an enemy, of

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progress. "Lucia Filippini," said the Most Holy Father, Pope Pius XI, on the twenty-first of March in the year nineteen hundred and twenty-six, "is indeed a model and exemplar of holy teachers, both in the times in which she lived and in these our times, in which Divine Providence, through the glory of her miracles, recalls her memory and commends her example anew." And it seems divinely ordained that, in order that these examples might be particularly suited to our age, the cause of the Servant of God has been revived. For the Blessed Lucia of Falisco died in the year seventeen hundred and thirty-two; the commission for the introduction of the cause was signed by Pope Pius X, of blessed memory, on the tenth of July in the year nineteen hundred and twelve; and the solemnity of her Beatification was celebrated on the fourteenth of June in the year nineteen hundred and twenty-six. The Apostolic Process was held shortly thereafter in the City, and was adorned by two healings which were asserted to have been obtained through the invocation of Blessed Lucia, beyond the laws of nature, and which, after proper investigation, were declared to be true miracles, and, according to the laws of our forum, with all the necessary acts completed, a decree was issued on the eleventh of this month.

[*Latin ed. p. 289*]

289. The Congregation of Rites: Therefore, one matter remained to be inquired into, namely, whether it was safe to proceed with the canonization of Blessed Lucy. Wherefore, the Most Reverend Cardinal Januarius Granito Pignatelli di Belmonte, in the General Congregation held before the Holy Father on the thirteenth of this month, raised the following question: Whether, with the approval of two miracles already granted, it was safe to proceed to the solemn canonization of Blessed Lucy. The Most Reverend Cardinals, Prelates, and Consultors, with unanimous agreement, responded that it was safe to proceed. However, the Holy Father deferred giving his judgment, until, in this matter of such importance, he might obtain a greater abundance of grace through his own prayers and those of others. And he did so. Therefore, on this day, the fourth Sunday after Easter, in a sacred and most devout celebration, he summoned the Most Reverend Cardinals Camillus Laurenti, S.R.C., Prefect, and Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale, Relator of the Cause, together with the Reverend Father Charles Salotti, Promoter General of the Holy Office, and myself, the undersigned Secretary, and, in their presence, declared: "It is safe to proceed to the canonization of Blessed Lucy Filippini." He ordered that this decree be made public and recorded in the acts of the S.R.C. on the eighteenth of May, in the year nineteen hundred and thirty.

C. CARD. LAURENTI, Prefect, Sacred Congregation of Rites.

L. S. A. Carinci, Secretary.

IX PASSAVIEN. BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, BROTHER CONRAD OF PARZHAM,

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LAY BROTHER OF THE ORDER OF THE MINOR FRATRES CAPUCHIN. CONCERNING THE QUESTION OF whether, and concerning which miracles, there is evidence in the case and to what effect. Among the illustrious men of whom the Catholic Bavaria glories, the Venerable Brother Conrad of Parzham deserves to be especially praised. He was born in the year 1818, to pious and honest peasant parents, Bartholomew Birndorfer and Gertrude Tiedermayer, and in the sacred baptism, he was given the name John. He imbibed piety towards God, as it were, with joy from his parents, and from a very young age, he began to afflict his little body with fasts and harsh penances, and to pray, or while engaged in his labors.

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis - Official Commentary. He maintained this custom throughout his entire life, without fail. After the death of his parents, at the age of thirty-three, he renounced a considerable domestic inheritance for the sake of God, and joined the Order of the Minor Capuchins, where, having received the name Conrad, and having scarcely made his religious vows, he was immediately entrusted by his Superiors, considering the sanctity of his life, with the arduous office of gatekeeper in the convent of Santa Ana in Vetoettingen, to which many thousands of people come each year, for the purpose of visiting the renowned sanctuary of the Blessed Virgin, where many miracles occur. He performed this duty for more than forty years, with the utmost diligence, discretion, and unyielding patience; always displaying the qualities of a humble, pious, devoted, simple, mature, and hardworking brother. No one ever heard him complain or be irritable, nor did anyone ever hear him speak rashly or judge unfairly, nor utter a single unnecessary or superfluous word, although he had to deal with countless people over the course of many years. This office occupied Brother Conrad so completely that he often did not have time to join his brothers at the common table (Anal. Ord. Cap., vol. X). Exhausted by his labors, he relinquished his office and, after a three-day period, on the twenty-first of April, in the year one thousand eight hundred and ninety-four, he breathed his last, a most pure soul. His reputation for sanctity and the countless graces, indeed, the miracles, which occurred through his intercession, have made and continue to make his tomb glorious. The apostolic process concerning his virtues was conducted in the diocese of Passau and duly approved by this Holy Congregation; and it was decreed that his virtues were heroic, on the feast of the Assumption of the Blessed Virgin, in the year one thousand nine hundred and twenty-eight. Two miraculous healings were selected by the witnesses, upon which the apostolic process was conducted – concerning which a report was presented on the tenth of November of the same year. These healings were subjected to the most rigorous judgment of experts, and even a collegial vote of three experts

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was requested concerning one of the healings. Regarding these three cases, which were presented to the Congregations, there was discussion: in the Preliminary Congregation, before the Most Reverend Cardinal Andreas Frühwirth, Relator of the Cause, on the eleventh of February of this year; in the Preparatory Congregation, in the buildings of the Vatican, on the eighth of April; and finally, in the General Congregation, on the twentieth of this month, before His Holiness Pope Pius XI, in which the Most Reverend Cardinal Andreas Frühwirth, Relator of the Cause, raised the question: Concerning which miracles does it consist, and to what effect, in the case under consideration? The Most Reverend Cardinals, Prelates, and Consultors expressed their opinions, and the Most Blessed Father postponed his own judgment; meanwhile, he encouraged fervent prayers to be offered to God, that He might grant him greater enlightenment. But today, on this Sunday, the fifth after the Resurrection of the Lord, consecrated to the memory of Gregory VII, a staunch defender of the liberty of the Church,

[*Latin ed. p. 291*]

The Most Holy Congregation of Rites, having summoned to itself the Most Reverend Cardinals Camillus Laurenti, Prefect of the Holy Roman Church, and Andreas Frühwirth, Relator of the Cause, together with the Reverend Father Charles Salotti, General Promoter of the Holy Office, and Myself, the undersigned Secretary, and with these present, pronounced the following: It is established that there are two proposed miracles, namely: first, the instantaneous and perfect healing of Cunegundis Aepfelbacher from a large, chronic, varicose, and incurable ulcer; and second, the instantaneous and perfect healing of the four-year-old girl Fließa Erl from the inability to stand and walk, which she had acquired from congenital muscular atonia, or from the disease known as "Oppenheim's disease," which was present in the aforementioned subject, who also suffered from flourishing rickets. Furthermore, it was ordered that this decree be made public and recorded in the acts of the Holy Roman Church on the twenty-fifth day of May, in the year nineteen hundred and thirty.

C. CARD. LAURENTI, Prefect of the Holy Roman Church.

L. © S. A. Carinci, Secretary.

[*Latin ed. p. 292*]

Acts of the Apostolic See - Official Commentary

• ACTS

OF THE SACRED APOSTOLIC PENITENTIARY TRIBUNAL

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(OFFICE OF INDULGENCES)

CONCERNING THE RECITATION OF THE ROSARY OF THE BLESSED VIRGIN MARY AMONG THE FAITHFUL OF THE RUTHENIAN RITE.

The Ordinary of Stanislaopolitanus, Euthenorum, submitted the following question to the Holy See for a suitable solution: "Whether the faithful of the Ruthenian Rite are able to merit the Indulgences attached to the recitation of the Rosary of the B.V.M., even though in their own Rite, the Angelic Salutation differs from that of the Latin Rite, and at the end contains a brief mention of the respective mystery."

The Sacred Apostolic Penitentiary, after mature deliberation, responds: Negatively; however, taking into account all that the Reverend Ordinary, the speaker, has explained in his letters, with the authority of the Most Holy [Father], from whose mandate the aforementioned question was brought before this Sacred Tribunal, it benignly grants that all faithful of the Ruthenian Rite, who customarily recite the Angelic Salutation in the manner described when reciting the Rosary of the B.V.M., may obtain all the Indulgences of the same Rosary.

Notwithstanding anything to the contrary.

Given in Rome, from the Sacred Apostolic Penitentiary, on the 29th of April, 1930.

S. Luzio, Secretary.

L. S. S. de Angelis, Substitute.

[*Latin ed. p. 293*]

Diarium Romanae Curiae 293

DIARIUM ROMANAE CURIAE

Monday, June 2nd. His Holiness received, in a solemn audience, His Excellency, Mr. EMILIO DE PALACIOS Y FARE, Ambassador and Plenipotentiary Minister of Spain, for the presentation of his credentials.

SACRED CONGREGATION OF RITES

Tuesday, May 6th, 1930, in the Vatican Apostolic Palace, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Most Illustrious Cardinals, together with the Official Prelates and theological Consultors who compose it, gave their vote, first, concerning two miracles which are asserted to have been wrought by God through the intercession of the Blessed Martyrs John de Brébeuf, Isaac Jogues, and their companions of the Society of Jesus, and then, concerning two miracles which are asserted to have been wrought by God through the intercession of the Blessed Lucy Filippini,

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Foundress of the Institute of the Religious Teachers, known as the Filippini. The respective miracles are proposed for the canonization of the aforementioned Martyrs, John de Brébeuf and his companions, and of the Blessed Lucy Filippini, virgin.

Tuesday, May 13th, in the Vatican Apostolic Palace, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend Prelates and the theological Consultors discussed and gave their vote concerning the doubt regarding the following solemn canonizations: 1st, of the Blessed Robert Cardinal Bellarmine, Bishop and Confessor, of the Society of Jesus; 2nd, of the Blessed Martyrs John de Brébeuf and his companions, of the Society of Jesus; and 3rd, of the Blessed Lucy Filippini, Foundress of the Institute of the Religious Teachers, known as the Filippini.

Tuesday, May 20th, 1930, in the Vatican Apostolic Palace, before the august presence of the Holy Father, the General Congregation of the Sacred Rites was held, in which the Most Reverend and Most Illustrious Cardinals, the Reverend Prelates, and the theological Consultors who compose it, discussed the matter concerning two miracles which are asserted to have been wrought by God through the intercession of the Venerable Servant of God, Corrado of Parzham, a lay professed of the Order of the Minor Capuchin Friars, and which miracles are proposed for the beatification of the aforementioned Servant of God.

[*Latin ed. p. 294*]

Acts of the Apostolic See - Official Commentary. SECRETARY OF STATE, by means of documents from the Secretary of State, the Most Holy Father Pius XI, may he reign happily, has deigned to appoint: January 4, 1930. Monsignor Luigi Hudal, Rector of the College and Hospice of Saint Mary of the Soul, Consultor of the Supreme Sacred Congregation of the Holy Office. February 6, 1930. The Reverend Father Enrico Quentin, O.S.B., of the Congregation of Solesmes, General Relator of the historical section of the Consultors of the Sacred Congregation of Rites. The Reverend Fathers Ferdinando Antonelli, O.P.M., professor of ecclesiastical history at the International College of Saint Anthony; Father Ursmar Berlière, O.S.B., Belgian Congregation, Prefect of the historical commission of the Academy of Belgium; Father Fredegando Callaey, O.M. Cap., General Archivist of the Order itself; the Illustrious and Reverend Monsignor Enrico Carusi, Scribe of the Vatican Library; the Reverend Father Ippolito Delehaye, S.J., Prefect of the Society of the Bollandists; the Illustrious gentlemen, Commendatore Pio Franchi de' Cavalieri, Honorary Scribe of the Vatican Library, and Giorgio Goyau, of the French Academy; the Illustrious and Reverend Monsignor Luigi Gramatica, Vatican Canon; the Reverend Father Mauro Inguanez, O.S.B., Archivist of the Cassinese Abbey; the Illustrious and Reverend Monsignors Giovanni Pietro Kirsch, Prefect of the Pontifical

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Institute of Christian Archaeology; Monsignor Angelo Mercati, Prefect of the Vatican Archives; the Reverend Fathers Cuniberto Moniberg, O.S.B., professor at the Pontifical Institute of Christian Archaeology, and Carlo Newdigate, S.J.; the Illustrious and Reverend Monsignor Pio Paschini, professor of ecclesiastical history at the Pontifical Major Seminary; the Reverend Fathers Paolo Peeters, S.J., of the Bollandists; Father Giuseppe Maria Pou y Marti, O.F.M., Archivist of the Embassy of Spain at the Holy See; the Illustrious and Reverend Monsignor Felice Ravanat, Vatican Canon; the Reverend Fathers Carlo Silva Tarouca, S.J.

[*Latin ed. p. 295*]

The Roman Curia Diary, number 295, lists a professor of history at the Pontifical Gregorian University; Father Pietro Tacchi Venturi, S.J.; Father Gabriele Théry, O.P., Rector of the Dominican Historical Institute of St. Sabina; and the Most Reverend Monsignor Eugenio Tisserant, Secretary of the Vatican Library, who served as a consultant to the Sacred Congregation for the Historical Section of the Rites, in 1930. The Reverend Father Ferdinando Antonelli, O.F.M., previously mentioned, served as the General Vice-Relator of the same historical section. With the authorization of the Secretary of State, the Holy Father, Pope Pius XI, may he reign happily, deigned to appoint the following as Honorary Secret Chamberlains:

August 11, 1929:

Monsignor Giovanni Valaitis, of the diocese of Vilkaviskis.

August 11:

Monsignor Adamo Simone Povilaitis, of the same diocese.

August 11:

Monsignor Francesco Kuraitis, of the same diocese.

January 24:

Monsignor Giuseppe Ocetek, of the diocese of Brno.

February 22:

Monsignor Giovanni Stepánek, of the same diocese.

Monsignor Raimondo Kobza, of the same diocese.

1930:

Monsignor Ubaldo Ramacci, of the diocese of Cagli.

Monsignor Enrico Wienken, of the Apostolic Administration of Berlin.

Monsignor Edoardo Kindl, of the Apostolic Administration of the Serbian Banat.

Monsignor Giuseppe Kalabus, of the same diocese.

March 13:

Monsignor Antonio Golik, of the diocese of Segna.

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Monsignor Tommaso Millett, of the Archdiocese of St. Francisco in California.

Monsignor Giuseppe Moss, of Rome.

Monsignor Giulio Razza, of the diocese of Piacenza.

March 18:

Monsignor Giuseppe Guillois, of the Latin Patriarchate of Gostau.

March 19:

Monsignor Alfredo Pesce, of Rome.

March 27:

Monsignor Pantaleone D'Amato, of the Archdiocese of Amalfi.

Monsignor Luigi Valentini, of Rome.

April 28:

Monsignor Giuseppe Trossi, of the Italian Military Ordinariate (Ordinariato Castrense).

Monsignor Goffredo Rohr, of the Archdiocese of Colonia.

Monsignor Stanislao Premrl, of the diocese of Lubiana.

Monsignor Raffaele Fuhr, of the diocese of Los Angeles.

April 14:

Monsignor Carlo Sassi, of the diocese of Alessandria.

April 11:

Monsignor Carlo Emanuele Toraldo, of Rome.

April 24:

Monsignor Pompeo Duarte Diniz, of the Archdiocese of Olinda.

[*Latin ed. p. 296*]

Acta Apostolicae Sedis - Official Commentary 296, April 24, 1930. Most Reverend Saturnino Alpiniano Pitombo, of the archdiocese of St. Salvatore della Bahia.

Most Reverend Francesco Manoel da Silva, of the same archdiocese.

Most Reverend Adolfo Figueredo, of the same archdiocese.

May 1st.

Most Reverend Dionigi Gélinas, of the diocese of Trois Rivières.

Secret Chamberlain of Sword and Cape, Supernumerary, of His Holiness: December 9, 1929.

Mr. Count Mario De Vella-CIary, of Alexandria of Egypt.

Chamberlains of Honor in purple attire of His Holiness: February 28, 1930.

Most Reverend Andrea De Bonis, of the archdiocese of Gaeta.

March 13th.

Most Reverend Vincenzo Gebauer, of the archdiocese of Vienne.

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Most Reverend Eugenio Etz, of the same archdiocese.

Most Reverend Francesco Schmid, of the same archdiocese.

April 4th.

Most Reverend Angelo Ficarra, of the diocese of Girgenti.

April 11th.

Most Reverend Ermanno Klens, of the diocese of Paderborn.

April 22nd.

Most Reverend Fortunato Alves Linhares, of the diocese of Sobral.

April 22nd.

Most Reverend Vincenzo Martins de Costa, of the same diocese.

Chamberlain of Honor of Sword and Cape, in service, of His Holiness: March 29, 1930.

Commendator Pio Manzia, Master of the House of His Holiness.

Chamberlain of Honor of Sword and Cape, Supernumerary, of His Holiness: February 6, 1930.

Mr. Ferdinando Cottet, of the diocese of Leon.

NECROLOGY

December 29, 1929.

Most Reverend Quintino Rodríguez De Oliveira e Silva, Bishop of Crato.

May 10, 1930.

Most Reverend Ferdinando Thiry, Bishop of Fukuoka.

May 13th.

Most Reverend Arcadio Lisiecki, Bishop of Katowice.

May 27th.

Most Reverend Alfonso Foucault, Bishop of Saint-Dié.

May 28th.

Most Reverend Giovanni Pietro Rey, titular Archbishop of Filippopoli.

May 29th.

His Eminence, Cardinal LUDOVICO ENRICO LUÇON, of the title of Santa Maria Nuova, Archbishop of Rheims.

Most Reverend Roberto Bürkler, Bishop of San Gallo, of Thrace.

[*Latin ed. p. 297*]

Year XXII - Vol. XXII, July 3, 1930, No. 7. ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XI DURING THE SOLEMN CANONIZATION OF THE BLESSED CATHARINE, THOMAS, AND LUCY FILIPPINI, VIRGINS, IN THE BASILICA VATICANA, ON JUNE 22, 1930. In response to a request urgently made by the Advocate of the Sacred Congregation, from Aoste, by the Most Eminent Cardinal Camillo Laurenti, Prefect of the Congregation for Sacred Rites, Most

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Reverend Nicolaus Sebastiani, Secretary for Affairs of State, on behalf of His Holiness, replied as follows: I. His Holiness is prepared to grant the request just presented: indeed, He is all the more prepared, because conferring honors upon the blessed virgins Catherine, Thomas, and Lucy Filippini cannot fail to be a source of great glory for God and the Church, and to contribute to the honor and growth of religious congregations, and to the benefit of the Catholic name. Therefore, He hastens with the greatest joy to bring about this long-awaited event, and all things seem to conspire in some way to bring about this blessed outcome. A wondrous spectacle is presented before our eyes today. Under this magnificent dome, in the greatest temple, by its art and splendor, where the ashes of the Princes of the Apostles are not so much at rest today as they are rejoicing; in the vast assembly of Purple-robed Fathers and Bishops, and with such a great gathering of citizens and visitors: why does everyone not eagerly desire and hasten to witness the consecration of each virgin, and to be transported in admiration of the Bride of the Divine Christ? For no one fails to understand, ACTA, vol. XXII, no. 7. — 3-7-1930. 20

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis - Official Commentary. This joy, which, although not unknown to you, Venerable Brothers, I wished to recall by inviting you to share in our joy. However, some sorrows have intervened, some recent, others begun long ago, which nevertheless both trouble Us and, unless the most benign Founder of the Church provides, seem destined to continue troubling Us for a long time to come. First of all, We lament the loss of certain men, snatched away by death from your Sacred College, men who, through long custom, were joined to Us, and who rendered Us excellent service in their office, but also leaving many churches without their pastors. Indeed, the mortal condition of life, and obedience to Him who gives and takes away, must be accepted with a serene spirit; but how can We not be grieved by the loss of men who participated so closely and intimately in Our labors? For this reason, above all, so that, as far as possible, We might fill the vacancies, you, Venerable Brothers, have been summoned by Our command to the Consistory. We shall indeed fill the vacancies soon; but We cannot do so before bringing before you, by delaying you for a time, two matters of great importance, and both full of bitterness; which, as We have already said, have long troubled Us in the Roman episcopate, so that they have not been able to distract our mind; nor have the lengthy and laborious negotiations with the King of Italy, nor that equally laborious work concerning the status of the Vatican City State and the regulation of all affairs, nor finally, that other matter which presses upon Us and urges Us, the care of building houses for the poor in the Italian islands and in that almost continental part of the land. Moreover, it is fitting to begin with a new matter which concerns the jointly constructing of a new parish church

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with suitable buildings, the need for which grows daily, especially outside the walls of the City, since, as is well known, the population increases rapidly. New cities have been established there, of which you may not even know whether the citizens have coalesced, being separated from the center of the City.

[*Latin ed. p. 299*]

299 The acts of Pope Pius XI, in part already carried out, have been disrupted, and those dwelling beyond the city walls seek refuge, along with many others who have migrated here of their own accord. However, it is difficult to count the families who, living in such remote areas, are almost entirely lacking in proper financial resources and assistance. This necessity, along with the great expense, has presented itself to our venerable predecessors and to ourselves; but nevertheless, what remains to be done is so burdensome that it would dismay and overwhelm our spirit, were we not fully confident in the providence of God and in the help of our diocesan children. Another cause, closely linked to the first, to which we must, Venerable Brothers, touch upon somewhat: we speak of the actions of Catholics who, since the year one thousand eight hundred and seventy, have sought to infect this venerable city, which is, and should be, a center of the Catholic faith, with errors, causing such great injury to the Divine Founder of the Church and posing such a daily and increasing danger to the salvation of souls. And it is easily understood how these Catholics, through this scarcity of parishes, and through the completely unequal distribution of resources, advance their unjust purposes. Furthermore, with great sorrow of mind, we see that certain laws seem to favor them, which, if one considers them properly, one cannot fail to notice are completely at odds with the solemn agreement, which brought so much well-deserved joy to Catholics from Italy and from the entire world. Indeed, if we could bear and endure anything, it is that certain cults, as they are called, which, in the very constitution of the nation, which they call, are rightly said to be "tolerated" for a certain reason, are now being treated in such a way that they are not merely "tolerated" and "allowed" in practice, but seem to be receiving considerable favor from the laws and from the leaders of the state; and it is clear that, under these conditions, the spread of error must be aided, which is something that cannot be denied. This false contagion of doctrine, from its very beginning...

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - An Official Commentary for the Years, the Institute "for the Preservation of the Faith," with joyful and fruitful results, strives to promote and protect; and we find no words adequate to express how grateful we are to the Cardinals, the Urban Authorities, and the clergy, and indeed to all religious and lay men, who have promoted this under-

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taking in the past and who continue to promote it today. Meanwhile, we are confident that this Institute, so deserving of praise for its work in the Catholic cause, will, in the near future, be able to provide us with even greater benefits, and that it will be able to add to its resources, strength, and wealth, by undertaking and associating itself with another project, which we are already planning in Monteu da Po, concerning the construction of churches and buildings for the curia outside the walls of the City. We are planning this in Monteu da Po, we ask, because, as we already have at our disposal the means, which, according to our intentions and the norms carefully established by us, are suitable for both projects and for their organization and connection, it seems that the most Provident God, who has always been so kind and generous to us, has, in recent times, seemed to provide us with the opportunity to acquire even greater resources and suitable men. And there are other things, which, although they cause us great concern, seem to offer some hope for better times. You remember, Venerable Brothers, that when we celebrated the feast of Saint Joseph, so that, for the sake of religion, common prayers might be offered in the Basilica Vaticana, with us leading the way, to God, the Most High, a very large and devout crowd was present, and the example of the citizens of Rome, who, moreover, gathered in other sacred buildings of the City to pray, was worthy of praise. Our intention, as you know, was received with approval, not only by Catholics, but also by many who are not in agreement with us; prayers were offered in their churches, as if by a fraternal agreement; and they publicly and privately expressed their gratitude to us. We attribute the acceptance of this to the merciful kindness of God, so that such a prayer could be offered with such concord.

[*Latin ed. p. 301*]

301 The acts of Pope Pius XI, though seemingly barren of fruit, have not been in vain; indeed, it is permissible to hope that they will bear more abundant fruit in the future, even though, not long ago, the worship of the divine name and the cult were inflamed with greater ardor by the enemies of the Church in those regions which we have mentioned. Therefore, we must implore Christ, the Redeemer of the human race, that He may grant tranquility to the afflicted children of Russia and restore to them the freedom to profess their faith; and we desire that all, with a small effort and inconvenience, may pray, as Our blessed predecessor Leo XIII ordered the priests to recite after the sacred office, that these prayers be said for Russia; and that the bishops and all the clergy diligently urge their people, or any who are present at the sacred rites, to remember this and to invoke divine assistance frequently. Finally, Venerable Brothers, in this solemn assembly of yours, and in this pontifical senate, we must briefly speak of the matter concerning Malta, lest we seem to give it less importance, when, on the contrary, it is of the greatest weight and significance, either because the

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very issues involved – which concern Us and Our actions in this matter – pertain to the most important affairs of religion, which are nothing other than the rights of God and of souls; or because of the principles which are connected with these very issues; or because the matter concerns Malta, which belongs to the most noble and steadfast people in the Catholic faith. It was necessary to act in this matter with the highest administrators of the most powerful King of Great Britain and Emperor of India, with whom – as We said, with the King and Emperor, and with Our administrators and the Apostolic See – there are reasons for intercourse, which We strive to make closer every day and in which We place the greatest confidence. The entire account of this matter, which We were obliged to publish, which We ordered to be delivered to you, Venerable Brothers, in due time, We have also made available to all who wish to study this controversy clearly and fully; therefore, you may refer to this account (and We gladly refer you to it). But We believe it is Our duty to seize this, so opportune and solemn, occasion to reiterate, clearly and firmly,

[*Latin ed. p. 302*]

From the Acts of the Apostolic See – Official Commentary 302, we affirm three things, which are clearly deduced from the aforementioned narrative. Firstly, this tempest was stirred up by the Apostolic See and the Melitensi episcopate. Secondly, in order that tranquility and peace might be restored, which We, along with the aforementioned bishops, sincerely desired for the sake of our office, certain men and actions, and things which in no way depended on Our will, but rather were contrary to it, opposed the rights of the Catholic religion, of which, for the sake of Our supreme apostolic ministry, We are the protectors, and in which We are exposed to danger; both of these things are all the more serious in this case, because they concern the people of Melitensi, whose faith, as everyone knows, is deeply rooted. Thirdly, at no moment did We, nor the Melitensi episcopate, descend into a political contest, which We certainly did not intend, but rather We sought to revive, to proclaim, and to instill those principles and those laws of morality from which the life and actions of Catholics cannot, in any way, be separated. It cannot be rightly affirmed that, in this matter, either Our authority or the freedom of the citizens was unjustly imposed. For, in this matter, We and the Melitensi episcopate did not engage in an illicit interference in external affairs, when the Apostles received the mandate to not only illuminate minds with doctrine, but also to lead wills to the observance of laws: "Going therefore, teach ye all nations..." teaching them to observe all whatsoever I commanded you. 1 Nor can it be said that the freedom of the citizens was suppressed or hindered by the Church's precepts, when, on the contrary, the Christian law does not oppress or weaken it – rather, it protects it, forbids it to fall into license, and establishes statutes and limits for its use, so that no one may transgress or violate them. These things are

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so true and so evident that anyone who would dare to question them seems, in truth, to wish to weaken the very foundations of both private and public order.

1 MATTH., XXVIII, 19, 20.

[*Latin ed. p. 303*]

Acts of Pope Pius XI, 303. Now, as we approach the matter which, above all, we have observed through the convocation of this sacred Consistory, it pleases Us to admit to your most esteemed College five distinguished Bishops, whose works, whether in the legations of the Apostolic See, or in the offices of the Roman Curia, or in the discharge of their episcopal duties, have been most pleasing to Us. These are: Sebastian Leme da Silveira Cintra, Archbishop of St. Sebastian of Rio de Janeiro; Francis Marchetti-Selvaggiani, titular Archbishop of Seleucia in Isauria, Secretary of the Sacred Congregation for the Propagation of the Faith; Rossi, titular Archbishop of Thessalonica, Assistant of the Sacred Consistorial Congregation; Raphael Charles Julius Serafini, titular Bishop of Lampsacus, Secretary of the Sacred Congregation of the Council; Achilles Liénart, Bishop of Isola. What do you think? Therefore, with the authority of Almighty God, of the blessed Apostles Peter and Paul, and Our own, we create and proclaim the following as Cardinals of the Holy Roman Church, from the Order of Presbyters: Sebastian Leme da Silveira Cintra, Francis Marchetti-Selvaggiani, Raphael Charles Rossi, Julius Serafini, Achilles Liénart. With the necessary and appropriate dispensations, derogations, and clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. There remains now only that we consult with your pastors concerning the Churches.

[*Latin ed. p. 304*]

9 304 Acta Apostolicae Sedis - Official Commentary. – APPOINTMENTS OF CHURCHES. Then, the Most Holy Father proposed the following churches: The titular Patriarchate of the West Indies, to which is attached the office of Pro-Chaplain Major of the Catholic Royal Sacrarium and General Vicar of Castrum in the Spanish territories, was conferred upon the Reverend Father Raymundo Perez y Rodríguez, formerly titular Bishop of Sion. To the Metropolitan Church of Capua, he appointed the Reverend Father Salvatore Baecarini, formerly Bishop of Terracina, Priverno, and Sezze. To the titular Archiepiscopal Church of Philippopolis in Thrace, he appointed the Reverend Charles Salotti, formerly Urban, and General Promoter of the Faith in the Sacred Congregation of the Holy Office. To the Cathedral Church of Como, the Reverend Father Alexander Macchi, formerly Bishop of Andria. To the Cathedral Church of Faventina, the Reverend Father Anthony Scarante, formerly Bishop of Sarsina and Brictinorium. To the Cathedral Church of Cremona, the Reverend Father

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Marcellus Mimmi, Secretary of the Sacred Congregation, and Rector of the interdiocesan seminary of Bologna. To the Cathedral Churches of Potenza and Marsico Nuovo, perpetually united together, he appointed the Reverend Father August Bertazzoni, Chaplain of Honor to His Holiness and Archpriest of the town of San Benedetto Po in the diocese of Mantua. To the Cathedral Church of Lincoln, the Reverend Father Aloysius Kucera, parish priest of the place of Protivin in the archdiocese of Dubuque. To the titular Episcopal Church of Oreus, he appointed the Reverend Father Sylvester Espelage, O. F. M., as Apostolic Vicar of Wuchang. To the titular Episcopal Church of Cadossia, he appointed the Reverend Father Caspar a Pinell, O. F. M. Capuchin, formerly Michael Monconill y Viladot, as Apostolic Vicar of the newly established vicariate of Caqueta. Furthermore, he publicly announced the resignation of other prelates, already submitted through Apostolic Letters sealed with lead, namely: The Archbishop of Cyrrhus; the Archbishop of Cosenza, formerly Archbishop of Capua, recently deceased; and the Archbishop of Sardia, Arthur Hinsley, formerly titular Bishop of Sebastopol, Apostolic Delegate for African missions.

[*Latin ed. p. 305*]

Acts of Pope Pius XI, page 305:

Dubuque, Francis Beckman, already Bishop of Lincoln.

Bosporus, Joseph Kessler, already Bishop of Tiraspol.

Benevento, Adeodatus Joseph Piazza.

Regina, James Charles Mac Guigan.

Hobart, Government Hayden, already Bishop of Wilcannia.

Preslavus, Matthew Clement Lenihan, already Bishop of Great Orme.

Aegina, Aemilius John Grouard, already Bishop of Iborite.

Mesembria, Charles Margotti, with the office of Apostolic Delegate to Constantinople.

Bero'en, Joseph Miralles y Sbert, Bishop of Majorca.

Cyrrhus, Joseph Pizzardo.

Trajanopolis, Hyacinth Gaggia, Bishop of Brescia.

Utrecht, John Henry Jansen.

Nicaea, Joseph Pizzardo, already elected Archbishop of Cyrrhus.

Garella, Anthony Bonaventure Jeglic, already Bishop of Laibach.

Pondicherry, Augustine Simeon Colas.

BISHOPS:

Epiphania, Aemilian Joseph Lonati, Prelate of the Mission of Saint Joseph de Grajahú.

Tucumán, Augustine Barreré.

Pinerolo, Gaudentius Binaschi.

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Tuy, Anthony García y García.

Peterborough, Dionysius O'Connor.

Victoria in the island of Vancouver, Gerard Murray.

Apuana, John Sismondo.

Geraldton, James O'Collins.

Of Townsville, recently established diocese, Terence Bernard Mae Guire.

Tabasco, Vincent Camacho.

Remesiana, Frederick Melendro, the first Apostolic Vicar of Anking.

Samos, Vincent Mighoreìli, already Bishop of Saint Severin and perpetual Administrator of Treia.

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[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis - Official Commentary.

Majorca: Joseph Miralies y Sbert, now Bishop of Barcelona.

Barcelona: Emmanuele Irurita y Almandoz, now Bishop of Lérida.

Baeza: Joseph Alcaraz Alenda.

Ibor: James Cassidy, appointed Auxiliary Bishop to the Most Reverend Daniel Francis Feehan, Bishop of Fall River.

Attuda: Natale Gubbels, Apostolic Vicar of Ichang.

Vinda: Edgar Aristide Maranta, Apostolic Vicar of Dar es Salaam.

Cidyessus: Justin Paul Albouy, Apostolic Vicar of Nanning.

Ostracine: Francis O'Rourke, Apostolic Vicar of Oru Benini.

Sebastopol: Anthony Hilfrich, Coadjutor Bishop with right of succession to the Most Reverend Charles Augustine Kilian, Bishop of Limburg.

Brixen: Johannes Geisler.

Selja: Olav Offerdahl, Apostolic Vicar of Norway.

Peoria: Joseph Henry Schlarman.

Nice: Paul Rémond, now Bishop of Châlons.

Gordun: Johannes Saint Pierre, Auxiliary Bishop to the Most Reverend Alexis Lemaître, Archbishop of Carthage.

Kottar: Lawrence Pereira.

Soleum: Henry Amat Prunier.

[*Latin ed. p. 307*]

In the pontificate of Pope Pius XI, year 307, II. – A PUBLIC CONSISTORY was held on Thursday, July 3, 1930, in the Hall above the portico of the Vatican Basilica, at which the Most Blessed Father solemnly conferred the red pontifical biretta upon the Cardinals created and publicly announced by him in the preceding secret Consistory, namely: SEBASTIANO LEME SILVEIRA DA CINTRA; FRANCISCO MARCHETTI SELVAGGIANI;

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RAPHAEL CAROLO ROSSI; JULIO SERAFINI; ACHILLE LIÉNART. Meanwhile, through the Advocate of the Sacred Consistory, John Guasco, a second plea was presented on behalf of the venerable Dominic Savio, a young man from the Salesian Oratory. III. – A SECRET CONSISTORY followed the public Consistory, held as usual in the customary Hall, in which the Most Blessed Father first spoke privately with Cardinals Lerne da Silveira Cintra, Marchetti Selvaggiani, Rossi, Serafini, and Liénart, and then proposed the following appointments to the Churches: To the newly erected Cathedral Church of Gravelbourg, he appointed the Reverend Roderic Villeneuve, of the Congregation of Oblates of the Most Blessed Virgin Mary Immaculate. To the titular episcopal Church of Semta, he appointed the Reverend Francis Gjini, a priest from the archdiocese of Dyrrhachium, whom he appointed Abbot of Nullus Sancti Alexandri de Orosci. To the titular episcopal Church of Olympena, for the Byzantine-Slav rite, he appointed the Reverend Peter Büéis, General Prefect of the Congregation of Clerics Regular of the Most Holy Mary. To the titular episcopal Church of Anthedon, he appointed the Reverend Alexander García Fontcuberta, of the Order of Preachers, appointed Apostolic Vicar of Haiphong.

[*Latin ed. p. 308*]

Acts of the Apostolic See - Official Commentary 308. To the titular bishop of the Church of Tuscamia, the Reverend Thomas Emmet, of the Society of Jesus, whom he appointed Apostolic Vicar of Jamaica. To the titular bishop of the Church of Clysmatenae, the Reverend Albert Peter Falière, of the Parisian Society of Missions to Foreign Lands, whom he appointed Apostolic Vicar of Northern Burma. To the titular bishop of the Church of Barbalissenae, the Reverend Thomas Wade, of the Society of Mary, whom he appointed Apostolic Vicar of the Northern Solomon Islands. To the titular bishop of the Church of Bitylius, the Reverend Alexander Paul Chabanon, of the Parisian Society of Missions to Foreign Lands, appointed Coadjutor with the right of succession to the Reverend Peter Eugenius Allys, Apostolic Vicar of Hué. Furthermore, he decreed through Apostolic Letters sealed with lead that the Archbishop of Cologne in Armenia, the Reverend Vahan Koutchourian, had already resigned, and that the Reverend Joseph Eokossian, Archbishop of Constantinople of the Armenians, was appointed Coadjutor with the right of succession. Then, the Most Holy Father addressed the Cardinals Leme da Silveira, Marchetti Selvaggiani, Bossi, Serafini, and Liénart, and presented each with a ring and assigned them titles, namely: to Sebastian Leme da Silveira Cintra, the title of Saints Boniface and Alexis; to Francisco Marchetti Selvaggiani, the title of Saint Mary of the New; to Raphael Carlo Bossi, the title of Saint Praxedis; to Julio Serafini, the title of Saint Mary above Minerva; to Achille Liénart, the title of Saint Sixtus. Then, the Reverend Cardinal Leme da

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Silveira Cintra, having taken the oath, requested, according to custom, the Pallium for the metropolitan Church of Saint Sebastian of Rio de Janeiro, which he holds by succession. And after him, a request for the Pallium was also made for the archdioceses of Benevento, Capua, Bubuque, Beginat, Hobart, Utrecht, Pondicherry, and, by privilege, for the episcopal Church of Barcelona.

[*Latin ed. p. 309*]

309 Acta Pii PP. XI CONSTITUTIONES APOSTOLICAE I. TO THE ARCHDIOCESE OF REGINA, CONCERNING THE DIVISION THEREOF, AND THE ERECTION OF THE DIOCESE OF GRAVELBOURG. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL RECORD, the care of all the faithful, which is entrusted to the Supreme Pastor of the Church, imposes the duty of advising so that new dioceses may be established, whenever necessity or evident utility demands it. Since, for the benefit of the faithful who inhabit the most extensive Archdiocese of Regina, it has been requested by the Apostolic See that a portion of its territory be separated to form a new diocese: We, having considered all that is necessary for this matter, and with the consent of the Most Reverend Brother Andrea Cassulo, Archbishop of Leontopolis and Apostolic Delegate in Canada, and after mature deliberation, with the counsel of the Most Reverend Fathers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, having offered prayers, we have decided to approve. Wherefore, supplementing what is lacking, and with the consent of those whose interests are involved, by the fullness of the Apostolic power, we detach and separate, for all time, from the Archdiocese of Regina that portion of territory, whose boundaries are described below; and this territory, thus separated, we erect into a new and distinct diocese, which we wish to be called "Gravelbourg," and so we command. To this new Diocese of Gravelbourg, we assign the following boundaries: to the west, the limits between the civil province of Alberta and the civil province of Saskatchewan; to the south, the limits between the Canadian region and the United States of North America; and to the east, the boundary follows the western limit of range number XXV (west of the second meridian), beginning from the southern extremity of Township 1, up to the northern extremity of Township 8, according to the official land survey of the civil province of Saskatchewan; then, the same boundary, turning in a straight line to the west, reaches the western limit of range XXVII (west of the same second meridian), and ascends along that same boundary to the northern extremity of Township 13; thence, turning again in a straight line to the west, it reaches the third meridian, and, along the same meridian line, ascends to the northern extremity of Township 16;

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from...

[*Latin ed. p. 310*]

310 Acta Apostolicae Sedis - Official Commentary: [The boundary] extending in a straight line to the west, reaches the western boundary of range VII (west of the third meridian), and along that same boundary, it finally reaches the intersection of the course of the Saskatchewan River; then, to the north, the course of the same river from said intersection to the western boundary of the province of Saskatchewan. We hereby establish the seat and episcopal cathedral of the newly erected and defined Diocese of Gravelbourg in the city of Gravelbourg, and we accordingly raise it to the rank of a city, granting it all the privileges and rights to which other cities are entitled by common law. We elevate the parish church of Saint Philomena, located in the same city, preserving its title and parish status, to the rank and dignity of a cathedral church; and we grant to it and to its respective Bishops, all the rights, honors, insignia, favors, graces, and privileges to which other cathedrals and their prelates are entitled by common law or legitimate custom, together with all the same burdens and obligations. We hereby constitute the Cathedral Church of Gravelbourg as a suffragan of the Metropolitan Church of Regina, and we subject its respective Bishops to the jurisdiction of the Metropolitan Archbishop of Regina. Since the circumstances of the present time do not permit the immediate establishment of a Chapter of canons in this new diocese, we grant that, in the meantime, diocesan consultants be chosen, in place of canons, to exercise the functions of law. As for the governance and administration of this diocese, the establishment of the diocesan seminary, the election of a capitular vicar or administrator in the event of a vacancy, the rights and obligations of the clergy and laity, and other matters of this kind, we command that all that which the sacred canons prescribe be duly observed. With regard to the clergy in particular, we decree that, as soon as the erection of this new diocese has been carried out, the clergy of the Church shall be deemed to be attached to it, in the territory in which they legitimately reside. We further decree that they shall establish an episcopal table and endowment, in addition to the revenues of the curia and other offerings which may be offered by the faithful, for whose benefit the diocese has been established, as well as other burdens, to be imposed by the Bishop, at his discretion, according to the custom of other bishops in the Canadian region. Finally, we command that all documents and records pertaining to the new diocese and its clergy and faithful be, as soon as it is possible, transferred from the chancery of the Archdiocese of Regina to the chancery of the Diocese of Gravelbourg, so that they may be kept in its own archives. With all the foregoing provisions, we entrust the execution of these matters to our venerable brother Andrew Cassulo, our Apostolic Delegate in the Canadian jurisdiction, and we grant him the necessary and appropriate

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powers.

[*Latin ed. p. 311*]

The acts of Pope Pius XI, page 311, also include the power to delegate to any man holding ecclesiastical office, and to definitively pronounce judgment on any difficulty or opposition that may arise, in the execution of any matter, and with the obligation to send, within six months from the receipt of these documents, to the Sacred Congregation of the Consistory, an authentic copy of the completed execution. Furthermore, these present documents, and everything contained within them, even those things concerning which some individuals, or those who presume to have an interest, have not been heard, and have not agreed to the aforementioned; even if they are worthy of express and individual mention, shall never, at any time, be subject to any claim of fraud or deceit, or of nullity by reason of intention, or by any other substantial and unforeseen defect, but shall always be considered valid and effective, emanating from full knowledge and authority, and shall always produce and obtain their full and complete effects, and must be inviolably observed by all to whom they apply, and if, by anyone, with or without knowledge, acting under any authority, anything should happen to attempt to contravene them, we will and do decree that it shall be entirely void and of no effect. Finally, we wish that these documents, even if printed, shall be given the same validity, if they are transcribed, signed by the hand of a public notary, and sealed with the seal of some person holding ecclesiastical office, as they would have if they were presented or shown in their original form. Notwithstanding any rules established in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and any other contrary provisions whatsoever. No one shall be permitted to infringe or contradict these our documents of dismemberment, erection, elevation, concession, statute, derogation, mandate, and will. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty, on the thirty-first day of the month of January, in the eighth year of Our pontificate. Fr. ANDREAS Card. FRÜHWIRTH, Chancellor of the Holy See. Dominicus Jorio, Apostolic Protonotary. Alfonsus Carinci, Apostolic Protonotary. In the Register of Lead, in the volume of the Apostolic Constitutions, number 13. - M. Riggi.

[*Latin ed. p. 312*]

312 Acta Apostolicae Sedis - Official Commentary II. CONCERNING THE DIVISION OF THE ROCKAMPTON DIOCESE AND THE ERECTION OF A NEW DIOCESE OF TOWNSVILLE IN THE AUSTRALIAN

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STATE OF QUEENSLAND. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THESE THINGS, declares that the boundaries of the churches throughout the world, if they are suitably adapted to the circumstances of time and place, undoubtedly contribute greatly to the wider spread of the Christian name and to the easier exercise of pastoral ministry. Therefore, since the venerable brother Joseph Shiel, the present Bishop of Rockhampton, has for a long time earnestly requested that his diocese, which suffers from excessive vastness, be divided, and that a new one be established in the northern part of the diocese: We, after consulting with Our venerable brothers, the Most Eminent Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, and after considering all that was necessary, including the interests involved or those who are presumed to have an interest, and after having judged that the prayers offered by the aforementioned Bishop of Rockhampton are to be received with benevolence, We, by the fullness of Our Apostolic authority, decree and establish the following in these present Letters. I) From the diocese of Rockhampton in the Federated Australian State of Queensland, we separate and set apart the following territory, bounded as follows: to the south, from the twenty-first degree of south latitude to the forty-fifth degree of longitude east of the city of Greenwich; then, following the same degree, southward to the twenty-second degree of south latitude; then westward to the administrative boundaries of the civil province called Gregory North; then southward, along the boundaries of the same province, to the twenty-third degree of south latitude, from which point it will be separated from the remaining part, which will still belong to the diocese of Rockhampton, up to the boundaries of the civil territory called Territory North; to the east, the Pacific Ocean; to the west, the civil territory called Territory North; and to the north, the boundaries of this new diocese will be such that, at the eighteenth and a half degree of latitude, the diocese of Rockhampton will be separated from the vicariate of Cooktown, as has already been desired by the Apostolic Vicar of Cooktown.

[*Latin ed. p. 313*]

Acta Pii PP. XI.

We decree and ordain the following: I) That the following civil parishes shall, in the future, belong to the same diocese: Pitt, Ceach, Garrawalt, Cromwell, Reardon, Lake Lucy, FenwicJk, Me Bride, Wyandotte, Lynwater, Dashwood, Baroota, Mamberra, HaycoJk, Castleton, Glenrowan, Gongora, Nigra, Malacura, Degger, Wonnemarra, Illewanna, Candía, Mittagong, Napier, Claraville, Mitiori, Cochrane, Clarecourt, Yarnton, Arkarra, Milgarra, Caping, Culzean, Renfrew, Taldora, Begee, Mandingol, Glendalough, Baines, Ferdinand, Ladysmith, Wadham, Orici, Miletus, Calen, Boodery; all of these parishes shall, in the future, belong to the new

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diocese. This territory, together with the islands adjacent to it, we erect and establish as a new and distinct diocese, with the principal city being called Townsville, by our supreme authority; II) The following ecclesiastical parishes shall belong to this new diocese of Townsville: Ayr and Brandon, Bowen, Charters Towers, Cloncurry, Halifax, Home Hill, Hughenden, Ingham, Mundingburra, Proserpine, Richmond, Townsville, Townsville West, Townsville South; III) We establish this diocese of Townsville, and we designate the city of Townsville as its seat, and therefore we raise it to the rank of a metropolitan city, granting it all the rights and privileges that other metropolitan cities enjoy; We also establish the cathedral in the principal church of the same city, dedicated to the Most Sacred Heart of Jesus, and we therefore elevate it to the dignity of a cathedral, and we grant to it and to its bishops, for the time being, all rights, honors, insignia, favors, graces, and privileges with which other cathedrals and their bishops are endowed by common law or legitimate custom in Australia, and we subject them to the same burdens and obligations to which other bishops throughout the world are subject; IV) We constitute this diocese of Townsville as a suffragan diocese of the metropolitan Church of Brisbane, and we subject its bishops, for the time being, to the jurisdiction of the Archbishop of Brisbane; V) Since the circumstances of the present time prevent the establishment of a canonical Chapter in the cathedral church, we grant that, in the meantime, diocesan Consultors be established according to the norms of law; VI) Furthermore, we desire that, as soon as it is possible, at least a small diocesan seminary be established, according to the prescriptions and norms laid down by the Sacred Congregation for Seminaries, so that piety and doctrine may flourish there among the students who are destined to serve the Church; VII) The episcopal mensal shall consist of the offerings of the faithful, for whose benefit the diocese was established, and the revenues of the episcopal curia, and a sum to be paid to the bishop, according to the custom of the region; We also grant to the same bishop, according to the custom prevailing in Australia, the faculty of reserving one or two parishes from the diocese for himself, if he deems it necessary for the proper exercise of his episcopal duties; VIII) And with regard to the new...

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - We command that the administration and governance of the diocese be observed, concerning the Vicarius, capitularis, or Administrator, in the event of a vacancy, the election, the rights and duties of clergy and the faithful, and other matters of this kind, in accordance with the sacred canons; and concerning the clergy in particular, we decree that as soon as this Constitution is put into effect, all clergy shall be considered to be attached to that Church, within whose territory they legitimately reside; I X) Furthermore, we wish that all documents and records

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pertaining to the new diocese of Townsville be, as soon as it is possible, delivered by the chanceries of both the diocese of Rockhampton and the apostolic vicariate of Cooktown to the episcopal curia of Townsville, so that they may be religiously preserved in its archives; X) Moreover, We reserve the faculty for Ourselves and for the Apostolic See to enter, at any time that it may seem opportune in the Lord, a new circumscription within the newly established diocese. Therefore, in accordance with the foregoing, We appoint the venerable brother Bartholomew Cattaneo, titular Archbishop of Palmyrene, as Apostolic Delegate in Australasia, to carry out these matters, and We grant him the necessary and appropriate powers, including the power to delegate any person holding office or ecclesiastical dignity, to carry out the aforementioned purpose, and We impose upon him the duty of transmitting to the Sacred Congregation of Propaganda Fide an authentic copy of the completed execution of these matters within six months from the date of these Letters. Finally, We wish that these Letters, even when transcribed, and printed, but signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity, shall be given the same full faith as if they were presented or shown in their original form. These present Letters and all that they contain shall never, at any time, be subject to any defect of fraud or deception, or of nullity, or of any other invented deficiency, to be questioned or brought into controversy, but they shall always be considered valid and effective, and shall have their full and complete effect and shall be inviolably observed by all to whom they apply, and if, by anyone, with knowledge or ignorance, it should happen to be attempted to be violated in any way, We wish and decree that it shall be utterly void and of no effect. Notwithstanding, as far as necessary, the rules in synodal, provincial, general, and universal Councils, special or general Apostolic constitutions and ordinances, and any other dispositions of Our Predecessors, the Roman Pontiffs, and all other contrary things. No one shall be permitted to infringe or contradict what has been decreed by Us in these present Letters. If anyone should presumptuously dare to attempt this, let him incur Our indignation.

[*Latin ed. p. 315*]

From the Acts of Pope Pius XI, page 315: May the Almighty God and the blessed Apostles Peter and Paul, His Apostles, know that I have undertaken this. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and thirty, on the twelfth day of the month of February, in the ninth year of Our Pontificate. FR. ANDREAS CARD. FRÜHWIRTH, Chancellor of the Holy Roman Church. CARD. VAN ROSSUM, Prefect of the Congregation for the Propagation of the Faith. Ioseph Wilpert, Dean of the College of Apostolic Protonotaries. Dominicus Jorio, Apostolic Protonotary. *Loco Plumbi Reg. in Cane. Ap., vol. XLI, n. 55 - M. Riggi.*

APOSTOLIC LETTER: The Region of the Vicariate Apostolic of Congi

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Superior is Separated and Erected as a Vicariate under the Title of Kivu.

PIUS PP. XI. For the sake of posterity.

Following in the footsteps of Our Predecessors, We divide the extensive missionary vicariates, which are distinguished by their geographical extent and the number of inhabitants, into several parts, so that the matters of the Faith may be promoted therein more effectively, and that each part may be governed by its own pastors.

Moved by this reason, after consultations with Our venerable brothers, the Cardinals of the Holy Roman Church who are entrusted with the affairs of the Propagation of the Faith, and through Our own initiative, based on certain knowledge and mature deliberation, by the tenor of the present Letter, We separate and detach the region of the Vicariate Apostolic of Congi Superior, which constitutes almost the entire civil district of Kivu to the north, from the aforementioned vicariate.

From this very territory, thus separated from the Apostolic Vicariate of Congi Superior, We establish a new Apostolic Vicariate, to which We give the name of Kivu. The boundaries of this new vicariate shall be as follows: to the north, the Apostolic Vicariate of Stanley Falls; to the east, the Vicariate of Uganda, Lake Kivu, the Vicariates of Ruanda and Urundi, and finally, Lake Tangamka; to the south, the meridian of 5.5 degrees; to the west, the boundaries...

[*Latin ed. p. 316*]

Acts of the Apostolic See - Official Commentary, 316 civil districts of Kivu. This new Apostolic Vicariate of Kivu is entrusted to the care of the Fathers of the Society of African Missions, for the good pleasure of Ourself and of this Holy See, in the Lord. These things are established, and We decree that these present Letters shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall fully avail those to whom they pertain, or may pertain; and that, rightly, judgment shall be rendered and defined, and that, from this moment and forever, anything contrary to these things shall be declared void and null, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to interfere with them. Notwithstanding anything to the contrary.

Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-sixth day of the month of December, in the year 1929, in the eighth year of Our Pontificate.

P. CARD. GASPARRI, Secretary of State.

II. THE VENERABLE SERVANT OF GOD, PAULA FRASSINETTI, FOUNDRESS OF THE CONGREGATION OF SISTERS OF SAINT DOROTHEA, BLESSED, IS DECLARED.

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PIUS PP. XI

For the perpetual memory of the matter.

— The mercy of God continually inspires the faithful and invigorates those endowed with sanctity and instructed in particular virtues, who, by their life, which serves as an example, and by the institutions which they found and govern with God's help, seem to advance suitably and congruously in the Church of Christ. Among these, countless men and women are counted from the very beginnings of the Church; and We Ourselves, in these times, have endeavored to raise many of them to the heights of the altar. Among those to be included in this number is also the pious Congregation of Sisters of Saint Dorothea, the Foundress of which, in this very Alma Urbe [Alma Urbe = Our City, i.e., Rome], passed away in the Lord not long ago, about forty-eight years ago. The Servant of God was born in the city of Ianuensi [Genoa], on the ninth day of March, in the year 1759, from pious and honest parents, and on the same day she was cleansed with the sacred baptism, and was given the names Paula, Angela, and Maria. She passed her childhood, far removed from childish games, more concerned with heavenly than with earthly things, adorned with Christian piety and virtues; and, having been orphaned of her mother at an early age, and shortly afterwards also of her aunt, who had assisted her mother in managing the house, she was barely twelve years old when she was left in the house of her

[*Latin ed. p. 317*]

The Acts of Pope Pius XI, page 317, record that she, already distinguished by her prudence and experience in affairs, undertook the task in such a way that she recommended young girls and boys of equal age to all as an example of virtues to be imitated. However, the fact that this undertaking involved the management of a family institution, which would later be carried out by the Handmaid of God for her Congregation, demonstrates how providentially arranged these matters were. Indeed, even as a young woman, the venerable Paula desired to serve God, and to join a religious family already established, but at that time, she postponed her plans, both because of her affection for her parents and because of her fragile health; but renouncing worldly affairs entirely at home, subjecting her body to servitude through mortifications and fasts, and diligently engaged in labors and prayers, constantly considering those things that pertain to God, she firmly embraced the path of Christian perfection, striving to be holy in body and spirit. In the year 1833, in order to restore her health, she spent some time with a relative, a judge, in the town of Quinto, and it was in that place that she laid the first foundations of the Institute, which would later be called the Institute of Saint Dorothy, and which she formally established on August 12, 1834. The beginnings of the Institute

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were very difficult; and in these circumstances, Paula's prudence and fortitude were evident. With no resources at all, she, relying only on divine Providence, devoted herself wholeheartedly to establishing a new religious family for the education of girls. And truly, the Venerable Servant of God dedicated herself entirely to the management and expansion of the religious Congregation that she had founded; and, with God's favor, it soon spread so that, while her founding mother was still alive, Sisters of Saint Dorothy migrated not only to Italy, but also to Brazil and to Portugal. The Venerable Foundress herself, although often afflicted by poor health, continued to direct her Institute of Saint Dorothy with zealous dedication until her death. After enduring so many hardships and vicissitudes, it finally received Apostolic approval throughout the world in 1863, through Apostolic Letters under the Fisherman's ring. In the important office of General Superior, she shone forth with piety, sweetness, and prudence, and on occasion, she acted in such a remarkable way that she seemed to possess the gift of discernment of spirits and knowledge of the secrets of hearts; she was most observant towards the Roman Pontiff and the Holy See, and she constantly held as the safest rules for action those things prescribed by the Church and its leaders; and she proposed to herself nothing else, but to promote the glory of God as much as possible through her works. Finally, weakened by her labors and once again afflicted by a stroke, having been duly ministered to with the Sacraments of the Church, she peacefully fell asleep in the Lord on Sunday, December 12, 1882, in the house of her Congregation in Rome. The fame of her sanctity, which already existed during her mortal life, was that of a Handmaid of God.

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - The Official Commentary had made it clear that, after her death and funeral, her devotion grew ever more fervent among all. Therefore, it is not surprising that the Venerable Servant of God, Paula Frassinetti, was deemed worthy of investigation by our Predecessor, Pope Pius X, and the cause was entrusted to the Congregation for Sacred Rites; thus, in the year 1906, the Pontiff himself, on August 21st, signed the commission for the cause with his own hand. After the judicial investigations into the life and actions of the Servant of God were completed according to the law, and all other necessary procedures were properly carried out, We began to consider, shortly thereafter, the virtues of the Venerable Servant. Then, by a solemn decree issued on the eighteenth day before the Kalends of September, in the year 1928, We solemnly declared that the Venerable Servant of God, Paula Frassinetti, had attained heroic virtue. Subsequently, the question of two miracles, which were attributed to God through the intercession of the same Venerable, was raised. After two Congregations, namely a preparatory and a preparatory Congregation, and also another general

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Congregation, which was held before Us on the first of April of this year, and after all matters were thoroughly investigated, We ourselves solemnly declared on April 6th of this year that the proposed miracles were established, and therefore, it was possible to proceed further in the case. Since judgment had been rendered on the heroic nature of the virtues and on the miracles, it remained only to consider whether the Venerable Servant of God could be safely enrolled among the Blessed in Heaven. This question was proposed by our beloved son, Alexander, Cardinal Verde of the Holy Roman Church, the Relator of the Cause, at the general meetings held before Us on the ninth and twentieth days of April of this year, and all those present, both Cardinals and Consultors of the Congregation for Sacred Rites, responded with unanimous affirmative agreement. However, We hesitated to reveal Our mind on this matter of such importance, until, after fervent prayers, We sought assistance from the Father of Lights. Having done so, finally, on the fourth day of May of this year, that is, on the second Sunday after Easter, consecrated in remembrance of the Good Shepherd, after the Holy Eucharist had been duly celebrated, in the presence of our beloved sons, Camillus, Cardinal Laurenti of the Holy Roman Church, who presides over the Congregation for Sacred Rites, and Alexander Verde, the Relator of the Cause, as well as our beloved sons Alphonso Carinci, Secretary of the Congregation for Rites, and Charles Salotti, General Promoter of the Holy Office, We pronounced, with Our authority, that it is possible to proceed to the solemn beatification of the Venerable Servant of God, Paula Frassinetti. Therefore, since these things are so, We grant, by Our Apostolic authority, through the tenor of these present letters, to the entire religious family of the Sisters founded by Saint Dorothy, who are fulfilling their vows, the faculty to call the Venerable Servant of God, Paula Frassinetti, the Founder of that Congregation, by the name of Blessed.

[*Latin ed. p. 319*]

In Act 319 of the Acts of Pope Pius XI, it is declared that his body and relics, although not to be carried in solemn processions, are to be presented for the public veneration of the faithful, and his images are to be displayed. Furthermore, by Our Apostolic authority, We grant that the Office [of prayers] and Mass may be recited annually on the Feast of All Virgins, with special prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant permission for the recitation of this Office and the celebration of Mass only in the archdiocese of Lanciano, where the Servant of God was born, and within the boundaries of this Our Alma Mater [Rome] and its district, since she migrated to the Lord in this Our City; also, in temples and chapels throughout the world where the Congregation of Sisters of Saint Dorothy is located, for all the faithful who are required to recite the canonical hours, and with regard to Masses,

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for all priests, both secular and regular, in the churches or chapels where the feast is celebrated. Finally, We grant the faculty that the solemnities of the beatification of the Venerable Servant of God Paula Frassinetti, mentioned above, may be celebrated in the aforementioned temples or chapels, on days designated by legitimate authority, within the year, with all due observances, after the same solemnities have been performed in the Patriarchal and Holy Basilica of the Vatican. Notwithstanding any Apostolic constitutions and ordinances, and decrees regarding the regulation of cults, and any other contrary provisions whatsoever. We decree that copies of these documents, even printed ones, provided they are signed by the hand of the Secretary of the Congregation for Sacred Rites and are sealed with the seal of that same Congregation, shall be given the same full faith in all discussions, even judicial ones, as would be given to the expression of Our will, as contained in these presented documents. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eighth day of the month of June, in the year 1930, in the ninth year of Our pontificate. E. CARD. PACELLI, Secretary of State.

III. THE VENERABLE SERVANT OF GOD CONRAD OF PARZHAM, LAY BROTHER OF THE ORDER OF MINOR CAPUCHIN FRIARS, IS DECLARED BLESSED. PIUS XI. For the perpetual memory of this event. — Among the members of the Capuchin Order, both religious and lay, it has been sufficiently demonstrated on many occasions that there are found those who are humble in spirit, meek, of pure heart, peaceful, and who, while still living in the world, are already on the path to sanctity.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - The official commentary notes that, with a unanimous voice, as in the Gospel, the Christian people now call the blessed ones, and venerate them with all their heart. For these brothers, living in the world, following the footsteps of the holy Father Francis of Assisi, serve God with simplicity of heart, humility of spirit, and purity of morals; completely abandoning worldly things, embracing all with genuine charity, and leaving us wonderful examples of their virtues, with which they fulfilled the daily duties of life, which were humble and often difficult. Among the men who, following the example of these lay brothers, lived in poverty and humility, and with a constant and serene disposition, followed the path of evangelical perfection, Brother Conrad of Parzham should also be mentioned, who peacefully fell asleep in the Lord just over six years ago. In the year one thousand eight hundred and eighteen, on the twenty-second day of December, in the humble rural place of Parzham, within the diocese of Passau, the Venerable Servant of God was born. On the same day, his parents, religious and sufficiently blessed with good fortune, took care to have him baptized, their ninth child, with the sacred rite. From his earliest years, the young Servant of God showed himself endowed with chastity of morals

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and a gentle disposition. Detached from worldly things, he spent the time remaining to him in prayer, and showed great devotion to the Most Blessed Virgin, and already frequented the Sacraments, as an example to others. After being orphaned and left with good relatives, he, having passed his thirtieth year, said farewell to the world, and was received into the Capuchin convent of Lauf, within the archdiocese of Munich-Freising, and finally, in the year one thousand eight hundred and fifty-two, on the fourth of October, he pronounced his solemn vows. Shortly thereafter, he was sent to the convent of Santa Ana, located in the Bavarian town of Vetoettingen; for this place is famous and frequented among the Marian sanctuaries of the German territories, so that many hundreds of thousands of faithful, especially from the German regions, come there each year as pilgrims, to implore the help of the Most Blessed Virgin Mary, whose image is exposed for public veneration in the chapel of the Capuchin convent. It is therefore not surprising that the humble office of gatekeeper is considered difficult in that monastery, due to the large number of Christians who gather there; and this office must be performed with patience and with spiritual benefit to the souls. But Brother Conrad showed himself to be very diligent in performing his duties, and perfectly suited for carrying them out. Simple in his way of living, diligent in performing his work, frugal in his food, prudent in his speech, generous to the poor, always ready to help and assist those who came as pilgrims, and moderate in all things.

[*Latin ed. p. 321*]

The Acts of Pope Pius XI, page 321, describe him as most obedient and attentive to the priests, and supremely pious in prayer: until his death, he constantly directed his mind towards the standard of a holier life, and he diligently sought to provide for the needs of pilgrims. For more than forty years, the Servant of God admirably fulfilled this office with such constancy, serenity, equanimity, and piety, that even while still alive, he was regarded by all as if he were a saint. Furthermore, endowed with special graces, he appeared to many who approached the Servant of God, who, at times, especially when he was praying to the Blessed Virgin, were astonished to see him adorned with a supernatural splendor, and they often knew him to be a scrutineer of secret hearts and endowed with a prophetic spirit. He also, with the help of God, brought sinners back to the path of righteousness with a single glance. Finally, fragrant with the aroma of his works, he was seized by a sweet, deadly illness, and after receiving the sacraments for the comfort of the Church, he departed this life on the twenty-first day of April, in the year one thousand eight hundred and ninety-four, at the age of seventy-five. After his death, the venerable body of the Servant of God was brought into the church and remained exposed there; afterwards, after the funeral ceremonies were held, at which many foreigners, moved by the holiness of the man, were present, it was

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placed in the repository of the Capuchin friars in the old church of Saint Anne. From that time until our own days, the fame of the holiness of the venerable Servant of God has grown more and more, so that, concerning the fame of his sanctity, investigations of virtues and miracles were carried out in the Passau court. After these were completed and presented to the Congregation for Sacred Rites, We, by a solemn decree, issued on the fifth day before the Kalends of June in the year one thousand nine hundred and twenty-four, personally signed the Commission for the introduction of the Cause. Therefore, after duly obtained and properly examined proofs concerning the heroic virtues of the Servant of God, We, on the eighteenth day before the Kalends of September in the year one thousand nine hundred and twenty-eight, solemnly approved and declared, by Our own judgment, the virtues of the Venerable Servant of God to be endowed and adorned with heroic qualities. Then, after considering the question of two miracles, which were attributed to the intercession of the Venerable Conrad of Parzham, after two Congregations, namely a preparatory and a general Congregation, which was held before Us on the twentieth day of May of the present year, 1928, after all matters were investigated with the utmost diligence, We, on the fifth and twentieth days of the immediately preceding month of May, solemnly declared that the proposed miracles were established, and therefore, it is possible to proceed further in the case. Since the opinion had been given concerning the heroic degree of the virtues and concerning the miracles, only the question remained to be discussed, whether the venerable Servant of God could safely be proposed among the blessed in Heaven. This doubtful matter was proposed to Our beloved son Andrea, of the Roman Church, ACTA, vol. XXII, n. 7.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - An Official Commentary. Cardinal Frühwirth, the relator in the cause, before Us at the general congregations, on the third day of this month of June, and all those present, both Cardinals and Consultors of the Sacred Rites, with unanimous consent, gave an affirmative response. However, We hesitated to reveal Our mind on a matter of such importance, until, with fervent prayers, We sought the assistance of the Father of Lights. And having done this with great diligence, finally, on the fifth day of this month, the octave of the Ascension of Our Lord Jesus Christ, after the Holy Eucharist had been duly celebrated, in the presence of Our beloved sons Camillus, Cardinal of the Holy Roman Church, Prefect of the Congregation of Sacred Rites, and also Andrea, Cardinal Frühwirth of the Holy Roman Church, the promoter of the cause, and also Our beloved sons Alphonso Carinci, Secretary of the Congregation of Rites, and Charles Salotti, General Promoter of the Holy Faith, We declared by Our authority that it was safe to proceed with the solemn beatification of the Venerable Servant of God Conrad of Parzham. Therefore, considering these things,

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We grant, by Our apostolic authority, and by the tenor of these present letters, that the entire Order of the Minor Capuchins, founded by Saint Francis of Assisi, and the clergy and people of the diocese of Passau, fulfilling their vows, are granted the faculty to henceforth call the Venerable Servant of God Conrad of Parzham, a professed layman of the Order of the Minor Capuchins, "Blessed," and that his body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the faithful; and that images of him may be adorned with rays. Furthermore, by the same Our apostolic authority, We grant that an Office may be recited and a Mass celebrated for him each year, from the Office of the Confessors, not of the Pontiffs, with readings and prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We permit the recitation of this Office and the celebration of this Mass only in the diocese of Passau, in which the Servant of God was born and from which he departed to the Lord; and also in temples and chapels throughout the world where the Order of the Minor Capuchins is present, by all the faithful who are obliged to recite the canonical hours, and, as far as Masses are concerned, by all priests, both secular and regular, in the churches where the feast is celebrated, provided they are present. Finally, We grant the faculty that the solemnities of the beatification of the aforementioned Venerable Servant of God Conrad of Parzham may be celebrated in the temples or chapels, on days designated by legitimate authority, within one year, with due observance, after the same solemnities have been completed in the Most Holy Patriarchal Basilica of the Vatican. Notwithstanding any constitutions and ordinances apostolic and decrees concerning the non-cult, and any other contrary provisions whatsoever. We decree that these letters, as well as the printed copies, are valid, provided they are signed by the hand of the Secretary of the Congregation of Sacred Rites, and are sealed with the seal of that Congregation.

[*Latin ed. p. 323*]

Acta P.P. XI, 323. Let it be so that this very faith is also applied in judicial discussions, so that what is signified by Our will, as shown in these Letters, may be observed. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of June, in the year 1930, in the ninth year of Our pontificate. E. CARD. PACELLI, Secretary of State.

V. EPISTOLA AD EMINENTISSIMUM ET REVERENDISSIMUM DOMINUM IUSTINIANUM, TITULI S. GREGORII, S. R. E. PRESBYTERUM, CARDINALEM SERÉDI, ARCHIEPISCOPUM STRIGONIENSEM, ET AD R. R. P. P. DOMINOS ARCHIEPISCOPOS ET EPISCOPOS HUNGARIAE: DE SANCTO EMERGICO DUCE.

PIUS PP. XI.

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Dilectissimi filii Nostri et venerabiles fratres, health and the apostolic blessing.

Now, at the close of the ninth century, since Saint Emericus, Duke of Hungary, son of King Saint Stephen, ascended to the heavenly seat with the most peaceful exit, at the very height of his youth, it is fitting that, together with the most noble Hungarian people, the Catholic Church celebrate this illustrious event: for the chief praise and glory of the Church is that, among your people, scarcely brought into the boundaries of Europe, not only the true worship of God has been widely and broadly spread, but also outstanding men and women, indeed young people, have flourished from that time onward.

Above all, that royal family of the Arpad, stands out for its sanctity, from which many Saints and Blesseds have sprung forth, such as, besides those whom we have mentioned, Saint Ladislaus, King, and Saint Elizabeth, wife of the Duke of Thuringia, whose virtues and manners shine forth most sweetly as an example at home and abroad: and Emericus added a certain new ornament to this, because of that outstanding example of innocence and chastity by which he seems to have led young people and to have shown the way in all piety. Therefore, it is not surprising that the Apostolic See has followed this house of the Arpad with a special benevolence, and has adorned Saint Stephen, a great support and ornament of your country, with the royal crown, and has attributed to him the title of Apostolic King.

And not only of the royal lineage, but of the salvation of each and every Hungarian, the Mother Church has always taken care, diligently exciting in them piety and the fervor of faith. And so it has happened that, guided by religion, your ancestors have repelled the force of so many adversities over the course of the centuries, and have always been, as it were, a wall and a bulwark against the attacks of barbarian peoples, for a long time, for Christendom in Europe. Indeed, how-

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Commentarium Officiale. It is entirely fitting that the Hungarians should remember the virtues of their ancestors and their glorious deeds; indeed, it is far more important that they strive to imitate the examples set by those very individuals. For it is not enough merely to boast of the victories and deeds of the ancients in public and solemn ceremonies; rather, it is necessary to strive that the Hungarians, with the same fervor of religion that characterized their forebears, should emulate their innocence and faith, especially in these times of so many temptations and errors. To this end, Saint Emeric particularly invites young people, leading them by the splendor of all virtues. And it is not without the providence of God that a holy son should arise from holy parents; for what We have recently decreed concerning the Christian upbringing of children, We see reflected in this most chaste young man; for the minds

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of children are usually shaped by the examples of their parents. May the images of Saint Stephen, the King, and his pious wife be ever before the eyes of all those to whom God has entrusted the care and upbringing of Christian children! May all parents strive to nurture their children from infancy in true faith, and to remove from their minds whatever is harmful and contrary to Christian purity! For, as is evident, Christian education of children is closely connected with the preservation of the Christian family; therefore, every effort must be made to ensure that the bonds of marriage, which the Divine Redeemer has raised to the dignity of the Sacrament, are observed and inviolably maintained by all. For this is the greatest distinction between the customs of pagans and Christians: that among the former, the reins of the senses are loosened, while among the latter, sacred things are treated with reverence; that among the former, pleasure is given the first place, while among the latter, the evangelical law is imposed upon desires. Let Christian spouses fear the sanctity of domestic life, which, due to human frailty or base temptations, they are not only forbidden by divine law to destroy or profane, but are also prohibited by the love of their children and the care for their homeland. How can parents properly educate their children, or encourage them to virtue, if they themselves violate the holy commandments of God, rashly separating what God has joined together, to the great detriment of their children? Finally, let all who govern or live in civil society learn from Saint Emeric and from his parent, Saint Stephen, who so auspiciously inaugurated the Hungarian kingdom, that human society will only flourish if citizens obey the precepts of the Gospel. Therefore, it is necessary that the law of Christ not only permeate the private lives of individuals, but also regulate and pervade public morals; for it is written: "Unless the Lord guards the city, the watchman wakes in vain"; and, as history testifies, when a people is afflicted by sin, true religion is the safest safeguard and the firm foundation of nations. Therefore, with eager and confident hearts, carry out these secular ceremonies, our beloved sons and venerable brothers, from which such a wealth of beneficial fruits will arise.

[*Latin ed. p. 325*]

The acts of Pope Pius XI, page 325, are rightfully awaited. However, since we desire, in some measure, to participate in these more solemn feasts, We shall send Our Pontifical Legate, who, in Our name and authority, shall preside over the festivities and ceremonies. In the meantime, We earnestly pray to God for the necessary assistance, that the desired outcomes may be achieved, and We impart to you, Our beloved sons and venerable brothers, and to the entire clergy and people, Our apostolic blessing upon each and every one of you, in the Lord. Given at Rome, near Saint Peter, on the second

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day of the month of June, in the ninth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 326*]

Acts of the Apostolic See – Official Commentary.

ACTS OF THE HOLY CONGREGATIONS.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

I. PROVISIONS FOR CHURCHES.

His Most Holy Lord, Pope Pius X, by divine Providence, has deigned to provide for the following Churches, according to the decrees of the Sacred Congregation for the Propagation of the Faith:

May 26, 1930. – To the newly erected Cathedral diocese of Kottar in Eastern India, he appointed the Reverend Lawrence Pereira, a priest of the local clergy.

To the newly erected Cathedral diocese of Salem in Eastern India, he appointed the Reverend Henry Amat Prunier, from the Seminary of Paris for missions to foreign lands.

June 24. – To the Metropolitan Church of Pordicheri, he appointed the Reverend Augustus Simeon Colas, from the Seminary of Paris for missions to foreign lands.

II. APPOINTMENTS.

The following were appointed by Apostolic Briefs:

January 25, 1930. – The Reverend Hermannus Meysing, elected titular Bishop of Minensis, was appointed Apostolic Vicar of Eimberley.

February 14. – The Reverend Fridericus Meiendro, elected titular Bishop of Remesiana, was appointed Apostolic Vicar of Anhing in China.

March 12. – The Reverend Olavus Offerdahl, elected titular Bishop of Senensis, was appointed Apostolic Vicar of Norway.

March 30. – The Reverend Justinus Paulinus Albouy, elected titular Bishop of Oidyessenus, was appointed Apostolic Vicar of Isfanning in China.

The Reverend Natalis Gubbels, elected titular Bishop of Attuda, was appointed Apostolic Vicar of Ichang in China.

The Reverend Aristides Maranta (Edgar a Poschiavo, of the Order of Friars Minor Capuchin), elected titular Bishop of Vinda, was appointed

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Apostolic Vicar of Daressalam.

[*Latin ed. p. 327*]

Sacred Congregation of Rites, March 31st. — Rev. Francis O'Rourke, elected titular Bishop of Ostracine, Apostolic Vicar of Oran and Benin in Western Africa. May 31st. — Rev. Alexander Garcia Fontcuberta, of the Order of Friars Preachers, Apostolic Vicar of Haiphong in Indochina. June 9th. — Rev. Thomas Wade, of the Society of Mary, first Apostolic Vicar of the Northern Solomon Islands. June 10th. — Rev. Sylvester Espelage, of the Order of Friars Preachers, Apostolic Vicar of Wuchang in China. — Rev. Michael Monconill y Viladot (or Caspar a Pinell), of the Order of Friars Minor Capuchins, Apostolic Vicar of Caqueta in Columbia.

SACRED CONGREGATION OF RITES, ORDINARY MEETING. REGARDING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, BROTHER CONRAD I. A PARZHAM, A LAY BROTHER OF THE ORDER OF MINOR CAPUCHINS.

ON THE QUESTION OF WHETHER, WITH THE APPROVAL OF VIRTUE AND TWO MIRACLES, IT IS SAFE TO PROCEED TO THE SOLEMN BEATIFICATION OF THE AFORESAID VENERABLE SERVANT OF GOD.

Our Lord Christ teaches us the common divine economy in the distribution of graces, warning: "He that exalteth himself shall be humbled, and he that humbleth himself shall be exalted" (Luke 18:1). To this, the most humble and at the same time the most exalted of all creatures, the Immaculate Virgin Mother of God, adds her voice: "He hath put down the mighty from their seat and hath exalted the humble" (Luke 1:52). This is clearly exemplified in the Venerable Servant of God, Brother Conrad a Parzham, a lay brother of the Order of Minor Capuchins. For the more humble Brother Conrad felt himself to be as the gatekeeper of the Vetoettingen monastery, the more he was exalted by divine wisdom and magnificence, and was shown to the Christian people as a sign. This is the work of divine wisdom, because the glorification of those who were humble while they lived, and who felt themselves to be nothing in Christ, is an effective witness to us, who, while we are pilgrims in this earth, need to be encouraged to follow better things by examples. Also, this is the work of divine magnificence, which is abundant, and whose reward exceeds all measure the merits of its servants, as the Apostle teaches: "For that which is at present is momentary."

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - A record of the Apostolic See, lightening the burden of our tribulation, and working in us, beyond measure, for the eternal glory of the sublime (II Corinthians, IV, 17). Therefore, today, Bavaria rejoices, and the renowned family of the Minor Capuchins exults

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with joy, at the imminent glorification of the most humble brother Conrad of Parzham, which, in a very short interval after his death, and indeed, in a most rare example, follows only six years after the introduction of his cause. For, on the twenty-first of April in the year one thousand eight hundred and ninety-four, the Servant of God passed to the heavens; and the Most Holy Pope Pius XI, after the Ordinary inquiry had been completed, deigned to mark the Commission for the Introduction of the Cause on the twenty-eighth of May in the year one thousand nine hundred and twenty-four. In the following year, action was taken regarding the hitherto unvenerated Servant of God, and then concerning the validity of the proceedings. On the fifteenth of August in the year one thousand nine hundred and twenty-eight, a decree was issued concerning his heroic virtues, and on the twenty-fifth of May of the recently elapsed year, concerning the miracles. One matter remained to be discussed: whether, with the approval of virtues and two miracles, it was possible to proceed to the solemn beatification of the Venerable Conrad. Therefore, at the general meetings held yesterday before the Most Holy Pope, the Most Reverend Cardinal Andrew Frühwirth, Relator of the Cause, proposed this question, to which all the Most Reverend Cardinals present, as well as the Prelates and Consultors, responded affirmatively; however, the Most Blessed Father decreed that he would announce his opinion today, on the octave of the Ascension of the Lord, and in commemoration of the Martyr Boniface, the great Apostle of Germany. Wherefore, the Eucharisitic Host was most religiously offered, and the Most Reverend Cardinals Camillus Laurenti, Prefect of the Sacred Congregation, and Andrew Frühwirth, Relator of the Cause, together with the Reverend Father Charles Salotti, Promoter of the Holy Faith, and myself, the undersigned Secretary, were summoned, and in their presence, he pronounced: "It is possible to proceed to the solemn beatification of the Venerable Servant of God, brother Conrad of Parzham." This decree was then ordered to be duly promulgated and recorded in the acts of the Sacred Congregation on the fifth of June in the year one thousand nine hundred and thirty. C. CARD. LAURENTI, Prefect of the Sacred Congregation. Ii. © S. A. Carinci, Secretary.

[*Latin ed. p. 329*]

From the Diary of the Roman Curia:

SACRED CONGREGATION OF RITES

Tuesday, June 3, 1930, in the Apostolic Palace at Vatican City, before the august presence of the Holy Father, the General Congregation of Sacred Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates, and the theological consultants who comprise the same, discussed and gave their vote on the aforementioned matter concerning

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the solemn beatification of the Venerable Servant of God, Father Corrado of Parzham, a lay professed member of the Order of the Capuchin Minor Friars.

Tuesday, June 17, 1930, in the Apostolic Palace at Vatican City, the Ordinary Congregation of Sacred Rites was held, in which, for the judgment of the Eminent and Reverend Lords Cardinals, who comprise the same, the following matters were presented:

I. Introduction of the Cause of Beatification and Canonization of the Servant of God, Mary Paulina Jaricot, Foundress of the Works of the Propagation of the Faith and of the Living Rosary.

II. Introduction of the Cause of Beatification and Canonization of the Servant of God, Mary Celina of the Presentation, of the Second Order of St. Francis.

III. Resummation of the Cause of Canonization of the Blessed Martyrs, John Cardinal Fischer, Bishop of Rochester, and Thomas More, Chancellor of England.

IV. Resummation of the Cause of Canonization of the Blessed John Bosco, Priest, Founder of the Pious Salesian Society and of the Institute of the Daughters of Mary Help of Christians.

V. Concerning the revision of the writings of the Servant of God, Mary of Sorrow and of the Protection, of the Order of the Franciscan Conceptionist Religious.

VI. Concerning the revision of the writings of the Servant of God, Chiara Fey, Foundress of the Institute of the Sisters of the Infant Jesus.

VII. Concerning the revision of the writings of the Servant of God, Galileo Nicolini, a novice of the Congregation of the Passion of Our Lord Jesus Christ.

VIII. Concerning the revision of the writings of the Servant of God, Paola Delpuig of St. Louis, General Superior of the Institute of the Sisters of Charity in Vich.

IX. Concerning the revision of the writings of the Servant of God, Father Anthony Mary Pucci, a professed priest of the Order of the Servants of Mary.

X. Concerning the revision of the writings of the Servant of God, Biagio Marmoiton, a Martyr, a lay professed member of the Society of Mary.

XI. Concerning the revision of the writings of the Servant of God, Brother Michael, of the Institute of the Brothers of the Christian Schools.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - Official Commentary 1. Concerning the revision of the writings of the Servant of God Giuseppe Frassinetti, secular priest, Prior of St. Sabina, in Genoa. 13. Concerning the revision of the writ-

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ings of the Servant of God Giuseppe Bedetti, secular priest. 14. And finally, concerning the revision of the writings of the Servant of God Gennaro De Rosa, Canon of the Penitentiary of the Metropolitan Church of Naples.

SECRETARY OF STATE

CONGREGATIONS ASSIGNED TO NEW CARDINALS

By letters from the Secretary of State dated the 3rd of the month, His Holiness has graciously deigned to assign:

To the Most Reverend Cardinal Sebastian Leme da Silveira Cintra, Archbishop of San Sebastiano do Rio de Janeiro, the Sacred Congregations: for the Eastern Church, of Religious Orders, and of Propaganda Fide;

To the Most Reverend Cardinal Francesco Marchetti-Selvaggiani, the Sacred Congregations: for the Eastern Church, of Propaganda Fide, and of Extraordinary Ecclesiastical Affairs;

To the Most Reverend Cardinal Raffaele Carlo Ross, the Sacred Congregations: Consistorial, of the Sacraments, and of Rites;

To the Most Reverend Cardinal Giulio Serafini, the Sacred Congregations: Consistorial, of the Council, and of Rites;

To the Most Reverend Cardinal Achille Liénart, Bishop of Lille, the Sacred Congregations: of Studies and of the Revision of the Council, of the Fabric of St. Peter, and of Seminaries and Universities.

APPOINTMENTS

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, has deigned to appoint:

November 23, 1929.

Most Reverend Antonino Drapier, titular Archbishop of Neocesarea in Pontus, Apostolic Nuncio in Germany.

March 18, Apostolic Nuncio in Hungary.

April Apostolic Nuncio in Constantinople.

English.

The Most Reverend Cardinal Apostolic.

The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Suore Minore.

Most Reverend Carlo Margotti, titular Archbishop of Mesembria, Delegate to Armenia.

Most Reverend Angelo Rotta, titular Archbishop of Tebe in Acaia, Delegate.

March 27 and 1930.

Most Reverend Cesare Orsenigo, titular Archbishop of Tolemaide in

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Libya, Delegate Apostolic to Kurdistan.

Eugenio Carità of St. Pacelli, Protector of the Suore Anna (Saragozza).

Page 252, line 18, "delle Suore del S. Cuore di Gesù (Angers)" should be changed to "delle Filles de la Charité du Sacré-Cœur de Jésus, de la Salle-de-Vihiers (Angers)."

[*Latin ed. p. 331*]

Diarium Romanae Curiae, April 28, 1980. The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Adoration and Reparation. May 7, The Most Reverend Cardinal Eugenio Pacelli, Protector of the Congregation of the Angels (Paris). The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Sisters Adorers of the Precious Blood (San Giacinto). May 10. The Most Reverend Cardinal Francesco Ehrle, Protector of the Congregation of the Immaculate Conception. May 13. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Scottish Legion. International Union of Virgins (Utrecht). League of Women. The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Christian Doctrine Congregation (Nancy). May 14. The Most Reverend Cardinal Eugenio Pacelli, Protector of the Sisters of Mercy. June 17. The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Congregation of the Minor Conventuals. Apostolic See: Monsignor Lodovico Sebastian, Bishop of Treves. Protonotaries of the Oratory of Saint Charles Borromeo: May 3, 1929. Monsignor Domenico Cavallera, of the diocese of Gravina. 1930. Monsignor Ugo Lamb, of the archdiocese of Philadelphia. Monsignor Antonio Rigoni, of the diocese of Segna and Modrussa. April 14. Monsignor Giuseppe Mutschlechner, of the diocese of Bressanone. May 1. June 9. Monsignor Filea Fillion, of the archdiocese of Quebec. Monsignor Lorenzo Rodríguez, of the archdiocese of Valladolid. Monsignor Emmanuele Suarez Saaverda, of the diocese of Ibagué. Domestic Prelates of His Holiness: December 18, 1929. Monsignor Giuseppe Corrigan, of the archdiocese of Philadelphia. Monsignor Giovanni Bonner, of the same archdiocese. Monsignor Bernardo McKenna, of the same archdiocese. Monsignor Guglielmo Me Nally, of the same archdiocese. Monsignor Eugenio Me Guinnis, of the same archdiocese.

[*Latin ed. p. 332*]

33. Acta Apostolicae Sedis - Official Commentary, December 13, 1929. Monsignor Leone Fink, of the same archdiocese. February 5, 1930. Monsignor Piergiovanni Semeria, of the diocese of Ventimiglia. 7. Monsignor Giuseppe Jacob, of the diocese of Liegi. 8. Monsignor Augusto Leclercq, of the same diocese. 12. Monsignor Giuseppe S. Vornholt, of the diocese of Concordia. 27. Monsignor Giovanni Battista Mayjonade, of the diocese of Péri. 28. Monsignor Alfredo Obviar, of the diocese of Lipa. April 28. Monsignor Duane Garrison Hunt, of the diocese of Salt

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Lake. May 3. Monsignor Luciano Mazzeo, of the diocese of Marsico Nuovo, Kansas. Monsignor Giuseppe Naddeo, of the diocese of Potenza. Monsignor Vincenzo D'Elia, of the same diocese. Monsignor Antonio Errichetti, of the same diocese. June 6. Monsignor Raffaele Cigliano, of the archdiocese of Naples. June 8. Monsignor Giacomo Rossi, of the diocese of Bergamo. June 14. Monsignor Luigi Santi, of the archdiocese of Modena. June 27. Monsignor Giuseppe Alves Ferreira Laudim, of the diocese of Natal. June 28. Monsignor Giuseppe Salvatore Silva, of the diocese of Barquisimeto. June 31. Monsignor Giuseppe Rolla, of the diocese of Lodi. June 8. Monsignor Leonardo Cercone (Rome).

HONORS:

By Apostolic Briefs, the Holy Father Pius XI, may He be blessed, deigned to bestow:

The Grand Cross of the Order Piano: March 31, 1930. Upon the Right Honorable Count Eugenio Rebaudengo, of the archdiocese of Turin. May 8. To His Excellency, Don Raimondo Subercaseaux (Chile). The 26 June. The Commander's Plaque of the Order Piano: 1930. Upon the Right Honorable Doctor Giulio Gavazzi, of the archdiocese of Milan. The Commander of the Order Piano: December 17, 1929. Upon the Right Honorable Alberto M. Greenfield, of the archdiocese of Philadelphia. March 24. Knighthood of the Order Piano: 1930. Upon the Right Honorable Giorgio Edoardo Panneton, of the archdiocese of Ottawa.

[*Latin ed. p. 333*]

Diarium Romanae Curiae. The Grand Cross of the Order of St. Gregory the Great, civil class: April 12, 1930. To the Most Noble Count Cristoforo de Paus (Norway). To the Most Noble Mr. Carlo Luigi Fouché d'Otrante (Sweden). April 24. To Mr. Michele Gruchaga, of the archdiocese of Santiago del Cile. To Mr. Fernando Isarrazaval, of the same archdiocese. April 28. To Mr. Emmanuele Forster Recabarreu, of the same archdiocese. To Mr. Guglielmo Cuno, of the diocese of Osnabrück. To the Most Noble Marquis Antonio De Magaz (Spain). May 4. The Commander's Cross with Plaque of the Order of St. Gregory the Great, civil class: June 1930. To Mr. Antonio Rodríguez Banco (Chile). To Mr. Dr. Ugo Niccoli (Italy). To Mr. Dr. Valerio Marangoni (Italy). To Mr. Dr. Antonio Crispo (Italy). June 26. The Commander's Cross of the Order of St. Gregory the Great, civil class: 1929. To Mr. Dr. Corrado Giordano, of the diocese of Pontecorvo. February 25, 1930. To Mr. Francesco Volpi, of the diocese of Bergamo. March 24. To Mr. Dr. Luigi Duval-Arnould (Paris). To Mr. Dr. Giuseppe Loth (Paris). March 28. To Mr. Engineer Sante Pirrello, of the archdiocese of Reggio Calabria. March 29. To Mr. Enrico Persi (Rome). March 31. To Mr. Knight Ivo Vauquelin, of the diocese of Moulins. April 4. To Mr. Agostino Margara, of the archdiocese of Genoa. April 7. To Mr. Knight Carlo Locatelli (Rome). April 10. To Mr. Domenico Adriani (Rome). To Mr. Knight Romeo Bennicelli (Rome). April

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11. To Mr. Architect Florestano Di Fausto (Rome). To Mr. Knight Gustavo Enrico Daumas, of the archdiocese of Paris. To Mr. D. Raimondo Albé y Marti, of the diocese of Barcelona. April 14. To Mr. Giovanni Severiano Da Fonseca Hermes (Brazil). April 15. To Mr. Girolamo Basetti Sani, of the archdiocese of Florence. April 24. To Mr. Michele Goudchaux, of the archdiocese of Paris. April 29. To Mr. Elia Federici (Rome). April 30. To Mr. Ferdinando Kuhn (Bavaria). To Mr. Alberto Bosslet, of the diocese of Würzburg.

[*Latin ed. p. 334*]

Acta Apostolicae Sedis - Official Commentary 334, May 2, 1930.

To the Most Reverend Mr. Gino Ghezzi, of the diocese of Arezzo.

May 15th. To the Most Reverend Mr. Livinio Gevaert, of the archdiocese of Malines.

May 28th. To the Reverend Mr. Antonio Mohrmann (Germany).

June 7th. To the Reverend Mr. Carlo Zanetto Lami, of the archdiocese of Pisa.

June 9th. To the Reverend Mr. Andrea Guagnino, of the Apostolic Vicariate.

June 11th. To the Reverend Mr. Francesco Ferrazzi, of the archdiocese of Milan.

Knighthood of the Order of Saint Gregory the Great, civil class: January 27, 1930.

To the Reverend Mr. Giuseppe Desmet, of the archdiocese of Malines.

February 13th. To the Reverend Mr. Giuseppe Delloye, of the archdiocese of Cambrai.

March 18th. To the Reverend Mr. Carlo Painich, of the diocese of Trieste.

March 24th. To the Reverend Mr. Antonio Gerardo Alfano Schrauwen, of the diocese of Breda.

March 29th. To the Reverend Mr. Pietro Negri, of the archdiocese of Milan.

March 31st. To the Reverend Mr. Giovanni M. A. C. J. Smits, of the diocese of Breda.

April 3rd. To the Reverend Mr. Renato Berthier, of the archdiocese of Paris.

April 5th. To the Reverend Mr. Amedeo Cauchie, of the diocese of Blois.

To the Reverend Mr. Ulisse Bro, of the same diocese.

April 8th. To the Reverend Mr. Lodovico Florin, of the diocese of Lille.

To the Reverend Mr. Emidio Benedetti (Rome).

April 10th. To the Reverend Mr. Giacomo W. Maney, of the diocese of Oklahoma.

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April 11th. To the Reverend Mr. Giovanni Berdinger, of the archdiocese of Paris.

To the Reverend Mr. Adriano Chobillon, of the same archdiocese.

April 14th. To the Reverend Mr. Alessandro Terreaux, of the diocese of Nancy.

To the Reverend Mr. Sebastiano J. Remy, of the same diocese.

April 24th. To the Reverend Mr. Giuseppe Driscoll, of the diocese of El Paso.

April 29th. To the Reverend Mr. Pietro Avot, of the diocese of Arras.

May 8th. To the Reverend Mr. Antonio Toulemond-Beuque, of the diocese of Lille.

To the Reverend Mr. Giovanni Battista Leplat-Derville, of the same diocese.

To the Reverend Mr. Gastone Vantroys, of the same diocese.

May 13th. To the Reverend Mr. Clemente Conte (Rome).

To the Reverend Mr. Felice Romano (Rome).

May 14th. To the Reverend Mr. Ettore dell'Omo, of the archdiocese of Pisa.

May 16th. To the Reverend Mr. Luigi Carrette, of the diocese of Bruges.

May 30th. To the Reverend Mr. Guglielmo Masterson, of the diocese of Salford.

To the Reverend Mr. Ugo Fay, of the same diocese.

To the Reverend Mr. Carlo M. F. Courbe, of the archdiocese of Paris.

June 9th. Knighthood of the Order of Saint Gregory the Great, military class: May 1930.

To the Reverend Mr. Stefano Merveilleux du Vignaux, of the diocese of Poitiers.

[*Latin ed. p. 335*]

335 From the Roman Curia Diary: On April 20th, the Grand Cross of the Order of St. Sylvester was conferred. Pope: 1930. To Mr. Giacomo Keiller (Sweden). The Order of St. Sylvester was conferred on: March 20th, 29th. To Mr. Carlo Kambo (Rome). To Mr. Giulio Mosca (Rome). To Mr. Eugenio Pisani (Rome). Pope: 1930. To Mr. Doctor Ruggero Pedrotti (Rome). April 3rd, 14th, 24th. To Mr. Professor Valfredo Chiodi, of the diocese of Fiesole. April 28th. To Mr. Architect Ettore Rossi (Rome). April 30th. To Mr. Sergio Denisor (Rumehen). To Mr. Romolo Vasselli (Rome). May 15th. To Mr. Raffaele Colilli, of the diocese of Lech. May 30th. To Mr. Francesco Bornefeld-Ettman, of the diocese of Münster. June 22nd. To Mr. Gaetano Buoncristiano (Italy). To Mr. Benedetto Mauro (Italy). On March 6th, and April 3rd, the Knighthood of the Order of St. Sylvester was conferred. Pope: 1930. To Mr. Umberto Baldissera (Rome). April 7th. To Mr. Giovanni Maggio, of

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the diocese of Chiavari. April 7th. To Mr. Giuseppe Andreoli, of the same diocese. April 14th. To Mr. Doctor Antonio Furbetta, of the same diocese. April 24th. To Mr. Carlo Pacini, of the diocese of Fiesole. April 30th. To Mr. Doctor Pietro Velardi (Rumehen). To Mr. Giorgio Maniu (Rumehen). May 2nd. To Mr. Antonio Giampaoli (Rome). May 17th. To Mr. Bernardo Ferreri, of the diocese of Casale. June 5th. To Mr. Giovanni Battista Tranvàn-hòa, of the Apostolic Vicariate of Hai Phong. June 9th. To Mr. Carlo Urban (Rome). June 14th. To Mr. Luigi Baldassini (Rome). June 23rd. To Mr. Doctor Michele Cappuccio (Italy). With letters from the Secretariat of State, the Holy Father Pius XI, happily reigning, deigned to appoint: Honorary Secret Chamberlains of His Holiness: March 13th, 1930. Monsignor Enrico Ferri, of the diocese of Jesi. Monsignor Pasquale Paccapelo, of the same diocese. Monsignor Ferdinando Senesi, of the same diocese.

[*Latin ed. p. 336*]

336 22 Acta Apostolicae Sedis - Commentarium Officiale, Aprilis 1930. Reverendissimus Dominus Giuseppe Angeloni, ex dioecesi Cassano all'Ionio.

24 » » Reverendissimus Dominus Silvio Maffucei, ex dioecesi Pistoia.

» » » Reverendissimus Dominus Alberto Mazzanti, ex eadem dioecesi.

» Reverendissimus Dominus Francesco Piccardi, ex eadem dioecesi.

» » » Reverendissimus Dominus Innocenzo Angeloni, ex archidioecesi Gaeta.

8 Maii » Reverendissimus Dominus Giov. Battista Lohr, ex archidioecesi Monachii et Freisingae.

15 » » Reverendissimus Dominus Giorgio Pabst, ex dioecesi Augustae.

22 » » Reverendissimus Dominus Francesco Golba, ex archidioecesi Cracoviae.

29 » » Reverendissimus Dominus Michele Blandino, ex dioecesi Susae.

» » » Reverendissimus Dominus Gioacchino Nabucco, ex archidioecesi Sancti Seba-

» » » Reverendissimus Dominus Adalberto Klatt, ex dioecesi Culmae. stiani de Rio de Janeiro.

» » » » Reverendissimus Dominus Antonio Enrico Szuman, ex eadem dioecesi.

»' Reverendissimus Dominus Casimiro Bieszk, ex eadem dioecesi.

» » » Reverendissimus Dominus Policarpo Gulgowski, ex eadem dioecesi.

4 Iunii » Reverendissimus Dominus Francesco Calandrane, ex dioecesi Savonae et Noli.

8 » » Reverendissimus Dominus Francesco Ciarlo, ex eadem dioecesi.

Camerarius 26 Aprilis Secreti Gladii et Capae, Supra Numerarius Sanc-

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titatis: 1930. Illustrissimus Dominus Commendator Ambrogio Caccia Dominioni, ex archidioecesi Mediolanensi.

Camerarii honorarii in habitu paonaceo Sanctitatis: 1930.

Reverendissimus Dominus Giuseppe Pontieri, ex dioecesi Cassano all'Ionio.

» Reverendissimus Dominus Giovanni Quaranta, ex dioecesi Brescensis.

NECROLOGIUM 9 Martii 1930.

Reverendissimus Dominus Luigi Tchen, Episcopus titularis Attudae.

4 Aprilis » Reverendissimus Dominus Fortunatus Henricus Caumont, Episcopus Ajmeris.

2 Iunii » Reverendissimus Dominus Maximilianus de Lingg, Episcopus Augustae.

3 » » Reverendissimus Dominus Marianus Ryx, Episcopus Sandomier.

10 » » Reverendissimus Dominus Dominicus Lancellotti, Episcopus Conversani.

[*Latin ed. p. 337*]

Year XXII - Vol. XXII, August 7, 1930, No. 8. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XI, BY HIS OWN MOTION, CONCERNING A NEW WORK FOR STRENGTHENING THE FAITH AND FOR BUILDING NEW TEMPLES IN ROME.

PIUS XI. In an address given in the Consistory on the thirtieth day of June, we proposed a plan, which had long matured in Our mind, to provide suitable means by which we might address the most pressing and important spiritual needs of Our beloved Diocese of Rome. It now pleases Us to explain this plan more fully, and to give effect to it in the manner that We deem most appropriate for achieving the desired objective. And so that we may address the matter directly, We declare that Our intention is to establish, by Our own motion – as We are indeed establishing by these very words – a "Pontifical Work for the Preservation of the Faith and for the Construction of New Temples in Rome." This Work, We say, is being modified and expanded, from that which Our predecessor, Pope Leo XIII, established by his own motion, on November 28, 1909. We say it is being modified, because this very Work, which, as they say, was previously overseen by a Commission of Cardinals, is now becoming a Pontifical Work, according to the laws by which it will be governed, and in due time...

[*Latin ed. p. 338*]

The Acts of the Apostolic See - Official Commentary 338, concerning the manner and purpose of this renewal, We shall explain. Furthermore, it is expanded, provided that it is joined with the aforementioned work and connected by a certain order – as the nature of both things demands – namely, the construction of new temples in the City, especially in those

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parts and regions of Rome which are most in need of such support. This "Pontifical Work for the Preservation of the Faith and the Construction of New Temples in Rome" is a legal entity, and, appropriately distinguished by the title "Pontifical," it will be closely dependent on Our authority and power. Its effective President, as they call it, will be one of the Cardinal Fathers, whom We ourselves will designate, consulting with him – in order to relieve him, to some extent, from the many and weighty concerns with which he is burdened – as Our Cardinal Vicar for the City and its District in spiritual matters, and who will report to Us on the progress of affairs, and also on the state of things at the appropriate time. However, the Cardinal President of the Work will have frequent meetings with the aforementioned Cardinal, Our Vicar General for the City and its District in spiritual matters, in order to keep him informed of all matters and to confer with him on appropriate matters. The Cardinal, as President, will manage the affairs of the new Work in all respects, as pertains to its legal and administrative functions. Therefore, the new "Pontifical Work for the Preservation of the Faith and the Construction of New Temples in Rome" consists of two sections, each of which pursues a certain and specific purpose, although, as is evident, they are closely connected to each other. With regard to the preservation of the Faith, the Pontifical Work, in addition to continuing to promote those things which the aforementioned work, which We call the Leonine Work, has hitherto promoted, will adapt its activities and undertakings to the new conditions of the times, in order to achieve its goal with more appropriate and effective means, namely, to safeguard the ancestral faith in this beloved City and diocese. As for the construction of parish temples – about which We shall speak first and foremost, if not exclusively...

[*Latin ed. p. 339*]

The Acts of the Supreme Pontifical Works, Volume XI, state that, as soon as possible, new parishes should be established, instituted, and endowed, or, if necessary, old ones divided; land should be acquired, temples constructed, and suitable buildings erected, and negotiations should be conducted with the city magistrates regarding necessary matters. Furthermore, the Pontifical Works will discuss with them the methods and compensation involved, and will determine when old sacred buildings must be demolished for the public good. Both new works will pursue their intended goals through the sums of money that We assign to each; and in the case of the demolition of temples and parishes, funds will also be allocated from the proceeds of the sale of old churches, as well as through donations, with which the beloved sons of Our diocese will assist Us, as We have stated We trust in the aforementioned Consistorial Address, regarding a matter that will be of great benefit to themselves and their posterity. The specific law of the Work for the Presentation of the Faith, which Our blessed predecessor

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Pope Leo XIII approved with a Motu Proprio letter dated November 28, 1909, is hereby abrogated by the promulgation of these Our letters; and We also decree that the Commission, the Council of Consultors, and all other things that began to exist according to the aforementioned decrees of Leo are to cease to exist. Meanwhile, provisions will be made for the expeditious completion of the works and undertakings that are currently underway. In the section that will oversee the construction of new Roman temples, a Commission, as it were, will assist the Cardinal President of the Works, and will consist not only of one member of the Roman Curia and other ecclesiastical men whom We will soon choose, but also of one legal expert and three craftsmen, whom We ourselves will appoint. Furthermore, in order that all that We have mentioned above may be properly carried out, We will subsequently provide appropriate regulations. In the meantime, We are filled with the greatest hope that the Pontifical Works, which We have just established after lengthy discussions and prayers, will bear the abundant fruits that We so earnestly desire and ardently anticipate, with the most benevolent help of God.

[*Latin ed. p. 340*]

Acts of the Apostolic See - Official Commentary 340 seats cannot be present, among whom the Virgin Mary, the Apostles Peter and Paul, and all the diocesan patrons, we invoke the intercession of this most holy City, and we join with it. May the apostolic blessing, which, with the greatest outpouring of spirit, we bestow upon all those who have either dedicated themselves entirely to the ancient Leonine Work until now, or who will now enjoy the benefits of the newly established Work, conspiring in its progress through their prayers, favor, and generosity. Indeed, we make clear the sentiment that no one can fail to read in our heart, when we say that we place great confidence in the pastoral care with which the urban pastors, so dear to Us, are flourishing among their respective flocks, and we also strive with a very active and zealous spirit to encourage all our beloved children of the Catholic Action. Whatever has been established by Us in these Letters, we command that all of it be firm and valid, notwithstanding any contrary provisions. Given from Rome, near Saint Peter, on the fifth day of the month of August, in the year 1930, in the ninth year of Our Pontificate. PIUS PP. XI. APOSTOLIC CONSTITUTION CONCERNING THE PONTIFICIAL COLLEGE OF NEMOUN IN THE CITY. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT. When the Czechoslovak Republic was first established, it seemed fitting and appropriate to extend this benefit to all dioceses within it, through the clerical College, which Our predecessor, Pope Leo XIII, established, granting it vicariate power by Apostolic Letters

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on the first of January, in the year one thousand eight hundred and ninety.

[*Latin ed. p. 341*]

Given the acts of Pope Pius XI, established in the City [Rome], and already assigned to the dioceses of Bohemia, it is now permitted to send, from the dioceses of the new republic, students who are outstanding in piety and intellect, to this venerable City of Ours, so that, under the very eyes of the "Vicar of Christ" and in the sight of so many sacred monuments, they may devote themselves to ecclesiastical disciplines. Indeed, since a suitable house for this purpose was not available in the City, located in the neighborhood of the Vatican, which Our Predecessor had assigned to the College of Bohemians, a plan was initiated to construct larger buildings that would better meet the needs of the times. Therefore, a large and very healthy area, not far from Our Patriarchal Basilica of the Lateran, was purchased at the expense of the Apostolic See, and a new building was begun there, funded by Our own resources, as well as by contributions from the sacred authorities of Czechoslovakia, from the leaders of the Republic, and even from faithful Christians residing in America, and also from the sale of the old buildings of the College of Bohemians and the adjacent properties. Now, with these new buildings solemnly dedicated, and wishing to give this home of sacred studies a legal constitution appropriate to the changed circumstances, with the consent of those who are interested or who presume to have an interest, and after consulting with the venerable brothers, Our Cardinals, Prefects of the Congregation for Seminaries and Universities, which we mentioned above in Our Apostolic Letters, we derogate, with Our supreme authority, the vicariate power, so that it may be effective, and we establish and decree the following: I. This Institute, with the name of the College of Bohemians abolished, we wish to and order to be called, after that most holy man, John, who is truly the glory of the sacred order and the honor of the homeland, the Pontifical College of St. Nepomuk; and it shall henceforth receive students, outstanding in piety and intellect, whom the venerable brothers, Our authorities, of the Republic of Czechoslovakia, send from their own dioceses to Rome, there to be instructed in ecclesiastical disciplines. II. We grant to this Pontifical College of St. Nepomuk all rights and privileges, and we assign to it the possession of movable and immovable property and the revenues thereof, as the College of Bohemians previously enjoyed, always preserving the nature and purpose of these things religiously; and also, all offices, duties, and obligations that were previously attached to the Bohemian College, we wish and order to be fulfilled henceforth by the College of St. Nepomuk. III. The new building, mentioned above, constructed in the neighborhood commonly called Concordia, near the neighborhood of Magna Grecia, together with the adjacent land, we assign to the Pontifical College of St. Nepomuk

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as its own seat, as the seat of the Institute.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Official Commentary. The sacred ministers of Czechoslovakia shall possess the same rights and the same offices within the College, and all shall consult with it in matters pertaining to it. V. The Moderator of the College shall be appointed by the Supreme Pontiff through the Sacred Congregation for Seminaries and for Universities; he shall perform the duties of a parish priest within the College, and shall possess the same authority as the Archbishops and Bishops of the Republic of Czechoslovakia. VI. The College shall be subject to the jurisdiction and authority of the aforementioned Sacred Congregation for Seminaries, and therefore shall be governed by the laws promulgated by that Congregation. VII. If, for any reason, the Nepomucene College should cease to exist, all of its possessions, both movable and immovable, monies, revenues, and other similar assets, shall revert to the Holy See, so that, as far as possible, they may be used to provide for the ecclesiastical education and instruction of students from the dioceses now included within the Republic of Czechoslovakia. Finally, we desire that these Letters, whether transcribed or printed, but bearing the public mark of a notary, and sealed with the seal of a person constituted in ecclesiastical dignity or in office, be given the very same credence as if these Letters themselves were presented or shown. And that which we have established, decreed, ordered, and commanded by this Our Constitution, we wish to remain in force by Our authority, with all things, even those of special note, being subject to it. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and thirty, on the twenty-third day of the month of April, in the feast of St. Adalbert! Most Reverend Monsignor, in the ninth year of Our Pontificate. FR. ANDREAS CARD. FRÜHWIRTH, Cardinal, Secretary of the Holy See. Alfonsus CAIETANUS CARD. BISLETI, Cardinal, Prefect of the Sacred Congregation for Seminaries and for Universities. Carinci, Apostolic Protonotary. Hector Castelli, Apostolic Protonotary. See also: cfr Plumbi Reg. in tab. Cancellariae Apostolicae, Vol. XLII, n. 5. - M. Riggi.

[*Latin ed. p. 343*]

Acts of Pope Pius XI, Letters 343. APOSTOLIC LETTER CONCERNING THE GRANTING OF INDULGENCES TO THOSE ENGAGED IN CHRISTIAN CATECHESIS, WHETHER TEACHING OR LEARNING.

PIUS XI. For the perpetual memory of this matter. — By Our Motu Proprio Letters, given on the twenty-ninth day of July, in the year 1923, We established within the Sacred Congregation of the Council a particular Office, which would govern and promote the entire catechetical activity within the Church. Now, the Catechetical Commission of that same Office, in order to further the religious instruction of the Christian people, and

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especially of children, has presented to Us petitions that We honor those who dedicate themselves to Christian catechesis, whether by teaching or by learning, with spiritual indulgences. Indeed, Our predecessors, namely Pope Paul V and Pope Clement XI, already granted such spiritual benefits in their time, which seemed suitable for that period; but now, We have judged it fitting, in the Lord, to increase them and to make them suitable for the needs of Our age. Therefore, having abolished the indulgences previously granted by those Roman Pontiffs in this matter, and after also having consulted with Our beloved son, the Cardinal Prefect of the Holy Roman Church for Penitence, confident in the mercy of Almighty God and in the authority of Our blessed Apostles Peter and Paul, We mercifully grant, in the Lord, a Plenary Indulgence to all and each of the Christian faithful who, through the means of approximately one hour, or at least one-third of an hour, have dedicated themselves at least twice in a month to teaching or learning the Christian doctrine, and who, during the same month, have also availed themselves of it twice, on days of their choosing, provided that they are truly penitent and have confessed their sins and have received the Holy Communion, and that they have visited a church or a public oratory, and there have offered prayers according to Our wishes or those of the Roman Pontiff. Furthermore, We grant to the same Christian faithful, each time that they have dedicated themselves during the aforementioned period of time to teaching or learning the Christian doctrine, a partial Indulgence of one hundred days, to be obtained with at least contrite heart. Notwithstanding any contrary provisions. These present decrees are valid for all times, present, future, and perpetual.

Given at Rome, near the Holy Apostles Peter and Paul, under the Fisherman's Ring, on the tenth day of March, in the ninth year of Our Pontificate.

B. CARD. PACELLI, Secretary of State.

Note: On page 293, line 14 from the bottom, where it says "est," it should read "permanet."

[*Latin ed. p. 344*]

Acts of the Apostolic See - Official Commentary 344

ACTS OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE SACRED OFFICE

DECREE

Concerning the Rites of China.

To the Supreme Holy Congregation of the Sacred Office, the following question was proposed: "Whether the decree of the Supreme Holy Congregation of the Sacred Office, dated September 25, 1710, by which any com-

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mentary whatsoever concerning the Rites of China is prohibited without express and special permission from the Holy Congregation of the Sacred Office, remains in full force after the promulgation of the Code of Canon Law."

The Most Eminent and Reverend Lords Cardinals, entrusted with safeguarding the faith and morals, in a plenary Congress held on Monday, June 18, 1930, decreed: Affirmative.

Our Most Holy Lord, Pope Pius, of blessed memory, Pope XI, on the following Friday, June 26 of the same month and year, during his customary audience granted to the Most Reverend Father Prefect of the Sacred Office, approved the decision of the Most Eminent Fathers and ordered it to be made public.

Given at Rome, from the Offices of the Sacred Office, on July 13, 1930.

A. Subrizi, Notary, 8th Class, 8th Office.

L. © S.

[*Latin ed. p. 345*]

345 The Sacred Congregation of the Consistory.

SACRED CONGREGATION OF THE CONSISTORY.

PROVISIONS CONCERNING CHURCHES.

Most Holy Father Pius XI, by the divine Providence of God, and through successive decrees of the Sacred Congregation of the Consistory, has provided for the following churches with new pastors, namely:

July 7, 1930. — To the Archiepiscopal Church of Catania, the Reverend Father Carmelo Patanè, formerly Archbishop of Hydruntum, has been appointed.

July 9. — To the Suburbicarian Church of Ostia, the Reverend Father Ianuarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale and Dean of the Sacred College, who has united the diocese of Albano Laziale with Ostia.

July 22. — To the Cathedral Church of Ecclesiensis, the Reverend Father Ioannes Pirastru, Archpriest of the place of Bonorva in the archdiocese of Turrita, has been appointed.

July 23. — To the titular episcopal Church of Lampsacene, the Reverend Father Franciscus Liou, from the apostolic vicariate of Luanfu, has been appointed Apostolic Vicar of Fenyang.

— To the titular episcopal Church of Circesium, the Reverend Father Ioannes Cuvelier, from the Congregation of the Most Holy Redeemer, has been appointed the first Apostolic Vicar of Matadi.

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— To the titular episcopal Church of Carystus, the Reverend Father Ignatium Canazei, from the Society of Saint Francis of Sales, has been appointed Apostolic Vicar of Shiuchow.

July 29. — To the Cathedral Church of Anglonen Tursi, the Reverend Father Dominicus Petroni, General Vicar of the diocese of Saint Marci and Bisiniani, has been appointed.

— To the Cathedral Church of Aliphana, the Reverend Father Aloysius Noviello, parish priest of Saint Mary of Perpetual Succor, Naples, has been appointed.

— To the Cathedral Churches of Melphi and Rapolla, which are perpetually united, the Reverend Father Aloysius Dell'Aversana, parish priest of Saint Andrew, Aversa, has been appointed.

August 1. — To the titular episcopal Church of Cyrrhus, the Reverend Father Ferdinandum Fiandaca, formerly Bishop of Patti, has been appointed.

— To the titular episcopal Church of Trebenna, the Reverend Father Innocentium Lopez Santamaria, of the Order of the Most Holy Virgin of Mercy of the Captives, who has been appointed Prelate nullius of Bono Iesu de Piauhy.

August 2. — To the Cathedral Church of Ebroicensis, the Reverend Father Alfonsum Gaudron, General Vicar of the diocese of Cartusiensis, has been appointed.

— To the Cathedral Church of Saint Deodatus, the Reverend Father Augustinum Marmotin, Canon Archpriest of the place of Sézanne, has been appointed.

[*Latin ed. p. 346*]

Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE EASTERN CHURCH

I. DECREE CONCERNING THE ADMINISTRATION OF THE GRECO-RUTHENIAN ORDIARY IN THE CANADIAN REGION.

To the faithful of the Greco-Ruthenian rite who reside in the Canadian region, an Ordinary Bishop of the same rite was established in the year 1912, who possesses the ordinary power to govern and administer them; and for the proper spiritual administration of this Greco-Ruthenian ordinariate, laws were promulgated by the Sacred Congregation for the Propagation of the Faith, concerning the affairs of the Eastern rites, on August 18, 1913, which laws the Sacred Congregation for the Eastern Church, considering the changed circumstances of things, has judged it fitting and has decided to adapt anew and to present again in the following manner by this present decree.

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CHAPTER I

Concerning the Ordinary Bishop of the Greco-Ruthenian Rite

Article 1. The appointment of the Ordinary Bishop of the Greco-Ruthenian rite for the Canadian region is reserved to the Apostolic See.

Article 2. The Ordinary Bishop of the Greco-Ruthenian rite in the Canadian region shall be immediately subject to this Holy See and shall exercise full ordinary jurisdiction over all the faithful of the Greco-Ruthenian rite, permanently or temporarily residing in the Canadian region, under the authority of the Most Reverend Delegate Apostolic of Canada.

Article 3. To him belongs the right and power to govern his flock and to establish laws and statutes in those matters which do not contradict common law. His principal duty, however, will be to see that both doctrine and good morals, as well as the rites and discipline proper to this Church, are faithfully and integrally preserved. Therefore, it shall be his duty to introduce or maintain uniformity in the ceremonies of various devotions, as well as in the administration of the Sacraments, according to the rubrics of the liturgical books approved by the Holy See, and to demand strict observance of this uniformity from his priests. For the good governance of the ordinariate, the Ordinary shall establish a group of at least four Consultors, who shall be priests of piety, good morals, and doctrine.

[*Latin ed. p. 347*]

Sacred Congregation for the Eastern Church, 347, having considered, and in the episcopal city or diocese, or in neighboring places, residing. Article 4. The Ordinary is bound frequently to visit the parishes and missions entrusted to his care, so that, at least every five years, he himself, or, if legitimately hindered, through a general vicar, or another priest specially delegated, may inspect them, so that he may know his flock intimately, and provide for all things pertaining to their spiritual well-being. Article 5. During the canonical visitation of parishes, the Ordinary shall inquire whether the pastors diligently perform all parochial duties, especially the visitation of the sick, the instruction of children, and, on Sundays and feast days, the preaching of the Word of God; he shall also examine all baptismal, marriage, and death records; and the inventory of ecclesiastical goods from at least the last two years; and he shall demand accounts from each pastor of missions, that is, he shall examine and approve the books of income and expenses of each church, its material condition, debts, etc. Especially on this occasion, he shall diligently take care that abuses do not creep into the ecclesiastical discipline, particularly concerning the administration of the Sacraments and sacramentals, the worship of God and the Saints, the preaching of the divine Word, and the fulfillment of pious intentions; and he shall seriously strive to maintain the purity of faith and morals among

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the clergy and the people, so that in schools for children and young people, instruction is given according to the principles of the Catholic religion. If he discovers that abuses have occurred, he shall correct them prudently, but firmly, even using, if necessary, canonical penalties. Article 6. In order that the security of the temporal goods of churches, cemeteries, schools, and all things belonging to the Church, may be carefully considered, the Ordinary shall take care that no pastor or council, in its own name and by its own right, retains any property for which the faithful have contributed in any way; and that, after hearing the advice of experienced and knowledgeable men, it shall adopt the appropriate forms of title of ownership, and shall observe all prescriptions that are in accordance with civil laws, and that promote the administration, preservation, and full transmission of ecclesiastical goods in the future. Furthermore, the Ordinary shall establish rules which he deems appropriate for the administration of ecclesiastical goods. Article 7. The annual support of the Ordinary shall consist of contributions similar to those of a cathedral, which, according to equity, shall be determined by the Ordinary, after hearing his advisors, and which each church of the Ruthenian ordinariate is bound to pay, according to the custom of the region. The pastors of the churches are bound to account for the exact payment of these contributions and others determined by the Ordinary and his advisors, for...

[*Latin ed. p. 348*]

Acta Apostolicae Sedis - Official Commentary 348 Concerning a Seminary or for the benefit of students of the sacred disciplines, for orphanages, for missions, etc. Article 8. The residence of the Ordinary of the Ruthenian rite shall be in the city of Winnipeg. Article 9. The Ordinary shall, every five years, present to the Apostolic Delegate a complete and accurate report on the personal, moral, and material state of the missions of his own rite, who, with his annotations or observations, shall transmit it to the Holy Congregation for the Eastern Churches, and at least every ten years, shall visit the sacred Apostolic Delegation, in order to render obedience and submission to the Supreme Pontiff, and to give an account to him of the implementation of his pastoral ministry, and of all matters pertaining to the state of his Church, and to the morals and discipline of the clergy and people, and to the salvation of the souls entrusted to him. Article 10. Disputes, should any arise between the Ordinary of the Greek-Ruthenian rite and the Bishops of the Latin rite in the Canadian region, shall be referred to the Holy Congregation for the Eastern Churches. CHAPTER II Concerning the Greek-Ruthenian Clergy Article 11. Since it is necessary to have native priests, of sound mind and body, endowed with zeal and prudence, and instructed in the sacred sciences, the Ordinary shall see to it that, as soon as possible, a seminary, at least a smaller one (although provision has been made in Rome for a larger seminary), be established for the proper

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instruction of Greek-Ruthenian boys. Therefore, the Holy Congregation earnestly requests the Ordinary of the Ruthenians and the Apostolic Delegate that, after due deliberation, and with the assistance of at least some of the Bishops of the Canadian region, all that is necessary be done to establish and build this seminary, according to the resources and the extent of the ordinariate. Article 12. To contribute to the expenses of the education of the clergy, both pastors of churches and the faithful of the Greek-Ruthenian rite in the Canadian region shall contribute as much as they are able. The Ordinary shall earnestly commend to the clergy and the faithful this pious work of ecclesiastical vocations, and shall take care that priests, especially pastors, protect boys who show signs of an ecclesiastical vocation from the contagion of the world, and foster their piety, and cultivate the seed of divine vocation in them. But only those who have promised before the Ordinary to preserve perpetual celibacy shall be admitted to the seminary, and only celibates shall be promoted to the sacred Orders. Article 13. In the meantime, or until the seminary is built, the Ordinary of the Ruthenians shall ask the Latin Bishops to admit one

[*Latin ed. p. 349*]

The Holy Congregation for the Eastern Church, 349, or another Ruthenian boy who shows signs of an ecclesiastical vocation, shall be admitted to the seminary, where he shall be instructed in piety and the sacred sciences, and shall be firmly grounded in the obligations of celibacy, as established in the preceding article. If, after completing his studies, he is not sufficiently versed in the ceremonies of his own rite, the Ordinary of the Ruthenians shall see to it that, as far as necessary, he is thoroughly and diligently instructed in them by a priest of the same rite. Article 14. Furthermore, before there is a sufficient number of indigenous Greek-Ruthenian priests established in the Canadian region, if a need arises to provide a rector for a Ruthenian mission, whether vacant or newly established, the Ordinary may request priests from the Bishops of the Greek-Ruthenian rite; or he may ask the Canadian Bishops themselves to appoint some of their clergy, who are willing to adopt the Ruthenian rite, to such missions, until other arrangements can be made. To any priest who comes there of his own accord, or who is not sent by the Greek-Ruthenian Ordinary, nor by any Canadian Bishop, nor by the Holy Congregation, the Greek-Ruthenian Ordinary shall not be able to grant any faculties, whether for celebrating the Sacred Liturgy, or for administering the Sacraments, or for performing any ecclesiastical duties whatsoever. Article 15. As for priests coming from regions of Europe, they shall not be admitted to the exercise of the sacred ministry among the Ruthenian faithful unless they are celibate (or at least widowed without children), endowed with an upright life, zeal, and piety, sufficiently learned, and free from political factions. Article 16. Any priest coming from Europe and residing in the Canadian region for

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the spiritual care of the Greek-Ruthenian faithful shall remain incardinated in the diocese of his origin, unless, with due observance of the laws, he is incardinated by the Greek-Ruthenian Ordinary of the Canadian region. However, the Bishop of his origin shall not exercise any jurisdiction over him, but the aforementioned priest shall be subject only to the jurisdiction of the Greek-Ruthenian Ordinary of the aforementioned region. The aforementioned priests shall not be permitted to return to their homeland or be recalled without the express written permission of both the Ordinary of his origin and the Greek-Ruthenian Ordinary of the Canadian region. Article 17. All Ruthenian laymen, of whatever origin and domicile, who wish to receive the sacred orders in Canada, shall remain under the full jurisdiction of the Ordinary of the Ruthenian rite of the Canadian region, to whose hands they shall make their vow of obedience or stability to serve in that territory. Article 18. All rectors of parishes and missions of the Greek-Ruthenian rite in the Canadian region are removable at the will of the Greek-Ruthenian Ordinary. Article 19. Suitable support for the rectors of parishes and missions.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - Commentarium Officiale: The Ordinary shall consult with the regular clergy, regarding the manner of the ministry and its faculties, derived from the Church, according to the customs of the region. Art. 20. The rights and emoluments of the sacred ministry in each mission shall be determined by the Greek-Ruthenian Ordinary, according to the approved customs of the region. Art. 21. The Greek-Ruthenian Ordinary shall exercise his jurisdiction only over the Greek-Ruthenian clergy and people within his jurisdiction. However, if there are Greek-Ruthenian faithful in any place, and there is no mission established there, or if there is no priest of that rite present, the Ordinary shall communicate his jurisdiction to the Greek-Ruthenian faithful to the Latin priest of that place, informing the Ordinary thereof, as long as a Greek-Ruthenian priest is present there. Art. 22. Likewise, Canadian Latin Bishops, after informing the Ruthenian Ordinary, may grant jurisdiction to Ruthenian priests in those places where Latin rite faithful are subject to them, but where there is no Latin priest present who can care for them. Art. 23. Latin rite priests who have obtained or will obtain from the Sacred Congregation for the Eastern Church the faculty to pass to the Ruthenian rite, for the spiritual assistance of the Ruthenian faithful, under the Ordinary of that rite, shall remain entirely and completely under the jurisdiction of the Ruthenian Ordinary, as long as they remain in the Ruthenian rite. The Sacred Congregation, however, repeatedly urges Canadian Latin Bishops to generously grant a number of priests to the Ruthenian Ordinary for a time, if requested by him, for the good of souls. Art. 24. If there are religious priests who have obtained permission to pass to the Ruthenian rite, they shall, in matters pertaining

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to their religious life, be subject to their own religious Superiors, but in matters pertaining to the care of souls and the Ruthenian rite, they shall be subject to the Ruthenian Ordinary. Art. 25. Priests should remember that they are to lead a life, both interior and exterior, that is holier than that of laymen, and they should excel in virtue as an example to them. Therefore, they should frequently approach the Sacrament of Penance, dedicate some time each day to mental prayer, visit the Most Holy Sacrament, venerate the Blessed Virgin, and examine their conscience. Art. 26. All priests must, at least every third year, or even more frequently if they have a suitable opportunity, take time for spiritual exercises for a period to be determined by their own Ordinary; and no one shall be excused from this, except in a particular case for a just reason, and with the express permission of the Ordinary. Art. 27. All are especially bound to show reverence and obedience to their own Ordinary, and to frequently impress this upon the faithful.

[*Latin ed. p. 351*]

Sacred Congregation for the Eastern Church, 351, Article 28. Priests must not interrupt their studies, especially sacred studies, and they must follow that solid doctrine transmitted by the ancients and commonly received by the Church, avoiding profane novelties of words and the false knowledge of science. Article 29. After completing their course of studies, all priests, unless dispensed by the Ordinary for a just cause, must undergo an examination each year, for at least three full years, in various disciplines of the sacred sciences, previously designated, according to the method determined by the same Ordinary. Article 30. Likewise, more frequently during the year, in places and on days determined by the Ordinary, meetings or discussions should be held concerning moral and liturgical matters; to which may be added other exercises which the Ordinary deems suitable for promoting the knowledge and piety of the clergy. If anyone is unable to attend the meeting, he must send written answers to the questions, according to the norms determined by the Ordinary. Article 31. Parish priests, as well as those who are parish vicars and missionaries, are bound by a grave obligation to preach to the faithful on Sundays and other feast days prescribed by law, a brief explanation of the Gospel or some part of Christian doctrine, so that the word of God may be proclaimed, and so that the Catholic faith of the faithful, especially of children, may be fostered, according to the instructions received from the Ordinary. Those who are found to be negligent in this matter shall be punished according to the gravity of the offense. Article 32. As opportunity permits, the Ordinary shall gather together, at least once a year, Greek-Ruthenian rite priests, both secular and religious, who are subject to his jurisdiction, so that he may also benefit from their experience and counsel. CHAPTER III Concerning the Greek-Ruthenian Faithful. Article 33. Greek-Ruthenian faithful are bound to observe the prescriptions of their own rite and to attend and generously support their own

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churches. However, in regions where there are no churches and priests of their own rite, and where, because of the distance, they cannot attend their own church without great inconvenience, they must, in order to satisfy the precepts of the Church, attend Mass in a church of another rite, and also receive the Sacraments from a priest of another rite. Such attendance must be encouraged, and the priests must insist on this, as it is a matter of a grave precept. Article 34. The attendance of Greek-Ruthenians, even continuous attendance, at churches of the Latin rite, does not induce a change of rite. Concerning the transition...

[*Latin ed. p. 352*]

Acta Apostolicae Sedis - Official Commentary 35: When passing from one rite to another, the norms established by the Holy Congregation for the Eastern Church, given by the decree "Nemini licere" on December 6, 1928, must be observed. Therefore, Greek-Ruthenian faithful who wish to make the transition to another rite should send a petition to the Apostolic Delegate, and at the same time, present the true and canonical reasons that seem to favor such a transition. It will be more fitting, however, if this petition is sent to the same Apostolic Delegate through the proper Ordinary. Article 35: It is not permitted for priests of the Latin rite to induce any Greek-Ruthenian to embrace the Latin rite, contrary to or without regard for the canonical prescriptions that regulate the transition of rites. Article 36: Latin faithful, even if a priest of the Latin rite is present, can confess their sins to a Greek-Ruthenian priest approved by their Ordinary, and can validly and lawfully receive the benefit of sacramental absolution. Likewise, Greek-Ruthenian faithful can confess their sins to a Latin priest approved by their Bishop. Latin priests, however, cannot absolve Greek-Ruthenian faithful from censures and cases reserved to them by the Greek-Ruthenian Ordinary without the permission of the same. Conversely, the same applies to Greek-Ruthenian priests with regard to censures and reservations established by the Latin Ordinary. To avoid difficulties that frequently occur in practice, all Ordinaries should communicate to each other any cases they have reserved to themselves. Article 37: To all faithful of whatever rite, the faculty is given, for the sake of piety, to receive the Sacrament of the Eucharist, whether it has been consecrated according to any rite; and, moreover, when necessity arises, and no priest of a different rite is present, it will be permissible for a Greek-Ruthenian priest to administer the Eucharist consecrated in leavened bread, and conversely, for a Latin priest to administer it in unleavened bread; but each priest will observe his own rite in administering. Article 38: Any Eastern faithful validly and lawfully fulfills the precept of Paschal Communion even if they receive Communion according to a rite other than their own. However, it is advisable that each faithful fulfill the precept of Paschal Communion according to their own rite and in their own parish; those who fulfill it in a different parish should

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take care to inform their own pastor of the fulfillment of the precept. Article 39: The Holy Eucharist should be received by the dying according to their own rite from the hands of their own pastor; but, in urgent necessity, it is permissible to receive it from any priest; who, however, will administer it according to his own rite. Article 40: The celebration of funerals and the collection of offerings in families of mixed rites pertain to the pastor of the rite to which the deceased belonged. Article 41: To avoid serious inconveniences that could arise for the Ruthenians, they are granted the faculty to observe the feasts and fasts according to their own customs.

[*Latin ed. p. 353*]

The Holy Congregation for the Eastern Church, in 353 places where they reside, which observance does not induce a change of rite. Article 42. On feast days, which occur in both rites, on the same day, it is recommended to the Greco-Ruthenians that they attend the sacred liturgy in the church of their own rite, if it is held in the place, saving, however, the prescription of canon 1249 regarding the fulfillment of the law of hearing the Holy Sacrifice, whatever Catholic rite the Mass is celebrated, whether outdoors or in any public or semi-public church or oratory, or in private mausoleums, as mentioned in canon 1190, but not in other private oratories, unless this privilege has been granted by the Apostolic See. Article 43. Associations of the faithful of the Greco-Ruthenian rite shall be under the supervision of the Ordinary, who shall appoint a priest as moderator, lest abuses concerning doctrine, morals, or discipline creep in among them. Therefore, those are worthy of praise who give their names to associations established or at least recommended by ecclesiastical authority; but let them beware of secret, condemned, seditious, or suspicious associations, or those that seek to withdraw themselves from the legitimate ecclesiastical authority. Likewise, Catholic periodicals, newspapers, or pamphlets shall be under the supervision of the Ordinary, and no priests shall write or moderate them without his consent. CHAPTER IV Concerning marriages between the faithful of mixed rites. Article 44. Marriages between Catholics of the Greco-Ruthenian and Latin rites are not prohibited; but to avoid inconveniences that often arise in families from the difference of rites, the wife, upon entering into marriage or during it, may pass to the rite of the husband. However, after the marriage is dissolved, she is free to assume the rite of her origin. Article 45. Marriages, both between Greco-Ruthenian faithful and between faithful of mixed rites, must be contracted according to the form of the decree "Ne temere," and therefore, according to the rule, they must be celebrated before the sponsor's parish priest, unless some just cause excuses. Article 46. Dispensations for marriages in mixed rites, if any are requested, shall be requested from the Ordinary of the bride. Article 47. Children born in the Canadian region from parents of different rites shall be baptized according to the rite of the father, except for those born of an

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illegitimate union, who follow the rite of the mother. ACTA, vol. XXII, n. 8, — 7-8-930. 24

[*Latin ed. p. 354*]

Acta Apostolicae Sedis - Official Commentary 354. All these things were approved and confirmed by Our Most Holy Lord Pope Pius XI of divine Providence, and the present decree was ordered to be published for the coming decade. Notwithstanding any contrary things. Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 24th of May, 1930. A. CARD. SINCERÓ, Secretary. L. © S. H. 1. Cicognahi, Assistant.

II. DECLARATION. It is decreed in the decree given by this Sacred Congregation on the 24th of May in the year 1930, for the faithful of the Greek-Ruthenian rite who reside in the region of Canada, that: "When feasts occur on the same day in both rites (that is, the Greek-Ruthenian and the Latin), it is recommended to the Greek-Ruthenians that they attend the sacred liturgy in the church of their own rite, if there is one available, always subject to the prescription of canon 1249 concerning the fulfillment of the law of hearing the Holy Sacrifice, whatever Catholic rite the Mass is celebrated in" (article 42). In order to maintain the unity of discipline of all the faithful belonging to the Greek-Ruthenian rite, it is declared by these present letters that this norm, given for those residing in Canada, is also to be extended, or to have effect, for the faithful of the same rite who reside in the United States of America. Notwithstanding any contrary things. Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on the 11th of June, 1930. A. CARD. SINCERO, Secretary. L. © S. H. 1. Cicognani, Assistant.

III. PROVISION FOR CHURCHES: Our Most Holy Lord Pope Pius XI of divine Providence, by decrees of the Sacred Congregation for the Eastern Church: May 3rd, 1930. — To the titular archbishopric of the Church of Colonie, in Armeni, he appointed the Reverend Vahan Kitchourian, whom he designated as Coadjutor.

[*Latin ed. p. 355*]

356 8. The Congregation for the Oriental Church, with the right of succession, Most Reverend Father Joseph Bokossian, Archbishop of the Armenian Rite of Constantinople. July 4th. — To the titular bishop of the Church of Thibarita, Most Reverend Chidanë Mariam Cassa, whom the Holy See has appointed as the Ordinary for the indigenous Catholics of the Ethiopian Rite of Erythrea.

SACRED CONGREGATION FOR RITES

IN LILLE, CONCERNING THE BEATIFICATION AND CANONIZA-

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TION OF THE SERVANT OF GOD, PHILIBERT VRAU, LAYMAN.

REGARDING THE QUESTION: Whether the Commission for the introduction of the Cause should be appointed, in this case and for the purpose in question.

The admirable Providence and wisdom of God governs and directs the order of nature and grace, providing opportune and appropriate means and remedies at various times, circumstances, and necessities, for His own glory and for the good of the human race. For this purpose, He chooses and arranges men and women of pious and good will, even from among the laity, and endows them with special gifts of both orders, and sends them into His vineyard to contribute useful and helpful service to both the spiritual and civil orders.

Presidents and members, united in a group, under the proper discipline of laws and under the direction of the pastors of the Church and of the Supreme Pontiff, the Vicar of Christ on earth, with God's help, strive diligently under the glorious name and banner of the Catholic Action, legitimately established in many regions of the world.

One of these laymen, named Philibert Vrau, has been presented to this Sacred Congregation for Rites by the aforementioned parties, in order that consideration may be given to the introduction of the Cause for his beatification and canonization before this Sacred Order.

That the image of this man may shine more brightly, a brief account of the course and outcome of his life is given.

Born in the city and diocese of Lille, in the noble nation of France, on November 19, 1829, he was baptized in the parish church of Saint Mary Magdalene. In his childhood and adolescence, he was distinguished by piety, honesty, and obedience.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Commentarium Officiale. He distinguished himself among his equals, both by his character and his knowledge. Having completed his studies with great distinction at the age of eighteen, for a time he somewhat lacked in faith, religion, and morals, due to the influence of youthful companions, until, through pious conversations with priests and religious, especially with Father Wyard, S.J., and the Blessed D. B. af Alear, dean of the church of Saint Mary Magdalene, he returned from the depths of his heart to the path of Christian life in the year 1854. Then, having turned his body and soul towards God, he conceived the idea of devoting himself entirely to Him and embracing the religious life, as he wrote in letters to his mother on June 27th of that same year, and to his father on November 15th of the following year. However, he postponed fulfilling this plan in order to become more certain through prayer and counsel regarding his heavenly vocation, and so that, having overcome

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domestic difficulties, he might freely carry it out. In the meantime, compelled by necessity and to provide for the needs of his family, he assisted his father in managing temporal affairs; in which, however, due to a partnership he had entered into, which ceased and failed in the year following, 1857, Philibert was declared a debtor, resulting in a significant loss of his family's assets. To restore the family's affairs and pay off debts, he exerted himself with ingenuity and diligence, hiring skilled workers and various workshops, and also engaging in manual labor for the citizens of Lodi. In the year 1866, weakened by age and infirmity, Philibert, the father, who had been diligent in work and industry, gladly consented to admit Camillus Perón as a partner in the business, and in the year 1870, he received him in Belgium, where he died piously on September 29th. In his will, he declared and established his son, Philibert, as his heir and benefactor of the entire family. Philibert, together with his partner, Camillus Feron, intended to erect a new building to promote their own enterprises, which they completed in the year 1873, equipped with all the necessary and appropriate facilities: a section was assigned for the residence of religious sisters, and a chapel was constructed, in front of which stood a statue of the Blessed Virgin Mary, commonly known as Notre-Dame de Treille, in order to sanctify the workers and the textile industry itself. Everything was proceeding well, but there were not lacking long-standing annoyances and anxieties caused by men similarly engaged in the industry and eager for greater profits. However, partly through recognition and protection of his rights by judicial decisions, and partly through just and equitable agreements, he was restored, and he devoted himself to the work and the workers with all care and diligence. For, with a holy and salutary purpose, he strove to ensure that all the workers, in the schools which the Servant of God had established to foster and promote industry, and in the workshops themselves, were imbued with Christian principles and education, and that they lived soberly, justly, and piously, and provided a good example. It is worth noting that in the records and documents under the year 1902, it is described: "After the year 1876, fifty-two of those workers entered..."

[*Latin ed. p. 357*]

The Holy Congregation of Rites numbers 357 religious orders and approved institutes, and in that house and workshop of our Lord Jesus Christ, the spirit has continually reigned, with Philibert as its constant promoter and encourager of all good works, who devoted his entire life, there and elsewhere, especially in France, to the defense of religion and of his country. Indeed, numerous unions and associations recognize Philibert as their founder or supporter, for example, the Union of Prayers for the city of Lille, the Eucharistic Congress, the Conferences of Saint Vincent de Paul, the Catholic Committee, the Catholic Schools, the Catholic University, and the Patronage for Youth. To these institutions, he generously contributed large

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sums of money. In all his endeavors, he was inflamed with the fervor of faith, hope, and charity, diligently exercising an apostolate in conformity with the Action Catholique, and he was constantly confident in the omnipotent and merciful God, and in the patronage of the most holy Family, Jesus, Mary, and Joseph, as an example and support for all ages, sexes, and conditions, as well as the protection of the Angels and patron saints. This lay man, beloved by God and dear to men, a most devoted and obedient son of the Church and the Roman Pontiff, in the year 1906, was struck by a grave illness, and during the two months of his illness, he daily desired to be strengthened by the divine food, and he showed himself patient and pious, constantly surrounded by those who cared for him. As the illness worsened, he was comforted and strengthened by the Sacraments of the Dying, and in the sweetest Marian prayer, which he recited along with others, he peacefully surrendered his spirit to God on May 19, 1906, at the age of seventy-six. The fame of the sanctity of life that the Servant of God, Philibert Vrau, attained in life and after death, has become increasingly clear, widespread, and constant, to such an extent that an informative process was instituted in the ecclesiastical court of Lille, and then transmitted to the Congregation of Sacred Rites. When, in accordance with the law, and after the writings of the Servant of God were examined and approved, nothing stood in the way of proceeding further, at the urgent request of the Reverend Monsignor Joseph Scognamillo, promoter of the Mission Congregation and of this Cause, and with the attention given to the petitionary letters of certain Eminences of the Holy Roman Church, Archbishops, and Bishops, in the presence of the Bishop of Lille, as well as of the canons and religious, the Reverend Monsignor Francis Verdier, Superior General of the Mission Congregation, the Rector of the magnificent Catholic University of Lille, and the professors of the industrial school attached to that University, and the Eminence and Reverend Cardinal Caietan Bisleti, Relator of the Cause, in meetings of the Ordinary Congregation of the Sacred Rites, convened at the Vatican, the following question was proposed for discussion: Whether a Commission for the introduction of the Cause should be appointed, in this case and for the purpose in question. And; the Eminences and Reverend Cardinals, entrusted with the safeguarding of sacred rites, after the report of the same Eminence, and after hearing the voice and writings of the Reverend Father Charles Salotti, General Promoter of the Faith, after all had been discussed,

[*Latin ed. p. 358*]

Acts of the Apostolic See - Official Commentary 358, they considered it necessary to write: Affirming that the Commission for the introduction of the Cause should be signed, if it pleases the Most Holy [Father]. June 17, 1930. Subsequently, these matters were brought to the attention of our Most Holy Pope Pius XI by the Most Reverend Monsignor Charles Salotti,

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General Promoter of the Faith, who, after His Holiness approved the decree of the Sacred Congregation of Rites, deigned to sign, with his own hand, the Commission for the introduction of the Cause for the beatification and canonization of the Servant of God Philibert Vrau, a layman, on June 18, 1930. C. CARD. LAURENTI, S. B. C. Prefect. L. S. A. Carinci, Secretary. II. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD CAMILLUS FERON VRAU, A LAYMAN. ON THE QUESTION: Whether the Commission for the introduction of the Cause should be signed, in this case and for the purpose in question. In the diocese of Insulensi, as in the case of Philibert Vrau, so too in the case of Camillus Feron Vrau, the inquiry regarding the reputation for sanctity was completed, and the witnesses proposed and examined were almost the same in both Causes. For both Servants of God had a common way of life, and they wisely used knowledge, art, and virtue. Although Camillus practiced medicine, and was devoted to other social works and industry, he did not entirely abandon that profession, but he continued to practice it with charity in his home and in the work of industry, for the necessity and benefit of workers, even the sick. Now, in order that the history of this distinguished man, Camillus Feron Vrau, may be known, it is fitting to touch upon the main points. On July 23, in the year 1831, in Tourcoing, within the boundaries of the diocese of Insulensi, in Gallia, Camillus was born to honest and Catholic parents, James Francis and Virginia Joseph Montagne. The following day, he was regenerated by the sacrament of baptism in the parish church of Saint Christopher. As a young man, feeling the lack of religious instruction in the family, he showed filial care and affection, striving to lead his parents to a better life through the profession and practice of the Christian life, which, with God's help, he happily achieved.

[*Latin ed. p. 359*]

The Holy Congregation of Rites, from number 359 onwards, testifies to his life, which, with firm hope of blessed recompense, was dedicated to God. The Servant of God, after consulting with the learned and esteemed friend of the family, Feron, entered the college in Paris and was gladly admitted to pursue and continue his studies, experiencing not a few difficulties during his time there, but also obtaining great benefits, making progress in letters and sciences, no less than in religion and virtue. He himself recounts these difficulties in letters to his friend Philibert, which, with God's help, he overcame. Therefore, safe and secure from the various dangers that often disturb the lives of free young men who, in a large city, are engaged in studies without the vigilance of prudent superiors, he deserved to be enrolled among the external students and to complete his higher studies peacefully, obtaining the degree of Doctor of Medicine through an examination taken both orally and in writing, and approved with distinction by the college of doctors, which he, as a devoted son, of-

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fered to his parents as a sign and testimony of his obedience and love. He remained in Paris for nine years for the purpose of study, during which time he never strayed from the right path of a Christian adolescent and young man. There, he was useful and beneficial to the Catholic Faculty of Medicine, the association of hospitals and the distribution of alms, and to the school of arts and related professions. In addition to prayer, he fostered and nourished his spiritual life through the daily reading of books, such as, for example, *L'Imitation du Christ*; *L'introduction à la vie devote*; *Le combat spirituel*, with his own notes written by hand; and through frequent attendance at churches and the sacraments, receiving them with devotion. Upon returning to his family, he began to practice medicine in the city of Lille from the year 1858 onwards, and diligently cared for the health of both bodies and souls. Meanwhile, he preferred to be a doctor for the poor, and therefore, being considered suitable for this purpose, he was appointed as the doctor of the charitable work in the parish of Saint Catherine, and of the mutual aid society called Notre-Dame de Lille. Later, he resigned from his position as professor at the school of medicine and from the secretarial duties of the two associations that included all the doctors of the region. He also gave his name and services to several pious associations, namely the Conference of Saint Vincent de Paul, Saint Lawrence, and the Sacred Hearts of Jesus, the Sodality of the Holy Rosary, and the Congregation of Mariana Islands. Furthermore, Camillus played a notable part in the founding of the House of Saint Camillus, the Hospital of Saint Anthony, and the Maternity of Saint Anne; and, above all, what deserves the greatest praise, he generously contributed to the founding of the Catholic University of Lille. These services and works were also carried out and increased after he entered into a business and industrial partnership with Philibert Vrau, and after his marriage to Maria Vrau, the sister of his closest friend. Camillus and Maria were two, but one heart and one soul.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary. The example of their conjugal and family life was evident to all, even within the Cattolica institution, where they had five children, of whom four met with premature death, enduring it with Christian patience and conformity to the divine will, remembering both the words of the most attentive Job: "And said: The Lord hath given, and the Lord hath taken away; may the name of the Lord be blessed." After relinquishing the medical profession and its practice, Camillus, at the request of the Vrau family, joined an industrial company with a friend and relative, Philibert, and thus became a participant in a common enterprise, sharing in the industry, as well as in the genius and labor, the losses and gains, the sorrows and joys, but especially in good works and virtues, particularly in the true faith and sound doctrine of the catholica

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Church, in the ardent love and devotion to God and our Lord Jesus Christ, and to His Virgin Mother Mary, as well as to the holy and apostolic Church and to the Roman Pontiff, the Vicar of Christ on earth. Camillus wrote extensively about the catholica action and the virtues associated with it in his published books, especially in the book entitled: "Rapport sur les œuvres de Vusine." The solutions proposed by him were always and properly in accordance with the teachings of catholica moral doctrine and the Encyclical Rerum novarum, and were recognized and approved. It would be too lengthy to recount the deeds and works of both men, which are contained in the procedural records; it is sufficient to present this example and another found in a similar decree concerning the introduction of the cause of beatification of the Servant of God Philibert Vrau, published on this very day. Finally, Camillus, weakened by years of labor and suffering from long illnesses and severe pains which he patiently endured, having devoutly received the sacraments of the Church, fell asleep in the Lord in the year of our Lord 1908, at the age of seventy-seven, on March 30th. The fame of the sanctity of life that Camillus lived, both in life and in death, has grown so much after his death, that an informative and ordinary inquiry regarding it has been established in the diocese of Insulensis, which has been presented to the Congregation for Sacred Rites in Rome. Now, after the writings of the Servant of God have been reviewed and approved, in accordance with the law, and everything is in order for proceeding further, at the urgent request of the Most Reverend Monsignor Joseph Scognamillo, Congreg. Missionis and legitimate promoter of the cause, and with attentive letters from some Cardinals of the Holy Roman Church, archbishops and bishops, together with the Bishop of Insulensis, and other men of ecclesiastical or civil standing, and the catholica University of Insulensis, together with the Faculty of Sciences and Liberal Arts, and the administration of the College of the Work of Our Lady of Treille, and also the catholica University of Valentina, in Hispania, and with the Most Reverend and Most Illustrious Cardinal Caietan BMeti, the Relator of this Cause, in the ordinary assembly of the Congregation for Sacred Rites, convened under the sign of the cross in the Vatican buildings, the following question was discussed:

[*Latin ed. p. 361*]

The Holy Congregation of Rites, in document 361, proposed the question: Whether a Commission for the introduction of a cause should be designated, in this case, and to what effect. And the Most Reverend and Most Eminent Fathers, Prefects of the Holy Rites, after hearing the report of the aforementioned Most Eminent Prelate, and after having heard, both orally and in writing, the Most Reverend Lord Cardinal Charles Salotti, General Promoter of the Faith, and after all matters had been discussed and considered, judged it fitting to respond: Affirmative, that is, that the Commission for the introduction of the cause should be designated, if it pleases the Most

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Holy. On June 17, 1930. All of which having been reported to the Most Holy Pope Pius XI by the Most Reverend Lord Cardinal Charles Salotti, General Promoter of the Faith, His Holiness, approving the response of the Sacred Congregation of Rites, deigned to sign with his own hand the Commission for the introduction of the cause of beatification and canonization of the Servant of God, Camillus Feron Vrau, a layman. On June 18, 1930. C. CARDINAL LAURENTI, Prefect of the Sacred Congregation of Rites. L. © S. A. Carinci, Secretary.

III. QUESTION: For the proper resolution, the following question was proposed to the Sacred Congregation of Rites: "Given the ancient custom, is it permissible for pious lay sodalities, proceeding processionally to visit the tombs, on the morning of the feast of Holy Saturday, to carry the symbols of the Passion and the statue of the Blessed Virgin Mary, the Sorrowful Virgin, without the dead Christ, according to the permission granted by decrees n. 2375 of Bergomen, March 21, 1744, and n. 2682 of Marsorum, November 12, 1831, at 52?" And the Sacred Congregation of Rites, having heard the opinion of the special Commission, and after diligently considering all matters, judged it fitting to respond to the proposed question in this manner: "In each case, the mandates of the respective Ordinary of the place must be observed." And thus it responded and declared. On May 31, 1930. C. CARDINAL LAURENTI, Prefect of the Sacred Congregation of Rites. L. © S. A. Carinci, Secretary.

[*Latin ed. p. 362*]

Acts of the Apostolic See - Official Commentary 362. CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES. A CATHOLIC UNIVERSITY IS CANONICALLY ESTABLISHED IN THE PRINCIPAL CITY OF SAINT JAMES OF CHILE. DECREE. The Most Reverend Crescentius Errazuriz y Valdivieso, Archbishop of Saint James of Chile, on this day, March 7th, in the year 1928, requested that the Sacred Congregation for Seminaries and Catholic Universities approve the Catholic University, which already exists prosperously and flourishingly in that city, with its highest authority, and to establish it. Then, the Most Eminent Fathers of this Sacred Congregation, having maturely considered the matter in a plenary session, and having followed the most noble advice of the Archbishop of Saint James, judged that the Catholic University, established in the city of Saint James, should be approved and confirmed. Subsequently, Our Holy Father Pope Pius XI, through the undersigned Cardinal Prefect of this Sacred Congregation, in an audience on February 11th of the following year, ratified, confirmed, and ordered the implementation of this judgment of the Most Eminent Fathers. Therefore, the Catholic University, which receives its auspices from the Most Sacred Heart of Jesus and from the Immaculate Virgin, is hereby canonically erected and declared established by this Sacred Congregation, through

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this decree, in the city of Saint James of Chile, with all the privileges to which similar institutions, dependent on the Apostolic See, are justly entitled. Observing the norms and prescriptions of the Apostolic See. Given at Rome, from the halls of Saint Callixtus, on February 11th, in the year of Our Lord 1930, on the Feast of the Apparition of the Blessed Virgin Mary Immaculate. O. CARD. BISLETI, Prefect. i. © S. E. Ruffini, Secretary. II. APPROVAL. By Decree of the Sacred Congregation for Seminaries and Catholic Universities, on April 23rd, in the year 1930, Our Holy Father Pope Pius XI approved the statutes of the Pontifical College of Nepomucene in the City.

[*Latin ed. p. 363*]

&. Acta Apostolicae Penitentiariae 363. SACRA APOSTOLICA PENITENTIARIA (OFFICIUM DE INDULGENTIIS). DECRETO CONCERNENTE INDULGENTIAS PLENARIAS, QUAE VOCANTUR « TOTIES QUOTIES », PRO QUIS LUCRANDIS VISITATIO ALICUIUS ECCLESIAE EST PRAESCRIPTA. Cum responsione diei 13 Ianuarii anni currentis ad II (A.A. S., vol. XXII, pag. 43), per hanc Sacram Penitentiariam, Officium de Indulgentiis, autentice declaratum sit, ut saltem sex Pater, Ave et Gloria, de quibus in decreto diei 10 Iulii 1924 sub n. IX (A. A. S., vol. XVI, pag. 347), in visitationibus ecclesiae ad Indulgentiam plenariam Portiunculae nuncupatam, toties quoties, ut dicunt, lucrandam, necessaria sint, ita ut hae ipsae preces in unaquaque visitatione solveri debeant; Sanctissimus Dominus Noster Pius Papa XI, ad uniformitatem et ad omnem dubitationem in hac re auferendam, in audientia infrascripto Card. Penitentiario Maiori die 4 Iulii 1930 impertita, benignissime decrevit, ut de omnibus Indulgentiis plenariis toties quoties lucrandis, pro quibus visitatio alicuius ecclesiae est praescripta, ita sit, ut in posterum oporteat et sufficiat eiusmodi preces in singulis visitationibus in omnibus his casibus recitare. Datum Romae, ex Sacra Apostolica Penitentiaria, die 5 Iulii 1930. L. CARD. LAURI, Penitentiarius Maior. L. © S. I. Teodori, S. P. Secretarius.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary

SACRED ROMAN ROTA

Summons by edict concerning the Nullity of Marriage (MOURLON-TARON DE LANNOY)

Since the actual place of residence of Charles Taron de Lannoy in this cause is unknown, we summon him to appear, either in person or through a lawfully appointed procurator, before the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, 94), on October 21, 1930, at 11 o'clock, to discuss the matter in dispute, or to affix his signature below, and to designate

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a date for the Rotal Session for the determination of the cause: Whether there exists a nullity in the marriage in this case.

Those Ordinaries of the places, parish priests, priests, and faithful who have knowledge of the place of residence of the aforementioned Charles Taron de Lannoy, ought to take care that he is informed of this edictal summons.

L. $33

S. A. Wynen, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 21, 1930.

Adv. I. Brocco, Notary.

And since the place of current residence of Mr. Charles Taron de Lannoy, defendant in this cause, is unknown, we summon him to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Via della Dataria, n. 94), on October 21, 1930, at 11 o'clock, to agree upon or affix his signature to the doubt reported below, and to set the date for the cause before the Rota. Does a nullity exist in this marriage? The Ordinaries of the places, the pastors, the priests, the faithful who have knowledge of the place of residence of the aforementioned Mr. Charles Taron de Lannoy, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 365*]

The Pontifical Commission for the Authentic Interpretation of the Code has responded to the following questions, proposed during a plenary session, as follows:

I. – CONCERNING THE INTERRUPTION OF NOVITIATE.

Question: Does the term "interruption" in canon 556 § 1 encompass, by whatever words it may be expressed, a transfer to another novitiate house, as mentioned in § 4 of the same canon?

Answer: Affirmative.

II. – CONCERNING A DEACON DISTRIBUTING THE SACRED COMMUNION.

Question: May, and indeed should, a Deacon, when administering the Sacred Communion according to canon 845 § 2, impart the blessing with his hand at the end of the rite, according to the Roman Ritual, title IV, chapter II, number 10?

Answer: Affirmative.

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III. – CONCERNING LEGITIMATE CHILDREN.

Question: Do children legitimated by a subsequent marriage of their parents possess the status of legitimate children for the purpose mentioned in canon 1363 § 1?

Answer: Affirmative.

Given in the Vatican City, on the 13th day of the month of July, in the year 1930.

P. CARD. GASPARRI, President.

L. © S. I. Bruno, Secretary.

[*Latin ed. p. 366*]

Acts of the Apostolic See - Official Commentary 366

PONTIFICIAL COMMISSION FOR RUSSIA

When the Supreme Pontiff, Pius XI, of blessed memory, in a secret Consistory on June 30th of the current year, commanded that Latin priests throughout the world, after the completion of the sacred rites, should now offer their prayers for Russia, as ordered by Pope Leo XIII, this Pontifical Commission urges those priests who are not of the Latin rite to commend the same intention to God while celebrating the Sacred Liturgy. Therefore:

1) In the so-called Great Litany, among the prayers or invocations (êérjois, npouieiiie), after the words o) rpáA^ ceMTi, BCÄROMHb rpáA^, the following should be added: ¿> rOHHMfcIXTí EpÁTUrb HÍUJMXTS, TAS nOMÔAHMCA.

2) At the end of the Liturgy, in the prayer so-called after the ambo (oiriaOa/xßwvov, 3aaM80HHa/i), after the words MÓpt MipOBH TBQ6M5Í lé |pKB<JMTi TBOHMTi, the following should be added: CT^ftweMS Rce^éHCKOMK '¿Ipyíepéw ÍTÍK) TiÁnH AtÔAGMI» TBOHMTi.

Given from the Secretariat of the Pontifical Commission for Russia, on July 11th, 1930.

Michael D'Herbigny, President.

L. © S. Ph. Giobbe, Secretary.

[*Latin ed. p. 367*]

Diary of the Roman Curia 367. DIARY OF THE ROMAN CURIA. SACRED CONGREGATION OF RITES. Tuesday, July 1, 1930, before the Most Eminent and Reverend Lord Cardinal Alessandro Verde, appointed by the Most Eminent and Reverend Cardinal Vincenzo Vannutelli, Promoter of the Cause of Beatification and Canonization of the Servant of God, Domenico Savio, a young layman, a student of the Salesian Institute, the Preliminary Congregation was held, in which the Reverend Prelate

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Officials and the theological Consultors of the same discussed the doubt concerning the heroism of the virtues of the aforementioned Servant of God. Tuesday, July 15, 1930, in the Apostolic Palace of the Vatican, with the participation of the Most Eminent and Reverend Lords Cardinals and with the votes of the Reverend Prelate Officials and the theological Consultors, who comprise the Sacred Congregation of Rites, the New Preliminary Congregation was held to discuss the doubt concerning the heroism of the virtues exercised by the Servant of God, Contardo Ferrini, a layman, professor at the University of Pavia and elsewhere. Tuesday, July 29, 1930, before the Most Eminent and Reverend Lord Cardinal Camillo Laurenti, Promoter of the Cause of Beatification and Canonization of the Servant of God, Maria Assunta Pallotta, a professed nun of the institute of the Franciscan Missionaries of Mary, the Congregation of the Sacred Rites, Preliminary, was held, in which the Reverend Prelate Officials and the theological Consultors of the same discussed the doubt concerning the heroism of the virtues exercised by the aforementioned Servant of God.

TRIBUNAL OF THE HOLY ROMAN ROTA. NOTICE OF COMPETITION. A competition is announced for a position of secretary in the Tribunal of the Holy Roman Rota. The competition is reserved for priests who are not more than thirty-five years of age. Candidates must submit, no later than October 15, to the Chancery of the Tribunal, the relevant application, accompanied by a nulla osta from their Ordinary and from the Vicariate of Rome, together with the titles and documents, among which the degree in sacred theology or in canon law is required. The examination, which will be solely written, will cover topics relating to canon law, with special reference to the procedural part, and to the knowledge of the French language; it will take place in the premises of the Tribunal in the second half of October, on a date to be determined. Candidates must also demonstrate practically that they have knowledge of typing. From the Chancery of the Tribunal of the Holy Roman Rota, August 1, 1930. M. Massimi, Dean.

[*Latin ed. p. 368*]

From the Apostolic See - Official Commentary 368

SECRETARY OF STATE

By means of documents from the Secretary of State, the Most Holy Father Pius XI, may He happily reign, has deigned to appoint:

Secretaries of Grace, Extraordinary:

December 6, 1929.

Most Reverend Monsignor Valentino Zupanció, of the diocese of Ljubljana.

March 13, 1930.

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Most Reverend Monsignor Elia Violoni, of the archdiocese of Sarajevo.

May 22, 1930.

Most Reverend Monsignor Ignazio Wach, of the archdiocese of Salzburg.

May 29, 1930.

Most Reverend Monsignor Agostino Juretié, of the archdiocese of Belgrade.

June 19, 1930.

Most Reverend Monsignor Fernando Cauda, of the diocese of Alba.

June 19, 1930.

Most Reverend Monsignor Leopoldo Kopier, of the diocese of Linz.

June 19, 1930.

Most Reverend Monsignor Pietro Holzer, of the archdiocese of Trento.

June 19, 1930.

Most Reverend Monsignor Luigi Eloni, of the diocese of Brzesc.

June 26, 1930.

Most Reverend Monsignor Giuseppe Teodoro Beysens, of the diocese of Haarlem.

July 14, 1930.

Most Reverend Monsignor Mario Gastone Enrico Guervin, of the diocese of Amiens.

Chamberlain of Grace, with Sword and Mantle:

April 24, 1930.

Mr. Giuseppe Froes, of the diocese of Clifton.

Chamberlains of Honor, in paonazzo vestments, Extraordinary:

1929.

Most Reverend Monsignor Augusto Macnab, of the archdiocese of Buenos Ayres.

1930.

Most Reverend Monsignor Pietro Bertini, of the diocese of Ivrea.

1930.

Most Reverend Monsignor Domenico Evangelisti, of the diocese of Massa Marittima.

1930.

Most Reverend Monsignor Francesco Falciani, of the diocese of Montefeltro.

NECROLOGY

July 7, 1930.

Most Reverend Monsignor Ludovico Giacomo O'Leary, Bishop of Charlottetown.

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Most Reverend and Eminent Cardinal Vincenzo Vannutelli, Dean of the Sacred College, Datary of His Holiness, Bishop of Palestrina and Ostia, Archpriest of S. M. Maggiore, Prefect of the Sacred Congregation Ceremonial.

Most Reverend Monsignor Emanuele Bidwell, titular Bishop of Miletopoli.

Most Reverend Monsignor Michele M. de la Mora, Bishop of San Luigi Potosí.

Most Reverend Monsignor Giusto Ribas y Fernandez, Bishop of Plasencia.

Most Reverend Monsignor Giovanni Sodo, Bishop of Ascoli Satriano and Cerignola.

[*Latin ed. p. 369*]

Year XXII - Vol. XXII, September 2, 1930, No. 9. OFFICIAL ACTS OF THE SACRED CONGREGATION. ACTS OF POPE PIUS XI. A CHIROGRAPH TO THE MOST DISTINGUISHED MAN, MARQUIS FRANCIS, PACELLI, GENERAL COUNSELOR OF THE STATE OF THE VATICAN CITY.

PIUS XI.

Beloved son, health and Apostolic Benediction.

Wishing to be present in some way at the solemn ceremony, by which a monument to Our person will soon be inaugurated in Our most beloved native city, with particular reference to the joyful event of the Reconciliation, We have decided to entrust to you the task of representing Ourselves, and together the State of the Vatican City, since you, with so much zeal and enlightened activity, have rendered Us the most distinguished services, in bringing to a successful conclusion the arduous plan of reconciling a regrettable discord and of calling Italy back to its noble traditions as a Catholic nation.

You will express, in Our name, to the public authorities of Desio and to the entire citizenry, Our most heartfelt gratitude for this new demonstration of filial piety, which is all the more pleasing to Us, as it comes from that portion of the immense flock entrusted to Our care, for which Our *ACTA*...

[*Latin ed. p. 370*]

Acts of the Apostolic See, Official Commentary 370. With a paternal heart, I feel a stronger affection, nourished by so many sweet memories of past years, and by such joyful hopes for Pawenire. I will tell Our fellow citizens that, in the prayers which we offer to the Lord every day, the first thought is for them, who are Our first-born children; I will tell them that we pray with all our heart that God, blessed be He, may grant to Our

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beloved native land that Christian prosperity, which has its unshakable foundations in the faithful and diligent adherence to the teachings of the Catholic doctrine. And finally, We wish to make it known that the principal reason why We rejoice and accept with the greatest pleasure this tribute of filial devotion, is because We know that Our beloved children of Desio have desired to honor, more than Our humble person, the Representative of Jesus Christ on earth, and have wished to join with Us in thanking the Lord, who, in His infinite goodness, has wished to illuminate Our Pontificate with one of the most brilliant pages of the history of the Church. With these sentiments of affectionate and paternal benevolence, We impart to you, dear son, to the authorities and citizens of Desio, and indeed to all, especially to the esteemed Podestà, to whom We wish to express Our lively and grateful appreciation, the Apostolic Blessing, a pledge of the most excellent and abundant favors of Heaven. Given at Rome, near Saint Peter's, on the 73rd anniversary of Our baptism at the baptismal font of the parochial church of Desio, on the first day of the month of June, in the year 1930, the ninth year of Our Pontificate.

PIUS PP. XI

[*Latin ed. p. 371*]

Acta Pii PP. XI 371. DECREES CONCERNING THE HONORS OF BLESSED CATHERINE THOMAS, A CANONESS OF THE REGULAR ORDER OF SAINT AUGUSTINE, IN THE DIOCESE OF MAJORCA, WHO IS RAISED TO THE HONORS OF THE SAINTS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD.

For the perpetual memory of it, the Spanish land, which has ever been the birthplace of so many men and women endowed with extraordinary sanctity and renowned for their virtues, rejoices with just and merited joy, because it beholds one of its most illustrious daughters, whose life shone with sanctity and whose intercession has brought forth miracles from God, being raised to the honors of the heavens by the Apostolic See. This most holy woman is Blessed Catherine Thomas, a canoness of the regular Order of Saint Augustine, in the monastery of Palma de Mallorca, in the diocese of Majorca. On the first of May, in the year one thousand five hundred and thirty-one, or, as some assert, in the year one thousand five hundred and thirty-three, Catherine was born in the town of Vallis de Muza, on the island of Majorca. From her very childhood, she showed signs of sanctity, which clearly indicated what she would become. She combined beauty with modesty. She was so devoted to the Blessed Virgin that, before completing her third year, she received many favors from her. She so despised childish games and ornaments that she was considered wise beyond her years. Often engaged in heavenly conversation, she understood divinely

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how much she needed strength against the enemy of the human race. Indeed, when she obtained opportune help through unceasing prayers, she overcame all the deceptions and snares that the devil repeatedly attempted against her. Meanwhile, Catherine's piety grew, and for this reason, she won the hearts of all who knew her to a remarkable degree. Subsequently, having renounced worldly things and called by the Lord to a life of perfection, she desired to enter the Order of the regular Canonesses of Saint Augustine, in the monastery of Santa Maria Magdalena in Palma. When she first devoted herself entirely to God within the cloister walls, it is incredible how diligently she performed her sacred duties, and how greatly she progressed in the zealous pursuit of Christian perfection, to the admiration of all. She was, as it were, an example of all virtues, especially humility, which brought her such delight that, when once offered the office of superior by her sisters, she steadfastly refused it with fervent prayers and tears. The victory, which

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - The official commentary reveals that the demon, as mentioned earlier, despaired, believing that it could not harm her since she was separated from the turmoil of worldly affairs. Therefore, with great force, and with God's permission, it attacked Catherine very frequently and intensely, not only seeking to weaken the strength of her mind, but also desiring her bodily ruin and destruction. From all of these things, strengthened by divine grace, the pious virgin emerged unharmed and, as a victor, repelled the attacks, and more and more, all turned their eyes and attention towards her. The fervent charity, which she felt towards God, and the desire for heavenly things, deeply moved and intensely inflamed Catherine. Therefore, she was sometimes transported beyond herself, and she found the most profound peace in the contemplation of her heavenly Spouse. Although her life surpassed all others in innocence and the integrity of her morals, she nevertheless afflicted her flesh with vigils, fasts, scourges, and other proper acts of penance. She always gave great proof of her faith and religion, sometimes lamenting the victories that the enemies of Christ sometimes achieved, and sometimes imploring divine assistance for those who were sent to spread the name of Christ to the most distant lands. Finally, in the year one thousand five hundred and seventy-four, on the fifth day of April, having attained the fullness of merit and being illustrious by the sanctity of her life, she ascended to heaven into the embrace of her heavenly Spouse. The virginal body of Catherine immediately diffused a singular fragrance throughout the entire religious house, which wonderfully persisted until it was consigned to the tomb. An innumerable throng of the entire clergy and people gathered around her remains, who unanimously praised God for working such great and wondrous things through this most pious handmaid. The sacred relics,

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after several solemnly performed translations, are still found, to this day, incorrupt, and are frequently venerated with the greatest reverence by the people. The fame of sanctity, which the handmaid of God acquired during her life, was confirmed by countless graces and miracles, and it constantly and increasingly grew. Therefore, with a unanimous desire for the heavenly honors of the blessed to be bestowed upon her by the Apostolic See, an ordinary process was completed in the Majorcan diocese as early as the year one thousand six hundred and twenty-six; and then the cause was brought before the Apostolic See, with the Reverend Father Frederick, Cardinal Sfortia, as the relator, and, in his absence, Baccio, Cardinal Aldobrandini, and on the fifteenth day of March, in the year one thousand six hundred and forty, a commission was appointed to examine the cause. After mature and diligent discussion and consideration, as is read in the Apostolic Letters of the blessed and remembered Pope Pius VI, our Predecessor, dated August third, in the year one thousand seven hundred and ninety-two, by the Congregation of the Sacred Rites, in the processes of the Apostolic See.

[*Latin ed. p. 373*]

The acts of Pope Pius XI, page 37, state that, after examining the evidence concerning the sanctity and virtues, both theological and moral, of the Venerable Catherine Thomasia, which were abundantly demonstrated, as well as the miracles attributed to her intercession and to the manifestation of her sanctity by God, after the customary preparatory meetings, in a general congregation held before the aforementioned Pope Pius VI on the seventh day of January in the year one thousand seven hundred and seventy-nine, the same Pontiff solemnly declared: "That the theological virtues of Faith, Hope, and Charity in God and in one's neighbor, and the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, together with their associated virtues, are clearly present in the Venerable Servant of God, Catherine Thomasia, a professed religious of the Order of St. Augustine of Palma de Mallorca, in a heroic degree, and for the purpose for which this is being considered."

Thereafter, consideration was given to three miracles, by which the same Venerable Servant of God's sanctity was believed to have been confirmed by God after her death; and, based on the records of the legal proceedings, a judgment was rendered by a triple examination before the Congregation of Sacred Rites. On the eighth day of December, in the year one thousand seven hundred and eighty-one, in a general meeting before the aforementioned Pope Pius VI, attended in the Vatican Apostolic Palace by the Most Reverend and Eminent Cardinals Andrea Corsini, Relator of the Cause, and Giovanni Archinto, Prefect of the Congregation of Sacred Rites, as well as the Most Reverend Charles Erskine, Promoter of the Faith, the same Our Predecessor pronounced: "That three miracles have occurred, brought

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about by God through the intercession of the Venerable Servant of God, Catherine Thomasia: namely, the instantaneous and perfect healing of John Baptist Colom from congenital blindness; secondly, the instantaneous and perfect healing of John Calafat, three years of age, who had been afflicted from birth with a most grievous contortion of the bones and muscles of the left leg, specifically the tarsus, metatarsus, and toes; and thirdly, the sudden and perfect healing of the nun Columba Amengual from a chronic contraction of the muscles and complete immobility of the left hip and thigh, which was followed by a severe acute fever, along with the complete and instantaneous recovery of all lost strength."

Subsequently, on the twenty-fourth day of January of the following year, the question was proposed: "Whether, with the approval of the three miracles, it could safely be proceeded with to the solemn beatification of the Servant of God, in this case and for this purpose, etc." Then, the Cardinals of the Congregation of Sacred Rites, assembled before the praised Pope Pius VI, unanimously judged that the Venerable Catherine could safely be admitted into the Order of the Blessed. Therefore, the same Supreme Pontiff, after several days of prayers offered to obtain heavenly light, on the fifteenth day of February of the same year, solemnly decreed: "That it is safe to proceed to the Beatification of the Venerable Servant of God, Catherine Thomasia," and the decree was issued.

[*Latin ed. p. 374*]

The Acts of the Apostolic See – an official publication – were published and referred to in the records of the Congregation for Sacred Rites, and, as mentioned above, the Apostolic Letters were prescribed in the form of a Brief, by which, "with apostolic authority, for the greater glory of the Almighty God, for the honor and adornment of the entire Church, especially of the monastic order," the Servant of God, Catherine of the Blessed Virgins, was added to the list on the third of August in the year one thousand seven hundred and ninety-two. Since, after the beatification of the Blessed, new miracles, wrought by God through her intercession, were reported, consideration was given to resuming the cause for canonization, and on the twenty-seventh of September in the year one thousand seven hundred and ninety-seven, with the Most Reverend Cardinal Rinuccini presiding, by decree of the Congregation for Sacred Rites, the Roman Pontiff granted permission to proceed with a new process for canonization. However, the cause remained dormant for a long time, and it was only at the end of the nineteenth century that it was revived by an apostolic indult. Indeed, on the island of Majorca, three miraculous healings were attributed to the intercession of the Blessed Catherine, and after the ordinary and apostolic processes were duly completed, on the third of July in the year one thousand eight hundred and ninety-seven, a favorable decree was issued regarding the validity of these events. A preliminary discussion

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was held in the offices of our venerable brother, Vincent, Most Reverend Cardinal Vannutelli, the Relator of the cause, on the twenty-sixth of April in the year one thousand nine hundred and four; but, due to difficulties that arose in the case, the course of the cause was interrupted again, until our beloved son, Carmel Blay, a diligent Postulator of the cause, earnestly requested it and obtained permission from our predecessor, the blessed Pope Benedict XV, to resume the cause and, setting aside the first miracle, as not strictly necessary for the purpose of canonization, to initiate a new process concerning two healings, for which there were still living eyewitnesses. Thus, strengthened by the new and additional process, with the legal proof of both events, the opinions of four experts in the medical disciplines were obtained regarding each miracle, who, with the utmost diligence and learning, examined the entire matter, and, with arguments drawn from the very principles of clinical science, removed all doubts that had been raised against the truth of each miracle. The first miracle was as follows: Maria Antonia Matheu y Coli, daughter of John and Antonia, born in Palma de Majorca, in the diocese of Majorca, a teacher in an elementary school, was, when she was forty-four years old, afflicted for many years by a multitude and variety of illnesses, namely, a granulomatous, tuberculous osteo-periostitis affecting the fourth rib on the left side and certain bones of the foot, as well as a left inguinal adenitis, and a constantly prolapsed jugular vein (commonly known as a goiter).

[*Latin ed. p. 375*]

From the acts of Pope Pius XI (page 375), and revealing the most serious phenomena of hysteria. In the month of May of the year 1899, she was so weakened by illness, and the diseases she suffered from had increased so much, that not only was there no hope of regaining her health, but her very life was in the gravest danger. But the more she was deprived of human help, the more she turned herself entirely to imploring divine aid. And rightly so, for she first offered herself to the most holy Virgin; and then, moved by a certain "inspiration," she entrusted herself entirely to Blessed Catherine of Sienna, in order to obtain health, since it was said that the latter worked miracles in order to be worthy of the most desired honors of canonization. And this great hope of recovery, with the help of Blessed Catherine, was not disappointed. For that very night, which was the sixteenth and seventeenth days of the aforementioned month of May, Antonia was so ill that she was considered to be dying, but she did not cease to invoke her celestial Patroness again and again. When, being afflicted with more severe pains, she seemed about to abandon herself, she turned to Blessed Catherine, asking to be helped, and immediately a peaceful and deep sleep overcame her. She slept for two hours; and when she awoke at the fifth hour of the morning, she suddenly felt completely healed, so that all, especially the doctors who cared for her, were amazed that she had

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been so wonderfully restored to perfect health, all traces of her illnesses having vanished immediately.

Another miracle occurred on the fourth day of August of the year 1872, on a Sunday within the octave of the feast of Blessed Catherine. Antonia Noguera y Magraner, daughter of Stephen and Margaret, born in Palma de Mallorca, had been suffering from a very serious illness since the nineteenth year of her age, namely, pulmonary phthisis. Admitted to a public hospital in the province, the disease that afflicted her worsened day by day; indeed, a very serious digestive disorder developed, so that no food could be retained by the sick woman's stomach, and then such a weakness, especially in the last period, that she could only be moved with the help of servants; the same disease consumed her lungs, her larynx, and her throat, which were open and bleeding; and her entire body, completely ravaged and covered with ulcers, almost resembled a corpse. Having been brought to the very brink of life by so many and such serious afflictions, she was comforted with the most holy viaticum and anointed with holy oil. Resting peacefully in her condition, she nevertheless continued to honor Blessed Catherine of Sienna, whom she had chosen above all others to intercede for her with God, with ever greater devotion, with more fervent feelings, and with firmer faith. It came to pass that, although the doctors unanimously judged her to be already proclaimed dead, and even placed in the hour of death, she, against all hope, believed and, as if...

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary: If it had become certain that health could be obtained, it was requested with constant and more fervent prayers by the sisters who ministered to the sick, that she be carried through, so that she might see, from the window of the Blessed Catherine, her image placed upon a triumphal chariot, passing through the street below with many horses accompanying it, and with a very large crowd of people gathered, in a singular display. "Having made her vows with complete faith and hope in the patronage of the Blessed Catherine, she suddenly arose from her bed, proclaiming that, through the power of Almighty God, she was healed, and she was truly and constantly restored to perfect health, which the Blessed Catherine had obtained for her. In both miracles, it was clearly demonstrated that they concerned serious illnesses with true and proper organic lesions, and with a clear danger to life; all of which vanished suddenly upon the invocation of the Blessed Catherine, and she was immediately restored to perfect and stable health. This, surely, cannot be attributed to the powers of nature, by anyone who has truly understood the reason for the miracle. Furthermore, a preparatory meeting, which they call a congregation, took place in the buildings of the Vatican on the twenty-sixth day of the year 1927, which was followed by a new preparatory meeting on the eleventh day of June in the year 1929. In the general meetings

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before Us on the twenty-fifth day of February of this year, the doubt: "Concerning which miracles does it consist, after the veneration of the Blessed Catherine of Sienna has been granted, in the case and for the effect of which we are speaking?" was proposed to our venerable brother, Vincent, S. B. E., Cardinal Vannutelli, Bishop of Ostia and Preneste, and Dean of the Holy College, the Relator of the cause; and our venerable brothers, the Cardinals, and our beloved sons, the Consultors of the Congregation of Sacred Rites, gave their individual opinions. We, however, in this very serious matter, postponed the final judgment to another day, granting ourselves and others time to humbly implore heavenly help and guidance. Then, on the first Sunday of Lent, We received our aforementioned venerable brother, Cardinal Vannutelli, the Relator of the Cause, our beloved son, Camillus S. R. E., Cardinal Larenti, Prefect of the Congregation of Sacred Rites, and also our beloved son, Charles Salotti, Promoter of the Holy Faith, and, with them present, We solemnly decreed: "That two proposed miracles are established; namely, the first: the instantaneous and perfect healing of Maria Antonia Matheu from a chronic tumor of the neck and osteoperiostitis of the left chest of a tuberculous nature, with the complete restoration of health, the marasmus being expelled; and the second: the instantaneous and perfect healing of Antonia Noguera y Magraner, who was suffering from pulmonary tuberculosis, already in the final, lethal stage of the disease, and was about to die, but was immediately delivered from certain death and restored to perfect health."

[*Latin ed. p. 377*]

Acts of Pope Pius XI, 377: Therefore, it was necessary to inquire whether the honors of the Blessed Saint Catherine of Siena could safely be decreed. Wherefore, in the meeting of the Sacred Congregation of Rites, held before Us on the kalends of April of the current year, which We have already praised, the venerable Brother Cardinal Vannutelli, Promoter of the Cause, raised the following question: "Whether, with the approval of two miracles already granted, it can safely be proceeded with to the solemn canonization of the Blessed Catherine of Siena." Although the Fathers Cardinals and Consultors of the aforementioned Sacred Congregation unanimously responded that it could safely be proceeded with, nevertheless, since the matter under deliberation was of the gravest importance, We resolved to open Our mind, so that sufficient time might be allowed for continued prayers to implore divine assistance. On the sixth of April, however, on the Sunday of the Passion, the Eucharist being religiously celebrated, We Ourselves, in the Vatican aula, solemnly declared, in the presence of the venerable Brothers Cardinals Vannutelli and Lawrence, as well as the beloved sons Alfonso Carinci, Secretary of the Sacred Congregation of Rites, and Charles Salotti, Promoter of the Holy Faith: "That it can safely be proceeded with to the solemn canonization of the Blessed Catherine of Siena." Having thus

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concluded, following the example of Our Predecessors, on the twenty-third of April of this year, We summoned Our beloved sons, the Most Reverend Cardinals, to a secret Consistory, in which Our beloved son Camillus Cardinal Lawrence, Prefect of the Sacred Congregation of Rites, clearly and thoroughly explained the life, virtues, and miracles of the Blessed Virgin Catherine of Siena, and also recounted all that had been admitted and approved by the Sacred Congregation of Rites, after a rigorous examination, in the Cause of her Beatification and Canonization. After this exposition, We inquired individually of the Cardinals, "whether it should indeed be proceeded with to the solemn canonization of the aforementioned Blessed," and the Cardinals declared their opinion. The secret Consistory, having been successfully concluded, at Our command, a public Consistory was also held, for the solemn celebration of the same Cause of Canonization of the aforementioned Blessed. Indeed, the beloved son Augustus Milani, Advocate of Our Consistorial Aula, spoke of the life, virtues, and miracles of the Blessed Catherine of Siena, and, according to custom, proposed her solemn canonization. Meanwhile, We took care to inform the venerable Brothers, Patriarchs, Archbishops, and Bishops of this solemnity by letters sent for that purpose, so that, if possible, they might also express their opinion and be present. Of these, not a few came to the City, and, after a thorough examination of the matter, after having been given accounts of the life, virtues, miracles, and the time of death of the aforementioned Blessed, in a Consistory, which is called semi-public, held on the twenty-second of the last month of May, in the same aula, in which...

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary by the Most Reverend Cardinals, who expressed their opinion regarding the elevation of Blessed Catherine to the highest honors of the Saints, in which opinion We ourselves readily concurred; and We also decreed that the sacred ceremonies pertaining to this matter should be performed in the majesty of the church of St. Peter on this, the twenty-second day of June. Concerning all of these matters, We ordered that a public instrument be prepared by Our beloved sons, the Apostolic Protonotaries, for the perpetual remembrance of this event, and that it be delivered to the archives of the Congregation of Sacred Rites. Meanwhile, We earnestly exhort the faithful to offer fervent prayers, especially in the sacred buildings where the Most Holy Sacrament is publicly exposed, so that they too may derive greater benefits from such a ceremony, and that the benign Spirit of Paraclete may be present with Us in this grave office of Ours. Finally, on that most auspicious and desired day, all orders of the secular and regular clergy, the prelates and officials of the Roman Curia, and all who were present in the city, including Our venerable brothers, the Most Reverend Cardinals, Patriarchs, Archbishops, and Bishops, gathered in the Vatican Basilica, magnificently adorned for wor-

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ship; and We, preceded by the solemn supplications of them all, entered the Basilica, which was crowded with a multitude of the faithful. Then, Our beloved son, Cardinal Camillus Laurenti, Prefect of the Congregation of Sacred Rites and entrusted with the preparation of this canonization, with the eloquent words of Our beloved son, Augustine Milani, Advocate of the Consistorial Hall, presented to Us the prayers and supplications of the Sacred Prelates, of the two religious congregations of the Order of Canons of St. Augustine of both sexes, and of the Institute of the Piarist Mistresses, "Filippini," requesting that Blessed Catherine Thomas and Blessed Lucy Filippini be enrolled in the catalog of the Saints of Our Lord Jesus Christ. When this was repeated, and for the third time, by the same Cardinal, through the same Advocate, with greater insistence, We, fervently imploring heavenly light, decreed: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic faith, and for the increase of the Christian religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently implored divine assistance, and with the counsel of Our venerable brothers, the Most Reverend Cardinals, Patriarchs, Archbishops, and Bishops present in the city, We declare and define that Blessed Catherine Thomas and Blessed Lucy Filippini are Saints, and We enroll them in the catalog of the Saints; We decree that, throughout the universal Church, their memory should be observed each year on the day of their birth, that is, Blessed Catherine Thomas on the fifth of April, and Blessed Lucy Filippini on the twenty-fifth of March, among the Saints, Virgins, non-martyrs, with pious devotion." In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Finally, for so great a benefit, We gave heartfelt thanks to God, the Most High.

[*Latin ed. p. 379*]

Acta Pii PP. XI 379 We celebrated the sacred solemnity; and after the reading of the Gospel, we addressed the clergy and the people with a homily, in which we briefly recounted the lives of both illustrious Virgins, and we earnestly exhorted all those present, and all the faithful, that, if they desire to imitate the virtues of these Saints in the pursuit of perfection in the Christian life and in promoting the salvation of their neighbors, they should draw from that one fount of sanctity from which both these Virgins drew, namely, from Christ Jesus hidden in the tabernacle, and from the divine altar, frequently, indeed, daily. Finally, we granted plenary indulgence to all those present, and we ordered that these Apostolic Letters be issued under the seal. Let us therefore bless the Father and the Son and the Holy Spirit: let us praise and exalt Him forever, who through us has today glorified His Saints; and may God Himself grant that we may one day share in the heavenly blessedness with which Catherine and Lucy are enjoying. Therefore, having carefully considered all that

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was to be examined, with certain knowledge, and with the fullness of our apostolic authority, we confirm, strengthen, and again establish all and each of the things mentioned above, we decree them, and we announce them to the entire Catholic Church; ordering that, as with the present documents, so too with copies thereof, even printed ones, signed by the hand of this Apostolic Notary, and sealed, the same faith be given to them, as would be given to these present documents if they were exhibited or shown. But if anyone should presume to infringe or, with rash audacity, to contradict or attempt to contravene these Our Letters of definition, decree, and mandate, let him know that he will incur the wrath of the Almighty God and of the Saints Peter and Paul, His Apostles. Given at Rome, near the Holy See, in the year of Our Lord nineteen hundred and thirty, on the twenty-second day of the month of June, in the ninth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. [Signature] I, JANUARIUS, Bishop of Albano, Cardinal GRANITELLI PIGNATELLI DI BELMONTE. [Signature] I, BASIL, Bishop of Velletri, Cardinal POMPILI. [Signature]

[*Latin ed. p. 380*]

Acts of the Apostolic See - Official Commentary 380

£8 I, MICHAEL, Bishop of Tusculanus, Cardinal.

£8 I, DONATUS, Bishop of Sabinensis and Mandelensis, Cardinal SBARBETTI.

£8 I, THOMAS PIUS, Bishop of Portuensis and S. Rufinae, Cardinal BOGGIANI.

£8 I, PETRUS, of the title of S. Laurentii in Lucina, Priest, Cardinal GASPARRI.

£8 I, CAIETANUS, of the title of S. Agathae, Priest, Cardinal BISLETI.

£8 I, ANDREAS, of the title of S. Laurentii in Damaso, Priest, Cardinal FRÜHWIRTH.

£8 I, RAPHAEL, of the title of S. Hieronymi Turyricorum, Priest, Cardinal SCAPINELLI.

£8 I, ACHILLES, of the title of S. Bernardi ad Thermas, Priest, Cardinal Lo CATELLI.

£8 I, ALOISIUS, of the title of S. Georgii in Velabro, Priest, Cardinal SINCERO.

£8 I, BONAVENTURA, of the title of S. Caeciliae, Priest, Cardinal CERRETTI.

£8 I, HENRICUS, of the title of S. Bartholomaei in Insula, Priest, Cardinal GASPARRI.

£8 I, ALOISIUS, of the title of S. Petri ad Vincula, Priest, Cardinal CAPOTOSTI.

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£8 I, LAURENTIUS, of the title of S. Pancratii, Priest, Cardinal LAURI, Major Penitentiary.

£8 I, HENRICUS, of the title of S. Susannae, Priest, Cardinal LÉPICIER.

£8 I, PETRUS, of the title of S. Mariae trans Tiberim, Priest, Cardinal SEGURA Y SAENZ.

£8 I, EUGENIUS, of the title of SS. Ioannis et Pauli, Priest, Cardinal PACELLI, Prefect of the Secretariate of State.

£8 I, CAMILLUS, S. Mariae Scalaris, Protopriest, Cardinal LAURENTI.

£8 I, IOSEPH, S. Nicolai in Carcere Tulliano, Deacon, Cardinal MORI.

£8 I, FRANCISCUS, S. Caesarei in Palatio, Deacon, Cardinal EHRLE.

£8 I, ALEXANDER, S. Mariae in Cosmedin, Deacon, Cardinal VERDE.

FR. ANDREAS CARD. FRÜHWIRTH, Chancellor of the Sacred Congregation.

CAMILLUS CARD. LAURENTI, S. B. C., Prefect.

Ioseph Wilpert, Dean of the College of Protonotaries Apostolic.

Alfonsus Carinci, Protonotary Apostolic.

Can. Alfridus Liberati, Canon, Apostolic Assistant for Studies.

EXPEDITA on the tenth day of the month of July, in the ninth year.

ALFRIDUS MARINI, Plumber.

Begins in Canon. Ap., vol. XLII, n. 32. - il. Riggi.

[*Latin ed. p. 381*]

Act of Pope Pius XI, CONSTITUTION regarding the NEW DELIMITATION and 381 APOSTOLIC HIERARCHICAL ORGANIZATION of DIOCESES of the LATIN and GREEK-RUMANIAN RITES – in the Kingdom of Romania.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of the matter, by a solemn agreement concluded and confirmed between the Apostolic See and the Kingdom of Romania, it was provided, among other things, for the new delimitation and hierarchical organization of the dioceses, both of the Latin and Greek-Rumanian rites, existing within the same kingdom. Now, in order that those things which have been established may be carried into effect, and that those things which are primarily intended to promote the spiritual welfare of the Christian faithful and the greater utility of ecclesiastical administration may be accomplished, after mature deliberation and with certain knowledge, with the consent of those concerned, or of those who are presumed to have an interest, by the fullness of the Apostolic power, We establish and decree the following:

I. The dioceses of the Latin rite, with the boundaries of the archdiocese of Bucharest and the diocese of Alba Iulia remaining unchanged, We now delimit anew, so that their boundaries may correspond with the civil boundaries, according to the manner described below. That part of the territory of

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Romania which already belonged to the diocese of Csanad and which until now was under the apostolic administration of Timișoara, with this administration suppressed, We erect into a diocese, whose boundaries shall be: to the east, the archdiocese of Bucharest and the diocese of Alba Iulia; to the south and west, the political boundaries of the Kingdom of Yugoslavia and the Kingdom of Hungary; to the north, the dioceses of Satu Mare and Magno-Varad of the Latins. This new diocese, from the city of Timișoara, in which We establish the episcopal seat and the cathedral, We wish to be called Timișoara. The church existing in that city under the title of St. George the Martyr, We raise to the rank and dignity of a cathedral church, and We grant to it and to its proper Bishop all the rights, insignia, and privileges which belong to it according to the norms of the sacred canons. The chapter existing in that church, We elevate to the title and dignity of a cathedral chapter, with all the rights and privileges, burdens and obligations, with which other cathedral chapters are commonly endowed and held. The diocese of Satu Mare, which extends partly into the Republic of Czechoslovakia and partly into the Kingdom of Hungary, and also the diocese of Magno-Varad of the Latins, which is also in the Kingdom of Hungary...

[*Latin ed. p. 382*]

38. The Acts of the Apostolic See – the official record – state, with respect to those parts that exist within the territory of Romania, that they are, and will perpetually and equally be united under the designation of the Latin dioceses of Sătmare and Magno-Varadin. However, the administration of both dioceses is entrusted to the Ordinary of Sătmare, so that, by this very fact, the Latin diocese of Magno-Varadin ceases to exist. The region of Bucovina is separated from the Archdiocese of Lviv of the Latins, to which it previously belonged by right, and is permanently assigned to the diocese of Iaşi, both in spiritual and temporal matters. Thus, having established these diocesan boundaries, We wish and command that all the Latin rite dioceses be united into a single ecclesiastical province, of which the metropolitan will be the Archdiocese of Bucharest, and the remaining dioceses will be its suffragan sees, namely: Transylvania, which was previously a suffragan of the Metropolitan Church of Colocensis; Timişoara, whose territory was previously subject to the metropolitan jurisdiction of the same Archdiocese of Colocensis; Sătmare and Magno-Varadin of the Latins, of which the former was a suffragan of the Archdiocese of Agriensis, and the latter was a suffragan of the Archdiocese of Colocensis; and also Iaşi, which was previously immediately subject to the Apostolic See. Furthermore, We wish that the entire territory within the ancient boundaries of the Kingdom of Romania, which includes the dioceses of Bucharest and Iaşi, and which has hitherto been subject to the Sacred Congregation for the Propagation of the Faith, be in the future under the jurisdiction of the Sacred Congregation of

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the Consistory, to which the dioceses within the new boundaries of the kingdom are already subject, namely: Transylvania, Timişoara, Sătmare, and Magno-Varadin of the Latins.

11. Furthermore, in order to better provide for the spiritual care of the faithful of the Greek-Romanian rite and other rites, We establish and decree the following: 1) The territory of the Archdioceses of Pogaraşi and Alba Iulia will henceforth be reduced by the dismemberment of the parish of Boian, which, as it were, We annex to the new diocese of Maramureş, and of one hundred and fifty parishes, which We assign to the Armenian diocese, namely: Agris, Bogdana, Bozna, Buciumi, Giumărna, Băstolţ, Băstoltul-desert, Sângeorzul de Meses, Borza, Brusturi, Ghechis, Chendrea, GhicMsa, Gâlgău, Lupoaia, Tihău, Trestia, Almaş, Bărbiu, Bercea, Gutiq, Guzăplac, Mesteacăn, Mierta, SfărasJ, Sutoru, Tăudu, Aghireş, Apahida, Ardeova, Arghisu, Baciu, Berindu, Câmpeneşti, Găpuşul mic, Ghinteni, Gluj, Gluj-Gordoq, Gluj-Mănăstur I, Gluj-Mănăstur II, Gornesti, Goruq, Bretea, Feiurdeni, Feleac, Floresti, Gălăqeni, Gârbău, Gilău, Măcicasu, Mihâieqti, Nădăqelu, Petrid, Popeşti, Buginoasa, Sâncraiul-Almaqului, Sânicoara, Sântpaul, Comeseni, Stânan, Stoboru, Suciagu, Sumurduc, Sardu, Tăuti, Ticu, Topa mică, Vechea, AscMleul mare, Dârja, Panticeu, Sânmihaiul-Almasului, Strâmba, Ugruţu, Voivodeni, Bociu, Bologa, Brăiqor, Giucca, Ciuleni, Fildul de jos, Fildul de mijloc, Fildul de sus.

[*Latin ed. p. 383*]

Acta Pii PP. XI 383 Hodiş, Huedin, Mărgău, Morlaca, Răchitele, Săcuiu, Vişeag, Zam-Sâncraiu, Hăşdate, lilia, Sălicea, Vălisoara, durila, Boiu, Gojocna, Corpadea, Desmir, Gălădin, Gheorgheni, Jucul de jos, Jucul de mijloc, Jucul de sus, Pata, Visa, Călacea, Căprioara, Cernuc, Mciu, Gârbou, Poptelec, Recea-Cristur, Sărata, Băişoara, Cacova-Ierii, Făgetul-Ierii, lara, Măgura-Ierii, Muntele-Băişorii, Plaiuri, Poşaga de jos, Poşaga de sus I, Poşaga de sus II, Săcel, Sălciua de jos, Şchiopi, Surduc, Şutu, Baia de Arieş, Bistra, Câmpeni, Certege, Lupşa, Musca, Ponorel, Pilea de jos, Pilea de sus, Abrud, Buciumi-Şasa, Corna, Roşia-Montană, Sohodol, Mogoş-Bârleştri, Mogoş-Cojocani, Valea-Geoagehilui, Sălcuţa, Dumbrava, Râpa de sus. We decree, moreover, that the Archbishop of Fogaraş and of Alba Juliensis, for the time being, shall have the right to say and exercise jurisdiction over all Catholics of the Greek-Ruthenian rite who reside within the ancient boundaries of the Kingdom of Romania.

2) We separate thirty-one parishes from the Diocese of Magno-Varad, of the Ruthenians, and add them to the new Diocese of Maramureş: Ardusat, Borlesti, Fărcaşa, Sârbi, Tămâia, Bozinţa mare, Buşac, Săsari, Apatău, Cărăşeu, Crucilor, Culciul mare, Lipou, Pomi, Popbicău, Roşiori, Valea Vinului, Viile Sătmarului, Boghiş, O ar, Boba, Petea, Velis, Chilia, Gereuşa, Hodişa, Homorodul de mijloc, Medişa, Necopoiu, Soconzăl, Stâna. Furthermore, we remove ninety parishes from the same Diocese of

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Magno-Varad, of the Ruthenians, namely: Nădlac, Semlac, Seitin, Bărzava, Galşa, Giuliţa, Minişel, Minişul de sus, Nadăş, Siria, Chereluş I, Chereluş II, Gurba, Simand, Sintea-mare, Bocsig, Buteni, Mocrea, Moroda.

These aforementioned eighty-two parishes, which were separated from the Armenian Diocese, we add to the Diocese of Magno-Varad.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Commentarium Officiale. To the parishes assigned to the Ruthenian rite, numbering one hundred and sixty-nine, which follow, we assign and attribute to the diocese of Maramureş: Bârsana, Budeşti, Călineşţi, Corneşti, Ocna-Şugatag, Onceşti, Sârbi, Văleni, Borsa beneficiul inferior, Borsa beneficiul superior, Borsa III Repedea, Leordina, Moiseiuf, Mănăstirea Moiseiului, Petrova, Viseul de jos, Vişeul de mijloc, Vişeul de sus, Iapa, Bona de jos, Săpânta, Sărasău, Sighet, Berbesti, Breb, Crăceşti, Desesti, Giuleşti, Sat-Şugatag, Vad, Bocicoel, Cuhea, Dragomireşti, Ieud, Săcel, Sălistea beneficiul superior, Sălistea beneficiul inferior, Botiza, Glod, Năneşti, Poieni, Bozavlea, Strâmtura Şaieu, Bătarciu, Gherţa-mare, Gherţamică, Ral/meu, Tarna-mare, Turţ, Bicsad, Boinesti, Cămârzana, Călineşti, Certeze, Lechinţa, Moişeni, Negreşti, Prilog, Bacşa, Târşolţ, Trip, Tur, Vama, Botiz, Joiib, Odorău, Satu-mare, Apa, Băbâşeşti, Cicârlău, Uba, Mediaşul Aurit, Potău, Seini, Someşeni, Viile, Apei, Baia-mare, Baita, Groşi, Firiza de jos, Firiza de sus, Mocira, Becea, Satu nou de jos, Tăutii de jos, Baia Sprie, Chechis (Tetiş), Chiuzbaia, Băneşti, Dumbrăvita, Satu nou de sus, Şişeşti, Şurdeşti, Berinţa, Capnicul de jos, Capnicul de sus, Cerneşti, Coaş, Coruia, Copalnic, Copalme-Mănăştur, Măgureni, Preluca Nouă, Preluca Veche, Buşor, Buciumi, Buteasa, Ciolt, Culcea, Curtuiuşul mare, Gaura, Iădara, Prizlop, Bemetea, Săcălăşeni, Şomcuta mare, Varaiu, Bozinta mică, Fintueşel, Lăpuşel, Lucacesti, Mireşul mare, Posta, Pribileşti, Bemeti, Satulung, Asuajul de jos, Asuajul de sus, Bârsăul de jos, Bărsăul de sus, Băita, Băseştit, Cardani, Mânau, Odeşti, Sălsig, Stremţiu, Tămăşeşti, Someş-TJileac, Urminiş, Cehul-Silvaniei, Mineu, Motiş, Giurtelecul Hododului, Oarţa de jos, Oarta de sus, Salaţig, Aluniş (Someş-Săplac), Benesat, Biuşa, Cuceu, Cioara, Domnin, Inău, Nadişul Bomân, Noţig, Someş-Odorhem, Şoimus, Ulmeni (Şilimeghiu), Chelinla, Cheud, Năpradea, Bona, Someş-Guruslău, Traniş, Firminiş, Jibou, Poptelec. Furthermore, to the territory of the Armenian diocese, we wish to add one hundred and fifty parishes, which, as stated above, we separate from the archdiocese of Fogaraş and Albae Iuliensis. Moreover, we transfer the episcopal seat of the Armenian diocese from the city of Gherla to the city of Cluj. We also decree that this diocese shall henceforth be called Cluj-Gherla. Furthermore, we transfer the cathedral and chapter to the church under the title of the Transfiguration of Our Lord Jesus Christ in the city of Cluj, and therefore we elevate this church to the rank and honor of a cathedral, preserving, however, the present concatedral title of the cathedral church in the

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city of Gherla. 5) Furthermore, we establish a new diocese of the Greek-Ruthenian rite, to be called the Maramureş diocese, whose territory shall consist of the following parishes: from the archdiocese of Fogaraş and Albae Iuliensis, the parish of Boian; from the diocese of Cluj-Gherla, the one hundred and sixty-nine parishes listed above; and from the diocese of Magno-Varadinensis, thirty-one parishes of the Ruthenian rite.

[*Latin ed. p. 385*]

385. The acts of Pope Pius XI, as previously indicated; from the diocese of Hajdudorog in Hungary, there are ten parishes of the Greek-Ruthenian rite, namely: Bercu, Cedreag, Careii-Mari, Livada, OradeaMare, Pelesul, Porumbeşti, Satumare, Turulung, Peregul; from the diocese of Munkács in Czechoslovakia, there are eleven parishes of the Greek-Ruthenian rite: Bistra, Câmpulung, Coştiui, Crăciuneşti, Lunca, Poienile, Remeţi, Repedea, Roua de sus, Ruscova, Sighet; from the diocese of Stanislaopolitana in Poland, there are seventeen parishes of the Greek-Ruthenian rite, namely: Cacica, Câmpulung, Cernăuţi, Coţman, Hliboea, Pohorlăuţi, Putila, Rădăuţi, Raraneea, Sadagura, Sădau, Şiret, Suceava, Storojuneţ, Vascăuti, Vijniţa, Zastavna. Therefore, this new diocese will be situated as follows: to the east, bordering the archdiocese of Fogaraş and Alba Iuliensi; to the south, bordering the dioceses of Cluj-Gherla and Magno-Varadinensis of the Romanians; to the west, bordering the Kingdom of Hungary; and to the north, bordering the territories of the Polish and Czechoslovak Republics. We establish the episcopal seat of this new diocese in the city of Baia-Mare; and we erect the cathedral church in the city, dedicated to the Blessed Virgin Mary, assumed into Heaven; and therefore, we grant to the seat and the cathedral church, and to its bishops for the time being, all rights, insignia, and privileges, as other sees of the same rite and their cathedral churches and bishops enjoy by common law or legitimate custom, with all the same burdens and obligations attached. All the Greek-Ruthenian faithful who are part of this diocese will remain under the jurisdiction of a particular Vicar General of the same rite, to be chosen and appointed by the Bishop of Maramureş. 6) With regard to the hierarchical order, the dioceses of Magno-Varadinensis of the Romanians, Lugosiensis of the Romanians, and Cluj-Gherla will remain suffragan, as before, to the metropolitan Church of Fogaraş and Alba Iuliensi, to which we also subordinate, from now on, the new diocese of Maramureş; and therefore, all the aforementioned dioceses constitute a single ecclesiastical province. 7) Finally, we desire that the Armenian faithful who reside within the Romanian jurisdiction be under the jurisdiction of an Ordinary to be chosen by the Apostolic See, who will be immediately subject to it and will be called the Apostolic Administrator for the Armenians, and will have his habitual residence in the city of Gherla. — To ensure the execution of all these matters, we entrust this task to our venerable

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brother Angelo Maria Dolci, the titular Archbishop of Hierapolis in Syria Euphratensis, and Apostolic Nuncio in Romania, granting him all the necessary and appropriate powers, including the power to delegate, to any person in ecclesiastical office, to carry out the aforementioned purpose, and we impose upon him the obligation to transmit a certified copy of the execution of these acts within six months from the date of these documents, to the Sacred Congregation for the Propagation of the Faith.

[*Latin ed. p. 386*]

386 Acta Apostolicae Sedis - An Official Historical Commentary, pertaining to the Sacred Congregation for the Eastern Church. These present Letters, drawn up in duplicate, and whatever is contained within them, even if those concerned, or those who presume to have an interest, have not been heard, nor have agreed to the aforementioned, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to the defect of surreptitiousness or deception, or of nullity, or of intention, or by any other, even substantial and unforeseen, defect, to be noted, impugned, or brought into controversy; but rather, they shall always be considered valid and efficacious, having been made and issued with full knowledge and authority, and shall produce and obtain their full effects, and shall be inviolably observed by all to whom they pertain, and if, by anyone, with or without knowledge, acting under any authority, anything should happen to be attempted against them, we will and decree that it shall be entirely void and of no effect. Finally, we will that these Letters, even if copied, and printed, shall be given the same credence, provided they are signed by the hand of a public notary and sealed with the seal of some person constituted in ecclesiastical dignity or office, as would be given to these Letters if they were originally presented or shown. Notwithstanding the rules established in synodal, provincial, general, and universal councils, special or general Apostolic constitutions and ordinances, and any other dispositions of Our predecessors, the Roman Pontiffs, and all other contrary provisions. It is not permitted to anyone to infringe or contradict what has been decreed by Us in these Letters. If anyone, with rash audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Peter and Paul, His apostles. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and thirty, on the fifth day of the month of June, in the ninth year of Our Pontificate. B. D. CARD. SBARRETTI FR. A. CARD. FRÜHWIRTH A. CARD. SINCERO, Bishop of Sabina and Mandelensis. Chancellor of the Sacred Congregation for the Eastern Church. Dominicus Jorio, Apostolic Protonotary. Vincentius Bianchi-Cagliesi, Apostolic Protonotary. In the Register of Lead, in the

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Archives of the Apostolic See, volume XLII, number 13 - M. Riggi.

[*Latin ed. p. 387*]

387 Acts of Pope Pius XI. APOSTOLIC LETTERS. The Temple of Saints Ambrose and Charles in the City is raised to the status of a Basilica Minor. POPE PIUS XI. For the perpetual memory of the matter. — The people of Lombardy, residing in the City, at the end of the fifteenth century, erected in our City a pious temple dedicated to Saint Ambrose, Bishop of Milan, with a house attached for the care of the sick of their nation, located on the Via Lata; which, in the following century, after the City had been plundered and was almost in ruins, was rebuilt. Within the very sacred building, from its beginnings, there has been a confraternity of the Lombards, which, during the time of Pope Sixtus IV, was canonically established, and then, under Pope Pius IV of Milan, with the particular diligence of Saint Charles Borromeo, was adorned with the most extensive privileges. After this great Archbishop of Milan was raised to the ranks of the Saints in the year 1610, in order to signify the piety of the Lombard people towards this illustrious Prelate, with the encouragement and support of Paul Emilio Sfondrati, Cardinal Patron of the Confraternity of Saint Ambrose in Rome, a new and larger church was begun to be built, dedicated to Saints Ambrose and Charles; and, under the invocation of the Prelates of the Church of Milan, the aforementioned confraternity, which had meanwhile received further privileges and was strengthened by the name of the archiconfraternity, was established there. This same church, completed only in the year 1684, which, according to the Latin style, consists of three naves in the form of a cross and is among the most important temples of this illustrious City, which We Ourselves visited fifty years ago; and which We, after that time, frequently visited, having been made members of the archiconfraternity of Our nation while performing duties in the City, diligently observing both Patrons of the archdioceses of Milan. Then, the Church of the Milanese, which Our heavenly Patrons so wisely and so fruitfully governed, leaving Us the most excellent examples, and which We Ourselves also governed with the office of pastoral care, by divine grace, unworthy as We are, having been raised to the supreme Chair of Saint Peter, and as a special sign of benevolence towards the archiconfraternity of the Lombards and the church itself, We reserved for Ourselves the office of Protector of the archiconfraternity of Saints Ambrose and Charles in Rome, and willingly accepted the task of fulfilling it.

[*Latin ed. p. 388*]

388 Acta Apostolicae Sedis - Official Commentary. Therefore, for the cause of gratitude and also for the observance of their faithful devotion towards Us, the members of that association, in order to perpetuate the year of Our sacerdotal Jubilee, have contributed generously from all sides,

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and have taken care to renovate the altar of the Most Holy Sacrament in their church, adorning it with valuable marbles and beautiful and appropriate works of art; and having now completed these labors, they intend to celebrate the anniversary day of Our blessedness. Therefore, it is not surprising that We, remembering such things and events, having seized this opportunity, desire to add a new expression of Our will to the previous testimonies of Our benevolence towards the archisodality of Lombardy and its church, so that the same urban church may be increased with privileges and honors, pertaining to the most important and ancient temples of the City. For these reasons, by these Apostolic Letters, by Our own authority, We permanently adorn the church under the title of Saints Ambrose and Charles, existing as a minor basilica in this esteemed City, and We grant to it all and each of the rights, privileges, prerogatives, and honors which by right belong to the other minor basilicas of this Our esteemed City. We decree that these present Letters shall always exist and be valid and effective, and shall fully produce and obtain their intended effects, and that those to whom they pertain, or who may pertain to them in the future, may fully avail themselves of them; and that it shall be rightly judged and determined accordingly; and that they shall be rendered null and void if anything contrary to these should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the twenty-first day of the month of December, in the year 1929, in the eighth year of Our pontificate, P. CARD. GASPARRI, Secretary of State.

LETTERS I TO THE REVEREND FATHER D. HERMENEGILD PELLEGRINETTI, ARCHBISHOP TIT. ADANENSEM, APOSTOLIC NUNTIO IN YUGOSLAVIA: WHOM WE HAVE APPOINTED AS OUR LEGATE TO THE EUCHARISTIC CONVENTION BEING CELEBRATED IN AGRAM.

PIUS PP. XI. Venerable brother, greetings and the apostolic blessing. — How much effort is devoted here to promoting religion with regard to the august Sacrament, one can see from the fact that, although only a few years ago...

[*Latin ed. p. 389*]

The Eucharistic Congress, celebrated with solemnity and splendor in Agram, was one event; another, it is said, will soon be held there. Therefore, we honor here the most prudent Archbishop of Lodi, and all those who are working to prepare for this event; for nothing can contribute more to the growth of the Catholic cause than the increase of the worship of the most holy Eucharist, in which He, the Author of all heavenly graces, is mystically present. And so it is that Jesus Christ, as of old when He lived a mortal life, mercifully looked upon the crowd; so today, He is present in this august Sacrament to His children living in these times of wickedness, raising their spirits with those words: "Come to me all you that labor and

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are burdened, and I will refresh you." Therefore, it is fitting that men of every order should approach the altar of the Mystery, so that not only may they there receive the supernatural food of life, but also may they kindle that fire of charity which the Divine Redeemer came to set ablaze on earth, and which He desires to be strongly inflamed. Therefore, it is not rare, but frequently, that one should approach the sacred Synaxis; for there, Christian life flourishes more readily where the reception of the Eucharist is more frequent; on the contrary, if the heavenly banquet is neglected, the vigor of the Christian profession gradually weakens. We hope that this most important fruit, that is, frequent use of the Eucharist, may be derived from this Agram Congress; for the more closely the people are united with God, the more they are made capable of divine gifts, and especially of those Christian virtues by which they acquire both prosperity on earth and eternal blessedness in heaven. Therefore, as we did seven years ago in a similar cause, when we undertook a journey, so now we also gladly come in part to this event, choosing you, venerable brother, as our Legate in these letters, so that, representing our person, you may preside over the Agram Eucharistic Congress in our name and authority; and we have no doubt that, under your leadership, and with the consent of many bishops and many faithful of every order, great signs of public piety will be accomplished, for the new triumph of Christ the King, who is the one way, the one truth, and the one life. Meanwhile, confirming the indulgences, privileges, grants, and dispensations which we granted by Apostolic Letters on the first day of March in the year 1924, as a sign of divine favor and of paternal benevolence, we impart, with heartfelt affection, the apostolic blessing to you, venerable brother, Archbishop of Agram, to the other bishops, and to all those who participate in the Congress. Given at Rome, at St. Peter's, on the thirtieth day of the month of July, in the ninth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 390*]

To the Most Reverend Father Aloysius, Titular Bishop of St. George in Velabro, Prefect of the Sacred Congregation for the Oriental Church, Greetings: We send you, whom We appoint as Our Legate to Budapest for the centennial celebrations of St. Emeric, Our paternal blessing and apostolic greetings.

"My beloved son, greetings and Our apostolic blessing. Among the nations of Europe that, having abandoned the worship of idols, not only embraced the Christian faith but also steadfastly retained it, Hungary certainly deserves to be mentioned for its progress in the Church. For it has been fortunate enough to have been rightly and long governed by the Arpad dynasty, which, by its example of virtue, has always led the Hungarians more than by its power. Among the most holy men who flourished at that time in Hungary, it is fitting to mention here King Stephen, the founder of

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the Hungarian kingdom, and his son Emeric, in whose honor the sacred celebrations are being held this year, nine centuries after his most pious death as a young man. Great and splendid celebrations and gatherings are indeed being carefully prepared for this auspicious occasion; especially in Budapest, the largest city of the kingdom, where the faithful, as is reported, will gather from all sides. This matter, as is evident, is of great importance, and one from which Our common Father cannot be absent; all the more so because it is well known how close the ties between Hungary and the Apostolic See have always been, and how diligently the Roman Pontiffs, some more than others, have contributed to the prosperity and glory of the Hungarians. For not only, at the very beginning of the kingdom, did the Apostolic See redeem St. Stephen with a royal diadem, and the king offered his kingdom to the Apostolic See, but also, over the course of the centuries, Our predecessors have not infrequently offered assistance to the Hungarians, so that they might achieve an immortal triumph over the enemies most hostile to the Christian name. Therefore, since it is fitting that We should join in the common joy of the Hungarians on this auspicious occasion, We hereby appoint you, Our beloved son, as Our Legate by these letters, who, representing Our person, will preside over the centennial celebrations of St. Emeric in Our name and with Our authority; and We have no doubt that, because of your outstanding piety and prudence in promoting the Catholic faith in the East, you will perform this most distinguished office with great merit. Furthermore, as We have already decreed in letters recently sent to the Bishops of Hungary, a great abundance of salutary fruits will result from this..."

[*Latin ed. p. 391*]

The acts of Pope Pius XI, page 391, await consideration; and it is our will that, so that the Hungarian youth, under the protection and patronage of Saint Emeric, may increase in the praise of chastity and the fervor of faith, to the glory of their ancestors, and for the benefit of religion and the nation. In the meantime, that this matter may be more fruitful and splendid, we gladly grant you that, on a more solemn day, having performed sacred rites, and with our name present, you may bestow blessings upon them, offering them full remission of their sins, according to the usual conditions of the Church. And may the apostolic blessing, which we impart to you, our beloved son, to all the Bishops of Hungary, and especially to the Cardinal Archbishop of Gran, and to the entire noble Hungarian people, be a witness of the divine foretelling of graces and also of our paternal benevolence. Given at Rome, near Saint Peter, on the sixth day of the month of August, in the year 1837, in the ninth year of our pontificate. PIUS PP. XI.

[*Latin ed. p. 392*]

Acts of the Apostolic See - Official Commentary ACTA 88. SACRED

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CONGREGATION CONSISTORIAL CONGREGATION I. Pinsk-Siedlce Congregation Concerning the Alteration of Diocesan Boundaries. DECREE. The faithful of the Pago "Orchów," belonging to the parish of Damaczevo, in the Diocese of Pinsk, have petitioned the Apostolic See that they be transferred to the nearer parish of Wodawa, in the Diocese of Siedlce. Furthermore, Our Most Holy Lord, Pope Pius XI, with the consent of both the Ordinary of Pinsk and the Ordinary of Siedlce, and with the favorable opinion of the Most Reverend Monsignor Francis Marmaggi, titular Archbishop of Hadrianopolis and Apostolic Nuncio in Poland, has deigned to accept the aforementioned petitions. Therefore, by the authority of the present Consistorial Decree, We decree that the aforementioned Pago "Orchów" be separated from the parish of Damaczevo and from the Diocese of Pinsk, and be permanently united to the parish of Wodawa, in the Diocese of Siedlce, thereby altering the boundaries of both dioceses. To ensure the execution of these matters, His Holiness has appointed the aforementioned Most Reverend Monsignor Francis Marmaggi, the Apostolic Nuncio, granting him the appropriate and necessary powers for this purpose, including the authority to delegate any person holding an ecclesiastical office, to send, within six months, to this Sacred Consistorial Congregation, an authentic copy of the completed execution. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 28th of March, 1930. Fr. Raphael C., Archbishop of Thessalonica, Assessor. L. £B s. B. Cipriani, Official.

[*Latin ed. p. 393*]

Sacred Congregation of the Council, 393 II, Regarding Church Appointments. The Most Holy Pope Pius XI, by divine Providence, has, through successive decrees of the Sacred Congregation of the Council, provided for the following churches with new pastors:

July 25, 1930. — To the titular episcopal church of Troas, he appointed the Reverend Bernard Dembek, a parish priest in the diocese of Chełmno, whom he designated as an Auxiliary to the Most Reverend Stanislaw Kostka Łukomski, Bishop of Łomża.

August 1. — To the cathedral church of Great-Ormond, he appointed the Reverend Edwin V. O'Hara, a priest of the archdiocese of Portland in Oregon.

August 8. — To the cathedral church of Rio Preto, he appointed the Reverend Libano Lafayette, formerly the General Vicar of the diocese of Pouso Alegre.

August 2. — To the titular archbishopric church of Rhusium, he appointed the Reverend Father John Peregrine Aloysius Mondaini, formerly the Bishop of Synai.

August 13. — To the newly erected cathedral church of Berlin, he ap-

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pointed the Reverend Christian Schreiber, formerly the Bishop of Meißen and Apostolic Administrator of the ecclesiastical territory of Berlin.

August 21. — To the cathedral church of Sandomierz, he appointed the Reverend Stanisław Bronisław Jasiński, a canon of the cathedral chapter of Łódź and rector of its seminary.

August 26. — To the metropolitan church of Milwaukee, he appointed the Most Reverend Samuel Stritch, formerly the Bishop of Toledo in America.

Note: On page 345, line 9 from the bottom, instead of "titular episcopal church," read "titular archbishopric church."

III. APPOINTMENT OF ORDINARY FOR APPEALS IN THE SECOND INSTANCE.

According to canon 1594, § 2, the Archbishop of Vancouver has designated, once and for all, the tribunal of the Ordinary of Victoria on Vancouver Island, for appeals in the second instance. This designation was graciously approved by the Most Holy Pope Pius XI, through a rescript of the Sacred Congregation of the Council dated June 13, 1930.

[*Latin ed. p. 394*]

Acts of the Apostolic See - Official Commentary 394 IV MUNICH AND THE CHANGE OF BOUNDARIES BETWEEN THE DIOCESES OF FEINGEN-SCHWÄBISH HALL AND AUGSBURG. Our Lord Pope Pius, of blessed memory, by a Consistorial decree of June 27, 1930, detached the house of the late Mr. Matthias Steurer from the parish of Gerolsbach and from the archdioceses of Munich and Passau, and attached it to the parish of Bingenbach and to the diocese of Augsburg. V. NOTICE. It is declared that the Reverend John Peter Certo is no longer to be counted among the Advocates of the Sacred Roman Rota. SACRED CONGREGATION FOR THE EASTERN CHURCH. A QUESTION REGARDING THE COMPETENCE OF THE SACRED APOSTOLIC PENITENTIARY REGARDING INTERNAL FORUM MATTERS OF THE EASTERN RITES. Concerning the question "whether those faithful who belong to the Eastern Rites should appeal to the Sacred Apostolic Penitentiary regarding matters pertaining to the internal forum, even those which are not sacramental, as mentioned in canon 258 of the Code of Canon Law," this Sacred Congregation, after consulting with the Most Reverend Cardinal Penitentiary Major, judged that the answer should be affirmative. This resolution was approved and ratified by Our Lord Pope Pius, of blessed memory, in an audience on May 10, 1930. Given at Rome, from the offices of the Sacred Congregation for the Eastern Church, on July 26, 1930. A. CARD. SINCERO, Secretary. L. C. B. H. I. CICOGNINI,

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Assistant.

[*Latin ed. p. 395*]

To the Most Reverend Diocesan Ordinaries of Italy.

In the Concordat happily concluded between the Holy See and Italy, the teaching of the Catholic Religion is considered as the foundation and crowning of public education in Italy (Article 36, paragraph 1). Therefore, according to the same Concordat, the religious instruction, which is already imparted with satisfactory results in the elementary schools, must have further development in the secondary schools of classical, scientific, pedagogical, technical, and artistic instruction, in accordance with the current school regulations, as detailed in the attached Appendix I.

For this purpose, this Sacred Congregation of the Council, with the august approval of the Holy Father, deems it necessary and urgent to issue the following instructions and norms, so that the Most Reverend Diocesan Ordinaries of Italy may arrange matters in such a way that the religious instruction may, as established, regularly begin in all secondary schools of classical, scientific, and pedagogical instruction, in the schools and institutions of technical instruction, and in the schools and institutions of artistic instruction, with the upcoming school year 1930-1931.

I. - Obligatoriness of Instruction.

§ 1. The attendance at religious instruction, by virtue of the very fact of enrollment in the individual classes of the aforementioned schools and institutions of secondary education, shall be obligatory for all students, unless their parents, or those acting in their place, request in writing an exemption from the head of the institution at the beginning of each school year.

§ 2. The consoling resurgence of religious sentiment, which providentially occurs throughout Italy, and the numerous enrollments in the courses...

[*Latin ed. p. 396*]

The Acts of the Apostolic See - Official Commentary 396, concerning optional religious instruction, already established in many secondary schools, provide assurance that the new course of religious instruction in secondary schools and institutions will be attended by all Catholic students. To this end, pastors, in particular, will diligently strive to impress upon parents the duty that falls to them, so that their children may receive a more extensive and complete religious education in secondary schools and institutions, thereby making them understand the grave responsibility they would assume before God, the Church, and the nation, and before their own children, if, for human considerations, they were to request an exemption.

§ 3. The Holy See expressly prohibits that an exemption from religious instruction be requested in public secondary schools for students of col-

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leges and boarding schools, administered by clerics or religious of either sex, who attend those institutions; nor does this prohibition cease to be in effect for the reason that religious instruction is provided within the college or boarding school. Indeed, the Holy See desires that all students of such colleges and boarding schools attend the corresponding courses of religious instruction in external secondary schools and institutions, also setting a good example in their attendance and progress.

I. - Programs and schedules of religious instruction.

§ 1. The programs of religious instruction for the various classes of secondary schools and institutions have been drawn up in accordance with the Concordat (art. 36, para. 1), and are found in Appendix II.

§ 2. For the proper and harmonious development of these programs, an outline of the main points that must be covered in the various classes of these schools and institutions is included (Appendix III).

§ 3. Instruction is scheduled for one hour per week in each class of secondary schools and institutions; however, in the two first classes of the higher courses of teacher training institutions, it also takes place for a second hour per week.

§ 4. The schedule of this instruction is an integral part of the school schedule.

II. - Textbooks for religious instruction.

§ 1. In accordance with the Code of Canon Law (can. 1381, § 3, and in conformity with the Concordat (art. 36, para. 4), only textbooks approved by the diocesan Ordinaries may be used in religious instruction, after review by this Holy Congregation.

[*Latin ed. p. 397*]

Sacred Congregation of the Council, 397, § 2. While textbooks are being compiled in accordance with the new curricula for religious instruction in schools and institutions of secondary education, the Ordinary authorities are advised, for the coming school year, to use the books listed in the attached Appendix IV.

IV. Approval and Qualification for Teaching.

§ 1. In accordance with the Code of Canon Law (can. 1381, § 2) and the Concordat (art. 36, par. 2), the Ordinary authorities may approve clerics and religious, and, subsidiarily, also laypersons, for the teaching of religion in schools and institutions of secondary education.

§ 2. These same Ordinary authorities, when granting approval or qualification, as mentioned in the preceding § 1, in addition to the civil, scholastic, and pedagogical requirements, as stipulated in the Code of Canon Law (can. 1373, § 2), will require of teachers sound doctrine, exemplary morality, and piety.

§ 3. All other things being equal, belonging to the category of teachers of

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secondary education (but not of elementary school teachers), according to the prudent judgment of the Ordinary authorities, may constitute a reason for preference for approval or qualification for teaching religion in schools and institutions of secondary education.

V. Appointment and Removal of Teachers.

§ 1. The appointment of religion teachers in schools and institutions of secondary education shall be made in accordance with the Concordat (art. 36, par. 2), that is, the task of teaching religion shall be entrusted to clerics and religious approved by the diocesan Ordinary, and, subsidiarily, also to laypersons qualified by the same Ordinary, in accordance with the preceding section IV.

§ 2. Therefore, as is already practiced with common satisfaction in elementary schools, the Ordinary authorities, as soon as the civil regulations and their corresponding curricula are published, will make the appropriate arrangements with the principals and directors of the aforementioned schools and institutions to determine the modalities of instruction and to entrust the task to teachers who offer the greatest guarantees of successful instruction.

§ 3. Similar arrangements may be made collegially with the aforementioned school administrators, in order to better coordinate the schedule of religious instruction in the various schools and institutions of the same location. In this way, the same teachers, insofar as possible, in accordance with the various personal and school needs, may be assigned to teach for a greater number of hours per week, generally not exceeding 18, even in different schools and institutions of secondary education, and thus receive a greater remuneration in accordance with the law.

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Commentarium Officiale § 4. Munus docendi religionem a communi consensu auctoritatis ecclesiasticae et scholasticae, initio cuiusque anni, commendabitur, sicut iam consuevit in scholis primariis. § 5. Secundum Codicem Iuris Canonici (can. 1381, § 3), et conformiter Concordato (art. 36, comma 3), revocatio approbationis vel habilitationis ab Ordinario, docente, sine dubio, facultatem docendi aufert. Praeterea, munus docendi etiam ex aliis causis, durante anno scholastico, a communi consensu auctoritatis ecclesiasticae et scholasticae revocari potest.

I. - Status Magistrorum § 1. Pro magistris religionis, sicut pro aliis magistris in scholis et institutis educationis mediae, non requiritur, ut in album professionalem pro magistratu medio inscripturi sint. § 2. Hi, etsi non considerantur ut professores statuti, tamen sunt professores commissionati, et non simpliciter suppleri. Igitur, eadem iura et officia habent ut alii professores statuti, et sunt pars corporis docentis, et participant in omni conventu

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collegiali eius, pleno vel partiali, cum iure suffragii ad determinationem classificationum de conducta et progressu discipulorum in examinationibus, et de directione generali didactica et disciplinae scholae et instituti. § 3. A magistro religionis curatur, ut nota specialis redigatur, et familiae communicetur, quae in pagella scholastica inserenda sit, de studio et progressu discipuli in instructione religiosa. § 4. Magistris religionis merces secundum legem solvetur.

VII. - Methodus Docendi § 1. Magistri, cum maxima claritate et precisione, et formis polemicis utentes, veritates dogmaticae et morales in conceptibus et terminis suis veris exponunt et explicant, praebentes saltem probationes principales, ex fontibus Revelationis divinae deductas, et illustrantes – si necessarium est – etiam argumentis rationis theologicae, et factis historiae ecclesiasticae. Cum forma didactica apta, deinde, studebunt ut docentem suum interessante et attrahens reddant.

[*Latin ed. p. 399*]

Sacred Congregation of the Council, 399 § 2. Given the limited time available for religious instruction, it will generally not be easy for teachers to conduct periodic and systematic questioning during lessons. However, they can, and indeed must, as a supplement to their teaching, pose brief and appropriate questions to the students. § 3. If these students wish to propose difficulties or ask for explanations, they must do so in writing, with the teachers having the right to answer them during the same lesson or in a subsequent one, without, however, entering into discussions with them. In the case, then, that a student requires further clarification, the teachers may provide it to him outside of class and in private. VIII. - Conduct of Teachers § 1. Teachers of religion will maintain in class, and outside of it, a blameless conduct in every respect. § 2. Their manner of treating the students should be such as to earn their affection and esteem, while always ensuring that discipline is maintained in an exemplary manner. § 3. In particular, their demeanor towards the professors of other disciplines, and especially towards the heads of schools and educational institutions, should be exceedingly respectful, so as to gain their esteem and goodwill. X. - Reports of Ordinaries to the Holy See § 1. According to the Motu proprio of His Holiness Pius XI, June 29, 1923, and with the modalities set forth in the Circular of this Sacred Congregation, July 4, 1928, the Ordinaries, in their triennial report, will also report on the progress of religious instruction in schools and educational institutions. § 2. However, at the beginning of each school year, they will not fail to indicate to this Sacred Congregation the names of the teachers of religion, especially lay teachers, who will be in charge of the various classes in said schools and institutions. § 3. If difficulties or doubts arise in the application of these instructions and norms, the Ordinaries will inform this Sacred Congregation for the necessary measures. § 4. Furthermore, if any inconveniences of a moral, disciplinary, or didactic nature arise with

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regard to the teachers of religion, the Ordinaries.

[*Latin ed. p. 400*]

The Acts of the Apostolic See – Official Commentary 400 will provide a remedy according to law, and will immediately inform this Holy Congregation for appropriate measures. The pastoral zeal of the diocesan Ordinaries provides sure assurance that not only will the present instructions and norms be faithfully executed, but that religious instruction, even in schools and institutions of secondary education, will, with divine help, produce consoling results and abundant fruits of good, as has already been the case in elementary schools. Rome, from the Secretariat of the Holy Congregation of the Council, June 21, 1930.

D. CARD. SBARBETTI, Bishop of Sabina and Poggio Mirteto, Prefect.

L. S. G. Serafini, Titular Bishop of Lampsaco, Secretary.

APPENDIX I: LIST OF SCHOOLS AND INSTITUTIONS OF SECONDARY EDUCATION

I. – INSTITUTIONS OF CLASSICAL, SCIENTIFIC, AND TEACHING EDUCATION

1. Gymnasium.
2. Lyceum: a) Classical, b) Scientific.
3. Technical Institute: a) Lower, b) Higher.
4. Teacher Training Institute: a) Lower, b) Higher.

II. – SCHOOLS AND INSTITUTIONS OF TECHNICAL EDUCATION

1. School for Vocational Training.
2. School: a) Commercial, b) Industrial, c) Agricultural.
3. Institute: a) Industrial, b) Commercial.
4. Nautical Institute.

III. – SCHOOLS AND INSTITUTIONS OF ARTISTIC EDUCATION

1. Artistic Lyceum.
2. School or Institute of Art.
3. Conservatory of Music.

[*Latin ed. p. 401*]

Sacred Congregation of the Council, 401, APPENDIX II, PROGRAM. RELIGIOUS INSTRUCTION IN SECONDARY SCHOOLS OF EVERY ORDER AND GRADE (GENERAL NOTICE). 1. The programs encompass the sub-

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ject matter for the entire course for schools of each group. 2. The teacher, in agreement with the head of the institution, shall divide and distribute it gradually for the various classes.

PROGRAM A-1: FOR SECONDARY SCHOOLS PREPARATORY TO WORK, ART SCHOOLS, AND MUSIC CONSERVATORIES (THE FIRST THREE NORMAL COURSES).

a) Knowledge of the principal events of the Old Testament. - The life of Jesus Christ. - Knowledge of the history of the Church, with special regard to Italia.

b) Knowledge of the principal Dogmas, the Sacraments, prayer, and the liturgy.

c) The end of man and Christian morality. - The Commandments of God and the Precepts of the Church. Readings with commentary from the writings of Saints and religious authors. Care will be taken to give preference to those passages that best suit the content and *forma* to each type of school, and that reflect, in the life and thought of the author, those aspects that the students are best able to understand.

PROGRAM A-2: FOR COMMERCIAL, INDUSTRIAL, AND AGRICULTURAL SCHOOLS, FOR INDUSTRIAL, COMMERCIAL, AND NAVAL INSTITUTES, AND MUSIC CONSERVATORIES (FURTHER NORMAL COURSES).

a) Development of knowledge of the Old Testament and the history of Christianity. - Illustration of the religious, historical, moral, and literary value of the Old and New Testaments.

b) Exposition and illustration of the principal Dogmas and the Sacraments. - Prayer and the liturgy.

c) The Institution and Notes of the Church; its organization and hierarchy. - Exposition and illustration of the Commandments of God and the Precepts of the Church. Readings with commentary from the writings of Saints and religious authors, as above in Program A-1.

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[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Commentarium Officiale PROGRAMMA B-1

FOR THE GYMNASIUMS AND THE LOWER COURSES OF TECHNICAL INSTITUTES AND TEACHING INSTITUTES.

a) [Knowledge of the principal events of the Old Testament, with particular regard to the Patriarchs, Judges, Kings, and Prophets. - The life and teaching of Jesus Christ. - [Knowledge of the development of Christianity through the centuries and its influence on civilization, literature, and art, with special reference to Italia.

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b) Exposition and illustration of the principal Dogmas. - The Church and its Magisterium. The Supreme Pontiff.

c) Knowledge of the Commandments of God and the Precepts of the Church. - The theological and moral virtues.

d) Knowledge of the Sacraments, prayer, and the liturgy. Readings with commentary from the writings of Saints and religious authors, as above in program A-1.

PROGRAMMA B-2

FOR THE CLASSICAL LICEUMS, SCIENTIFIC LICEUMS, UPPER COURSES OF TECHNICAL INSTITUTES AND TEACHING INSTITUTES, AND ARTISTIC LICEUMS.

a) Development of knowledge of the Old Testament, with particular regard to the Mosaic Law. - Development of knowledge of the history of Christianity, and its influence on civilization, literature, and art. - Notes on religious literature, particularly Italian. - The Old Testament and the books that compose it. - Its religious, historical, moral, and literary value. - The New Testament, its religious, historical, moral, and literary value.

b) Development of knowledge of the Dogmas. - The Institution and Nature of the Church. Power of order and jurisdiction. - The Magisterium. - Organization and hierarchy. - Propagation in the world.

c) Development of knowledge of the Commandments of God, the Precepts of the Church, and, in general, Christian morality, with reference to the lives of the Saints, especially Italian ones.

d) Development of knowledge of the Sacraments, prayer, and the liturgy. Readings with commentary from the writings of Saints and religious authors, as above in program A-1.

1 In the gymnasiums, the subject matter will be distributed in the first four classes. In the fifth class, the instruction will consist of a general review of the material studied in the first four classes, with new readings and illustrations in harmony with the literary and historical disciplines taught in that class.

[*Latin ed. p. 403*]

403. The Holy Congregation of the Council, PROGRAM ADDENDUM for Classes I and 2 of the Advanced Course of the Teacher Training Institute.

a) The teaching of Jesus Christ and the Apostles. - The period of the catechumenate and the examinations. - The great catechetical schools of the time of the Fathers, the Middle Ages, and the Renaissance. - The Catholic Reformation. - The catechetical movement from the Catholic Reformation to the present day, with particular regard to men, writings, and institutions in Italy.

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b) The cultural, religious, ethical, and social aims of religious instruction and its influence on the formation of moral conscience, will, and character. - The qualities that teachers of religion must possess. - The forms that religious instruction can take. - An illustration of the program for religious instruction in elementary schools. The contribution of literature and art to religious instruction. - Other teaching aids.

APPENDIX III. OUTLINE FOR PRESENTATION.

GENERAL INSTRUCTIONS.

I. In the presentation of the various points of Sacred History, it should be emphasized that the Old Testament is the figure and preparation of the New Testament, just as the New Testament is the fulfillment and consummation of the former.

a 2. In the presentation of program A - 1, the Catechism of Pius X, Vatican edition, should be kept in mind.

a 3. In the presentation of programs A-2 and B-2, a greater breadth of explanation is necessary.

PROGRAM A-1 FOR SECONDARY SCHOOLS PREPARATORY TO WORK, ART SCHOOLS, AND MUSIC CONSERVATORIES (NORMAL COURSES, FIRST YEAR).

a) Knowledge of the principal events of the Old Testament. The life of Jesus Christ. Knowledge of the history of the Church, with special regard to Italy.

- The creation of the world and the angels.
- The creation of man and his fall.
- The promise of the Redeemer.
- Noah and the flood.
- The calling of Abraham, and the sacrifice of Isaac.
- The history of Joseph.
- Moses, the liberator of the Jewish people.
- Eli and Samuel.
- King Saul and David.
- The prophet Elijah.
- The history of Tobias.
- Daniel at the court of Nebuchadnezzar.
- Judas Maccabeus.
- The expectation of the Messiah.
- The Annunciation to Mary.

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- The birth of Jesus at Bethlehem.
- The hidden life at Nazareth.
- The public life - Doctrine and miracles.
- The Last Supper.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Official Commentary on the Passion, Death, and Resurrection. - The Constitution of the Catholic Church with its Head, Saint Peter. - The Descent of the Holy Spirit. - The First Christians. - The First Persecutions. - Constantine the Great and the Freedom of the Church. - Saint Leo the Great and the Barbarian Invasions. - Saint Benedict and the Monks. - Saint Gregory the Great and the Spread of Christianity. - The Missions. - Saint Francis, Saint Dominic, Saint Ignatius, and the Religious Orders. - Saint Charles Borromeo and the Council of Trent. - Saint Aloysius Gonzaga and Saint Philip Neri. - The Blessed Cottolengo and Don Bosco, Apostles of Charity and Education. b) Knowledge of the Principal Dogmas, the Sacraments, Prayer, and Liturgy. The Unity and Trinity of God. - The Creation of the World. - The Creation and Fall of Man. - The Incarnation, Passion, and Death of the Son of God. - The Resurrection of Jesus, His Ascension into Heaven, and His Return at the End of the World to Judge All Men. - The Catholic Church. - The Communion of Saints. - The Remission of Sins. - The Resurrection of the Flesh. - Eternal Life. - The Sacraments in General. - Grace. - Baptism, and the Ceremonies that Accompany It. - Confirmation (Cresima). - Penance or Confession. - The Eucharist as Sacrament and as Sacrifice. - The Ceremonies of the Holy Mass. - The Other Sacraments: Extreme Unction, Holy Orders, Marriage. - Prayer. - The Our Father (Pater Noster). - Other Common Prayers. c) The End of Man and Christian Morality. The Commandments of God and the Precepts of the Church. The End of Man and Christian Morality. - Sin. - The Duties Owed to God and the First Three Commandments. - Internal and External Worship. - Public and Private Worship. - The 4th Commandment: Duties Owed to Parents and Authorities. - The 5th, 6th, and 9th Commandments. - The 7th and 10th Commandments. - The 8th Commandment. - The General Precepts of the Church.

PROGRAM A-2 FOR COMMERCIAL, INDUSTRIAL, AND AGRICULTURAL SCHOOLS, FOR INDUSTRIAL, COMMERCIAL, AND NAVAL INSTITUTES, AND CONSERVATORIES OF MUSIC (ADVANCED NORMAL COURSES). a) Development of Knowledge of the Old Testament and the History of Christianity. Illustration of the Religious, Historical, Moral, and Literary Value of the Old and New Testaments. In addition to the outline of Program A-1, a), the following points should be considered: The Bible and the Books that Compose It. - The Inspiration of the Sacred Books. - Their Religious, Historical, Moral, and Literary Value. - The Norms of the

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Church Concerning the Reading of the Bible.

[*Latin ed. p. 405*]

8. Congregation of the Council 405 b) Exposition and illustration of the principal Dogmas and the Sacraments. Prayer and the liturgy. In addition to the outline of the program A-l, b), the following points should be considered: The nature of man. - The soul, spiritual, free, and immortal. - Created by God. - Elevated to the supernatural order. - Original sin and its consequences. - The divine institution of the Sacraments and the principal effects of each. - The meaning of the most important ceremonies in the administration of the Sacraments. Liturgical prayer. c) Institution and Notes of the Church: its organization and hierarchy. Exposition and illustration of the Commandments of God and the Precepts of the Church. In addition to the outline of the program A-l, e), the following points should be considered: The institution of the Church. - The notes of the Church: unity, holiness, catholicity, and apostolicity. - The Church, a perfect society. - The Supreme Pontiff. - The hierarchy of order. - The hierarchy of jurisdiction. - The teaching Church and the faithful. - The law and its division. - Conscience. - Theological and moral virtues.

PROGRAM B-l FOR GYMNASIUMS AND LOWER CLASSES OF TECHNICAL AND TEACHING INSTITUTES.

a) Notions concerning the principal events of the Old Testament, with particular regard to the Patriarchs, Judges, Kings, and Prophets. The life and teaching of Jesus Christ. Notions concerning the development of Christianity through the centuries, and its influence on civilization, literature, and art, with special reference to Italia. In addition to the outline of the program A-l, a), the following points should be briefly treated: The influence of Christianity on public and private customs. - The Missions. The influence of Christianity on literature. - Dante. - Manzoni. The influence of Christianity on art. - From the Catacombs to the Basilicas, to the Cathedrals.

b) Exposition and illustration of the principal Dogmas. The Church and its Magisterium. The Supreme Pontiff. God, His existence and His attributes. - The Most Holy Trinity. - God the Creator. The Incarnation of the Son of God. - The Holy Spirit. - The teaching Church and its Magisterium. - The Supreme Pontiff, successor of St. Peter and Vicar of Jesus Christ. - His primacy of teaching and jurisdiction.

[*Latin ed. p. 406*]

Acts of the Apostolic See - Official Commentary 406 c) Basic notions concerning the Commandments of God and the Precepts of the Church. The theological and moral virtues. In addition to the outline of the program A-1, e), the following points should be considered: The theological virtues. - The moral virtues. d) Notions concerning the Sacraments, prayer, and the liturgy. Actual and habitual grace. - Means of grace. - The Sacraments

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and their divine institution. - Baptism. - Confirmation (Cresima). - The Eucharist as a Sacrament. The Holy Communion. - The Eucharist as a Sacrifice. - The Holy Mass. - Penance or Confession. - Extreme Unction. - Holy Orders. - Matrimony. Private and public prayer. - The Our Father (Pater noster). - Other common prayers. - The liturgy. - The liturgical year and the principal feasts of the Church.

PROGRAM B-2 FOR CLASSICAL HIGH SCHOOLS, SCIENTIFIC HIGH SCHOOLS, UPPER COURSES OF TECHNICAL INSTITUTES AND TEACHER TRAINING INSTITUTES, AND ARTISTIC HIGH SCHOOLS. a) Development of notions of the Old Testament, with particular regard to the Mosaic Law. Development of notions concerning the History of Christianity, and its influence on civilization, literature, and art. Brief notes on religious literature, particularly Italian. The Old Testament and the books that compose it. Its religious, historical, moral, and literary value. The New Testament. Its religious, historical, moral, and literary value. In addition to the outline of the program B)-1, a), the following points should be briefly discussed: Notes on the principal religious writers of Italian literature. - The revealed religion of the Old Testament. - The mission of the Jewish people. - The New Testament and Tradition. b) Development of notions concerning Dogmas. The institution and characteristics of the Church. The powers of order and jurisdiction. The Magisterium. Organization and hierarchy. Propagation in the world. In addition to the outline of the program B-1, b), the following points should be considered: The spirituality, freedom, and immortality of the soul. - Divine Providence in the government of the world. - Original sin. - The privileges of the Most Holy Mary. - The characteristics of the Church: unity, holiness, catholicity, apostolicity. - The infallibility of the Church and the Pope. - The hierarchy of order and jurisdiction.

[*Latin ed. p. 407*]

S: The Congregation of Councils, section 407, c) Development of knowledge concerning the Commandments of God and the Precepts of the Church, and, in general, concerning Christian morality, with reference to the lives of the Saints, especially Italian Saints. In addition to the outline of program B-1, c), the following points should be considered: Natural Law. - Divine and human positive law. - Theological and moral virtues, with reference to the lives of the Saints, especially Italian Saints. d) Development of knowledge concerning the Sacraments, prayer, and the liturgy. In addition to the outline of program B-1, d), the following points should be considered: The Sacraments. - Indulgences. - Liturgical books. - Liturgical chant.

APPENDIX IV: LIST OF BOOKS FOR RELIGIOUS INSTRUCTION IN SCHOOLS AND INSTITUTIONS OF SECONDARY EDUCATION.

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I. TEXTBOOKS FOR STUDENTS:

A) For Catholic Doctrine:

1. Can. A. Armoni, *Veritates et Vita*, 3 volumes. - International Publishing Society, Turin.

2. Can. Giulio Bonatto, *De Religione*, 3 volumes, 2nd edition. - Marietti Publishing House, Turin.

3. Rev. Giuseppe Chiot, *Textus de Religione pro Scolis Mediis*, 2 volumes. - International Publishing Society, Turin.

4. Giuseppe Faraoni, *Christus Iesus*. - Cardinal Ferrari Publishing House, Boma.

5. Rev. Luigi Florida, *Cursus de Religione*. - Vicentina Typographical Society, Vicenza.

6. A summarized exposition of Christian Doctrine, compiled by the Brothers of the Christian Schools, 3 volumes. - Marietti Publishing House, Turin.

7. P. Giovannozzi, *D.S.P.*, Volume 2: *De Dogmate*, Volume 3: *De Morali*. - International Publishing Society, Turin.

8. Rev. Ferdinando Maccono, *De Valore Vitae*, 3 volumes. - International Publishing Society, Turin.

9. Bianca Maria Maroni, *Via, Veritas et Vita*, 3 volumes. - Francesco Ferrari Bookstore, Boma.

10. Ugo Mioni, *Cursus de Religione*, 3 volumes. - Florentine Publishing House, Florence.

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11. G. Mortarino, Breve trattato di religione. - Stabilimento tipografico E. Cattaneo, Novara.

12. Don Emmanuele Naddeo, O. S. B., Dio - Famiglia - Patria, volumes 2. - Casa editrice Marietti, Turin.

13. P. Andrea Oddone, S. L - P. Angelo Taverna, S. L, Morale. - Società editrice internazionale, Turin.

14. Mons. L. Pavanelli and Mons. dott. L. Vigna, Fede mia - Vita mia! volumes 3. Lega internazionale cattolica editrice, Turin.

15. Prof. Don Vittorio Pisoni, Seguendo il Maestro - La morale cattolica. - Scuola tipografica editrice Artigianelli, Trento.

16. Sac. Giovanni Bavaglia, Armonie divine, volumes 3. - Società editrice internazionale, Turin.

17. P. Giovanni Re, S. L, Dogma. - Società editrice internazionale, Turin.

18. Francesco Spirago, Catechismo cattolico per la gioventù. - Casa editrice Marietti, Turin.

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19. P. Celestino Testore, S. L, Dio nella vita dell'uomo, volumes 3. - Ditta G. B. Paravia e C, Turin.

B) For Sacred History:

1. Luigi Asioli, Storia sacra. - Società editrice internazionale, Turin.

2. Blessed Don Bosco, Storia sacra. - Società editrice internazionale, Turin.

3. Sac. Secondo Carpano, Storia sacra illustrata. - Società editrice internazionale, Turin.

4. Sac. Luigi Florida, Storia sacra. - Società anonima tipografica, Vicenza.

5. P. Marco Sales, O. P., La vita di Gesù. - Libreria internazionale cattolica editrice, Turin.

6. P. Celestino Testore, S. L, Lux Christi, volume I: La preparazione, volume 2: L'Avvento. - Ditta G. B. Paravia e C, Turin.

7. Sac. Franc. Zieger, Storia sacra dell Antico Testamento. - Casa ed. Monauni, Trento.

8. Sac. Franc. Zieger, Storia sacra del Nuovo Testamento. - Casa ed. Monauni, Trento.

9. La Storia sacra del Vecchio e Nuovo Testamento ad uso delle scuole cristiane, presso Arturo Lucchesi, Milan.

C) For the Sacred Liturgy:

1. Sac. Giuseppe Ohiot, Liturgia e grazia. - Società editrice internazionale, Turin.

2. Sac. Ferdinando Maccono, Il valore della vita, volume 4 - Il culto o sacra liturgia. Società editrice internazionale, Turin.

3. Sac. Felice Vogt, Il culto cattolico. - Casa ed. Monauni, Trento.

[*Latin ed. p. 409*]

B) Concerning the history of the Christian religion:

1. Luigi Asioli, *Historia Ecclesiae*. – Società editrice internazionale, Turin.

2. Canon Giulio Bonatto, *Historia religionis christianae*. – Casa ed. Marietti, Turin.

3. Blessed Don Bosco, *Historia ecclesiastica*. – Società editrice internazionale, Turin.

4. Monsignor L. Ravanelli and Monsignor Dr. L. Vigna, *Historia religionis christianae*. – Società editrice internazionale, Turin.

5. Reverend Father Franc. Zieger, *Compendium historiae ecclesiasticae*. – Casa ed. Monauni, Trento.

E) Concerning catechetical pedagogy:

1. F. N., *de scholis christianis*, *Manualis pedagogiae*. – Lega italiana cattolica editrice, Turin.

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2. Monsignor L. Pavanélli and Monsignor Dr. L. Vigna, *Pedagogia catechistica*. – Società editrice internazionale, Turin.

II. – REFERENCE BOOKS FOR TEACHERS:

1. Professor Reverend Father D. L. and Professor Reverend Father D. G. Castoldi, *Manuale Bibliae*. – Publisher U. Hoepli, Milan.

2. Monsignor Massimo Massimi, *Fides nostra*, volumes 2. – Typographia poliglotta vaticana, Rome.

3. Reverend Father Giuseppe Monti, *Apologetica scientifica religionis catholicae*. – Società editrice internazionale, Turin.

4. Monsignor Francesco Olgiati, *Syllabarium Christianismi*. – Editrice «Vita e Pensiero», Milan.

5. Monsignor L. Pavanélli and Monsignor Dr. L. Vigna, *Euntes, docete*. – *Cenni de pedagogia*. – Lega internazionale cattolica editrice, Turin.

6. Monsignor Giuseppe Perafdi, *Manuale catechistae*. – Libreria internazionale cattolica editrice, Turin.

7. Father Eugenio Polidori, *S. L., Curriculum religionis*. – «La Civiltà cattolica», Rome.

8. Canon Giovanni Bavaglia, *Guida catechistae catholici*. – Libreria Francesco Ferrari, Rome.

9. Father Giovanni Be, *S. L., Religio et Christianismus*. – Libreria editrice internazionale Paolo Viano, Turin.

10. Reverend Father Professor Giovanni Bossignoli, *Scientia religionis*. – Società editrice internazionale, Turin.

11. Professor Fedele Savio, *Brevis historia Ecclesiae*, volumes 3. – Libreria internazionale Paolo Viano, Turin.

12. Monsignor Carlo M. Veneziani, *Schola serena*. – Libreria F. Ferrari, Rome.

13. A. Vigourel, *Manualis liturgiae*. – Lega internazionale cattolica ed., Turin.

14. Monsignor Dr. Luigi Vigna, *Lectiones populares pedagogiae*. – Lega internationalis cattolica editrice, Turin.

[*Latin ed. p. 410*]

4 Acta Apostolicae Sedis, r. Commentarium Officiale, 11. INSTRUCTIONES DE ECCLESIIS ET ALIIS ENTITATIBUS RELIGIOSIS. Ad Reverendissimos Ordinarios Dioecesanos Italiae. In applicatione articuli 27 et 29 Concordati Lateranensis, et ad executionem articuli 14 et aliorum pertinencium, quorum in Instructionibus die 20 Iunii 1929, n. 2076/29, concernentibus administrationem bonorum beneficiorum et ecclesiasticorum in Italia, haec Sacra Congregatio Concilii, cum plena

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approbatione Sanctissimi Patris, censet necessarium impartiri instructiones sequentes de ecclesiis, fabricis, sanctuariis, confraternitatibus et fundationibus religiosis, certissima quod, propter magnitudinem materiae, Reverendissimi Ordinarii omnem diligentiam et curam adhibebunt ad observationem et procurationem observationis eorum.

CAPUT I. DE ECCLESIIS.

Articulus 1. In virtute articuli 29, littera a), Concordati, et secundum articulum 4, paragraphum 1, legis civilis die 27 Maii 1929, n. 848, et articulum 10 regulationis executivae, approbatae decreto regio 2 Decembris 1929, n. 2262, Ordinarii, si id opportunum esse censeant, poterunt petere a Ministerio pro Justitia et Affariis Cultus recognitionem civilim personalitatis iuridicae ecclesiis apertis ad cultum, quae iam eam non possideant.

Articulus 2. Eodem modo procedendi cuius in praecedente articulo, in virtute articuli 29, littera a), Concordati, et conformiter articulo 6 dictae legis et articulo 11 eius regulationis, Ordinarii poterunt, si necessarium erit, petere recognitionem civilim personalitatis iuridicae ecclesiis apertis ad cultum, quae iam pertinuerunt entitatibus ecclesiasticis suppressis, et eventuale traditum ipsarum, saltem ad usum.

Articulus 3. § 1. Ordinarii curabunt ut, secundum articulum 29, littera a), Concordati, ecclesiis de quibus in praecedente articulo 2 mentio est, recognoscatur et constituatur, a parte Fundi pro Cultu, dotatio pro officio, expensis cultui.

[*Latin ed. p. 411*]

§ 1. The Holy Congregation of the Council, following article 411, concerning the fulfillment of pious foundations according to the norms outlined in article 13 of the aforementioned regulations; in cases of doubt or dispute, they shall appeal to this Holy Congregation for appropriate instructions.

§ 2. In accordance with article 8 of the aforementioned law and article 15 of the related regulations, they shall require that the civil administrations (municipalities and provinces) to which it pertains provide, without any compensation, a suitable portion of the buildings already belonging to suppressed ecclesiastical entities, to be used as a fitting residence for the rector, and, if necessary, also for the chaplains required for the service of the church.

Article 4. At the time of the delivery of the churches, as mentioned in the preceding articles 2 and 3, and of the residential premises, the Ordinary shall proceed to ascertain the structural and maintenance conditions of the same through an expert appraisal, accompanied by a cadastral map.

Article 5. A written record, in three copies, shall be drawn up, in accordance with article 12 of the aforementioned regulations, regarding the delivery of each church and of the residential premises; one copy shall be

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delivered to the representative of the civil administration, and the other two shall be kept respectively in the archive of the diocesan curia and in that of the church.

Article 6. The written record shall include, as attachments: a) the expert appraisal referred to in the preceding article 4; b) the administrative books, documents, and instruments that may be necessary for the protection of rights and patrimonial assets; c) an inventory of all movable objects belonging to said churches, with an indication of their state of maintenance and preservation, and with particular mention of objects of value and artistic or historical significance. This inventory shall be drawn up based on that of the original grant of the churches made to the municipalities, provinces, or other grantees.

Article 7. In accordance with canon 1536, § 1, and in accordance with article 7 of the aforementioned law, paintings, statues, furnishings, sacred vessels, and other objects used for worship, which are found in the churches, are presumed to have been irrevocably donated by the faithful for the service of the same churches, unless the contrary is proven, with the possibility of bringing a claim, under penalty of forfeiture, within two years from June 8, 1929.

[*Latin ed. p. 412*]

Acta Apostolicae Sedis - Official Commentary 412 CHAPTER II Fabricorships Article 8. The Ordinary, the parish priests, the rectors, and other those in charge of churches, as mentioned in Article 29, letter a), of the Concordat, have the legal representation thereof, according to Article 15, paragraph 1, of the law of May 27, 1929, number 848. Article 9, Paragraph 1. These same individuals, where true and regular fabricorships do not exist, also administer the assets destined for the maintenance of said churches with their annexed buildings, and for the exercise of divine worship, according to canons 1182, 15.19-1528, and Article 15, paragraph 1, of the aforementioned law of May 27, 1929. Paragraph 2. Where such fabricorships do exist, the administration of the assets for the maintenance of said churches with their annexed buildings and for the exercise of divine worship is entrusted to the same, which function as administrative bodies in the name and on behalf of the churches, in accordance with canons 1183, 1521, § 2, and Article 15, paragraphs 2 and 3, of the aforementioned law. Article 10, Paragraph 1. The functions of the fabricorships are determined by canons 1521-1528, in conjunction with articles 37-39 of the regulation of December 2, 1929, number 2262. Paragraph 2. According to Article 29, letter a), paragraph 2, of the Concordat, and Article 15, paragraph 3, of the aforementioned law, said fabricorships may have no interference in the service of divine worship and in the exercise of the spiritual ministry, as is specified by canons 1184, 1185, and articles 40, 41 of the aforementioned regulation. Article 11, Paragraph 1. According to canon 1183, § 1, the eccle-

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siastical representatives of the churches, or their delegates, are, by right, presidents of the fabricorships. Paragraph 2. It is also to be understood that these same individuals, according to the spirit of Article 42 of the aforementioned regulation, will be proposed and appointed as presidents of the fabricorships. Paragraph 3. In any case, they are, by right, members of the fabricorships, by virtue of Article 35, paragraph 1, of the same regulation. Article 12, Paragraph 1. The fabricorships, according to Article 34 of the aforementioned regulation, will continue to be governed according to their own current regulations or statutes, provided that the canonical and concordatorial provisions are observed.

[*Latin ed. p. 413*]

Section 413, Paragraph 2. The Ordinary shall, where necessary, promote the possible revision of said regulations or statutes, in order to bring them into harmony with the directives of the Concordat, in accordance with Article 34, paragraph 3, of the aforementioned regulation.

Article 13. The Ordinary shall ensure that the parish councils regularly perform their functions, as set forth in the preceding Article 9, paragraph 2, and exercise the powers outlined in Articles 43-46 of the aforementioned regulation; otherwise, they shall, in agreement with the civil authority, take the necessary measures.

Article 14. In conformity with canons 1521, paragraph 2, 1522 and following, and Article 16 of the aforementioned law, they shall supervise the proper administration of these parish councils, and, if necessary, shall, in agreement with the civil authority, take the appropriate measures, not excluding those indicated in Articles 47-51 of the aforementioned regulation.

Article 15. In accordance with canon 1525, the same Ordinary shall require the parish councils to submit their budget forecasts and financial statements, and shall examine them, making use of the work of the diocesan administrative council, as mentioned in canon 1520, and of other persons of their trust, in order to approve them, in accordance with Article 46 of the aforementioned regulation.

Article 16. Furthermore, they shall invite the parish councils to submit to the diocesan curia, within a reasonable time, in duplicate: a) the answers to the questionnaire, as set forth in Article 14 of the previous Instructions of June 20, 1929, No. 2076/29; b) the deed of constitution and approval of the parish council; c) the regulations and statutes; d) the list of members of the parish council; e) the statement of assets and liabilities; f) the financial statement for 1929 and the budget forecast for 1930.

SECTION III: SHRINES

Article 17, Paragraph 1. By virtue of Article 27, paragraph 3, of the Concordat, the Ordinary, with regard to shrines in which there exist

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civil administrations of any kind, shall reclaim for themselves the free management thereof, together with the assets, buildings, and works attached thereto, excluding those of a purely secular nature.

[*Latin ed. p. 414*]

Acta Apostolicae Sedis - Official Commentary 414 § 2. For this purpose, they shall submit a formal request to the representative of the aforementioned civil administrations or to the Ministry of Justice and Religious Affairs; and, in the event of opposition or dispute, they shall inform this Holy Congregation for appropriate instructions and measures. Article 18. Should it be necessary to divide the assets belonging to said sanctuaries, and in the absence of agreement between the Ordinary and the civil administration, such division shall be carried out by a joint commission, composed of members chosen in equal number by the Ordinary and the civil administration, and due regard shall be given to the rights of third parties and to the endowments necessary for purely secular works, as stated in Article 27, paragraphs 2 and 3, of the Concordat. Article 19. When the Ordinaries receive the administration of the sanctuaries from the civil administrations, they shall draw up, with the representative of the aforementioned administrations, a special protocol of transfer in triplicate, as in the preceding articles 5 and 6. Article 20 § 1. In particular, they shall ensure that the inventory of movable and immovable property, to be attached to the protocol, is accurate and complete, and that it indicates the structural and conservation conditions of the sanctuary and its annexed buildings, as well as the condition of the rural and urban land, if any, by means of a survey with a corresponding cadastral plan, except in cases where reservations are necessary. § 2. They shall require: a) the financial and economic statement of assets and liabilities of the sanctuaries as of the date of transfer; b) the accounts for the three-year period 1926-1928 and for the year 1929, as well as the budget forecast for 1930; c) the books of administration, documents, papers, and instruments that may be necessary for the preservation of rights and assets. § 3. They shall request certificates of any existing mortgage registrations, and, if necessary, they shall, at the Mortgage Office, arrange for the registration of the transfer protocol and the regularization of the ownership of the real estate to the sanctuaries themselves. Article 21. The Ordinaries shall ensure that, in the transfer protocol of the most famous sanctuaries, the reservation of confirmation by this Holy Congregation is included, and they shall therefore submit a copy of the protocol itself, together with the relevant report, to this Congregation.

[*Latin ed. p. 415*]

Sacred Congregation of the Council of Trent, Book IV, On Confraternities, Article 22, § 1. Confraternities retain their legal personality by the

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competent ecclesiastical authority, which, according to canons 686, § 1 and 2, 687, 708, has either established or at least approved them.

§ 2. The same applies to associations established or approved by the ecclesiastical authority for religious or liturgical purposes, according to canons 686, § 1 and 2, 708.

Article 23, § 1. Ordinaries, deeming it opportune, may request the civil recognition of the legal personality of confraternities and of the same pious associations of religion or worship, which do not already possess it, according to Article 4, paragraph 1, of the law of May 27, 1929, No. 848, and in accordance with Article 16 of the regulations of December 2, 1929, No. 2262.

§ 2. Such recognition implies the civil capacity to acquire and possess temporal goods, according to Article 30, paragraph 2, of the Concordat and Article 4, paragraph 2, of the aforementioned law, and to administer them, excluding any other intervention by the State except with regard to the acquisition of real estate and the acceptance of donations, inheritances, and bequests, according to Articles 9 and 10 of said law, and without the obligation to subject real estate to conversion, according to the aforementioned Article 30, paragraph 1, of the Concordat.

Article 24, § 1. Confraternities of every kind that are civilly recognized and have an exclusive or predominant purpose of worship, according to Article 29, letter e), of the Concordat, are not subject to further transformations in their aims, and depend on the ecclesiastical authority with regard to their existence, operation, and administration, in accordance with canons 688-725.

§ 2. Analogous regulations, in agreement with the civil authority, also apply to other confraternities that do not have an exclusive or predominant purpose of worship, except for the powers of the civil authority with regard to purely secular aims, according to Article 17 of said law and Articles 52-55 of the related regulations.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis - Commentarium Officiale Art. 25. Ordinarii diocesani invitabunt omnes confraternitates, qualescunque, et pia opera religiosa vel cultica, ut ad Curiam diocesanem, intra tempus conveniens, in duplici copia, praesentent: a) responsiones ad questionarium, secundum art. 14 praedictarum Instructionum die 20 Iunii 1929, n. 2076/29; b) actum constitutionis confraternitatis vel operis pii; c) decretum erectionis vel approbationis; d) statuta antiqua, et, in omni casu, illa quae anteriores sunt anno 1890; e) statutum et regulamentum currentia; f) relationem de scopo cultico; g) enumerationem fratrum vel sociorum; h) statum patrimoniale et oeconomicum activum et passivum; i) rationem anni 1929 et bilancium praevisum anni 1930. Art. 26. Eidem Ordinarii, postquam investigationes

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debitae fuerint factae, et postquam representantes singulorum operum pii fuerint invitati ad praebenda lucida et documenta opportuna, compilabunt duplices enumerationes, tam operum pium quorum finis exclusivus vel praevalens est culticus, quam aliorum quae talem finem non habent, utens opere Concilii diocesani administrativi, secundum canonem 1520, et aliarum personarum eorum fidei dignissimarum. Art. 27. § 1. Deinde, unum ex duobus enumerationibus ad Officium districtuale pro afrariis culticis praebebunt, quod, post eventum revisionem, communiter conveniente, in fundamento documentorum, definitiva erit. § 2. Deinde, copiam tali enumerationis definitiva ad hanc Sacram Congregationem remittent, ad confirmationem eius. § 3. Transmittent etiam ad hanc Sacram Congregationem, ad ea quae de causa facienda sunt, copiam enumerationis operum pium, de cuius scopo consensus non fuerat perventum. CAPUT V. Fundationes Cultorum. Art. 28. § 1. Foundationes cultorum vel religionis, de quibus in art. 29, littera d) Concordati, mentio fit, cum ad opera pia et fundationes pia pertinentes, secundum canones 1489-1494, 1513-1517, 1544-1551, characterem autonomum habent cum patrimonio proprio.

[*Latin ed. p. 417*]

Sacred Congregation of the Council, 417 § 2. Ordinaries, where they deem it opportune, may request the civil recognition of such autonomous foundations of worship or religion, even if they already exist in fact, in the forms provided for in Article 17 of the aforementioned civil regulations. § 3. The other pious foundations and last wills, as mentioned in canons 1513-1517, 1544-1551, remain as ecclesiastical obligations. Rome, from the Secretariat of the Sacred Congregation of the Council, June 25, 1930.

[Signature] D. CARD. SBARRETTA, Bishop of Sabina and Poggio Mirteto, Prefect.

[Signature] Rev. Mons. G. Serafini, Bishop titular of Lampsaco, Secretary.

SACRED CONGREGATION FOR RITES

OF BURDIGALENSIS

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MARY CAELINA OF THE PRESENTATION, OF THE SECOND ORDER OF SAINT FRANCIS.

ON THE QUESTION: Whether a Commission for the introduction of the Cause should be appointed, in this case and for the purpose in question.

Among the many various flowers that the cloister produces, which are indeed contemptible and lowly in the eyes of the world, but pleasing and acceptable to God, today, after the virgins of Carmel, Saint Teresa of Jesus,

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of Lisieux, and Blessed Margaret of the Holy Heart, of Florence, who have recently been adorned with the honors of the altar by the Apostolic See, another beautiful and radiant flower is presented before the faithful. This flower of Burdigalensis is the professed nun, Mary Caelina of the Presentation, who, in that monastery of the Poor Clares called "Ave Maria," during the brief course of her life, of nineteen years, exuded her own fragrance of virginity and sanctity for the glory of God and the edification of her neighbor.

The handmaid of God was born in the town of Poggio Mirteto, in the diocese of Petrocoricensis, on May 24, 1878, and on the same day, pious and honest...

ACTA, vol. XXII, n. 9. — 2-9-1930. 28

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Commentarium Officiale: The spouses, German Castang and Mary Lafage, took care to bring their daughter to the temple and to have her regenerated by the holy baptism, bestowing upon her the double name of Joanna and German. No less solicitous were the parents concerning the Christian instruction and education of the girl, whom they found to be docile, obedient, pious, and inclined to sacred things, with signs of a future religious vocation clearly recognized, and with increasing age, becoming more evident. From her earliest years, German showed herself industrious in domestic affairs, eager to lighten the burdens of her family and to care for her brothers and sisters. It happened that Lucy, the elder of the sisters, obeying the divine vocation, entered the religious life and the house of the community of St. Joseph. Shortly afterward, the Handmaid of God contracted a paralysis in her leg after entering a stream in order to mitigate the summer heat, and was obliged to interrupt her domestic duties. However, scarcely recovered, and although still limping, she resumed with alacrity the interrupted cares and family duties, like a good mother and teacher of her younger brothers and sisters. In order that she might be better and more perfectly instructed, she was sent to the schools of the sisters of St. Joseph in Nojola, where she acquired good letters and learned useful skills, along with the study of religion and works of piety. Under the guidance and discipline of those sisters, she progressed so much and fulfilled expectations, that she became most beloved by her family and teachers, and was a model to be imitated by her companions and students. Inspired by the conversation and familiarity of those holy sisters, German perceived with greater sweetness and pleasure the inner stirrings of her vocation to the cloistered life, in which one is entirely dedicated to divine service; but, because of various family difficulties which she bravely endured with her parents, she postponed the fulfillment of her purpose; and, with much sorrow of mind, she was forced to leave the schools of the community, first to a rural home, and then to the city of Bordeaux, where

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she was examined in a children's hospital for the ailment of her leg, but with only moderate and incomplete success. However, in that city, among the religious of Nazareth, having, before this, during an entire week, with devout fervor, been admitted for the first time to the Holy Table, she experienced such piety and joy of heart, that the day of her first Communion was so filled with divine graces that it could never be erased from her mind and soul. German, already a young woman, was first tested by the death of another brother, and then by the greater sorrow of the death of her elder brother Aloysius, who, recalled from military service, succumbed to a grave illness with a most pious death. But amidst these family sorrows, the most merciful God opened an asylum for German among the religious sisters, and to the same Handmaid of God, the Nazareth hospice, where she was well received and instructed, and remained there until the age of seventeen. Finally, what she had already hoped for before entering the aforementioned hospice, what she had requested, and which had been hindered by her infirmity, was now granted.

[*Latin ed. p. 419*]

The Holy Congregation of Rites had not been able to obtain permission, but through repeated and fervent prayers to the superiors of the monastery of the Poor Clares of Bordeaux, and having made her ardent desire known, she freely embraced the cloistered life on June 12th, in the year 1896, on the Feast of the Most Sacred Heart of Jesus, and in the same year, on November 21st, she received the habit of the Second Order of St. Francis in a fitting and orderly manner, accepted the rule of the religious order, and received the name Maria Caelina from the Presentation; she then also pronounced her religious vows. This bride of Christ, turning her eyes and mind to the Most Holy Virgin, revealed her purpose, to imitate, along with her sisters, her most excellent virtues. Supported by the patronage of so great a Mother, she, as it were, echoed the words of the bride in the Song of Songs: "Draw me: let us run after the fragrance of your ointments, that the youth may love you." It is said that she also expressed her desire to be like the symbolic flowers: the humble violet, the white lily, the purple rose. But Caelina, having completed this brief exile, where she had fulfilled much time before God, and now mature for the heavenly homeland, was struck by a sudden and serious illness five days after receiving the religious habit, and was forced to remain in bed for several months. At that time, the Archbishop of Bordeaux himself visited her on several occasions, admiring her virtues, her patience, her gentleness, her observance of her vows, and her complete submission to the divine will, while offering her consoling words and spiritual support. As the illness worsened, approaching the very threshold of life, almost as if invited by Christ: "Come, my bride," and Caelina responding: "Behold, I come," the handmaid of God, joyful and cheerful, breathed her pious soul in the kiss of her divine Spouse on May 30th, in the year

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1897, at the age of nineteen. The funeral rites were duly celebrated, with her mortal remains present in the public chapel of the religious house, in the presence of a large number of clergy and people, eager to show their veneration for the holy girl and nun. Soon after, her body was taken to the public cemetery and honorably buried in a designated place. The fame of holiness which the handmaid of God had acquired in life, grew even greater after her death, and gave rise to investigative proceedings, especially in the courts of Bordeaux and Périgueux, to be carried out, which, once completed and transmitted to the Sacred Congregation of Rites, the order of justice was preserved, and after a review of the documents, by decree of December 22, 1926, nothing now prevents further proceedings. Therefore, at the urgent request of the Reverend Father Anthony Maria Santarelli, of the Order of the Friars Minor, and promoter of the Cause, and with the attentive letters of request from certain Eminences of the Holy Roman Church, Cardinals, Archbiops, and Bishops, as well as the superiors of pious and religious Orders, Congregations, and Societies, under the auspices of the Reverend Father Bonaventure Marrani, Minister General of the Family of the Friars Minor, the Eminence and Reverend Lord Cardinal Caietan Bisleti, Relator Ordinary of the same Cause,

[*Latin ed. p. 420*]

Acts of the Apostolic See - Official Commentary U 4 20. The assembly of the Congregation for the Propagation of the Faith, gathered at the Vatican on the designated day, proposed the following question for discussion: Whether a Commission for the Introduction of the Cause should be appointed, in this case and for the purpose in question. And the Most Reverend and Right Reverend Fathers, entrusted with the safeguarding of the sacred rites, after hearing the report of the Most Reverend Prefect, and after hearing the voice and the written statement of the Reverend Father Charles Salotti, General Promoter of the Faith, having discussed and considered all matters, judged it fitting to write: Affirmative, that is, that a Commission for the Introduction of the Cause should be appointed, if it pleases the Most Holy [Father]. June 17, 1930. All of these things, having been reported to the Most Holy Lord, our Pope Pius XI, by the Reverend Father Charles Salotti, General Promoter of the Faith, His Holiness, considering the rescript of the Sacred Congregation for the Propagation of the Faith to be valid, deigned to sign with his own hand the Commission for the Introduction of the Cause of the Servant of God, Mary of the Celestial Dawn, of the Second Order of Saint Francis. June 18, 1930. C. CARD. LAURENTI, S. B. C. Prefect. L. © S. A. Carinci, Secretary. LYONS. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, PAULINE MARY JARICOT, FOUNDRESS OF THE WORKS OF THE PROPAGATION OF THE FAITH AND THE LIVING ROSARY. ON THE QUESTION: Whether a Commission for the Introduction of the Cause

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should be appointed, in this case and for the purpose in question. In Lyons, a celebrated and glorious city of the Catholic Church and of France, in the parish of Saint-Just, the Bishop of Lyons baptized Paulina Mary Jaricot, born on July 22, 1799. Her parents, Anthony and Joanna Mary Latier, were prominent in religion and in social standing, and they sought to imbue their daughter with a Christian upbringing. This good seed, infused into her soul, proved fruitful and productive through the grace of the Holy Spirit, in faith and in love for God and for her neighbor. The young girl, well prepared, approached the sacred table already at the age of twelve, and, with a fervent affection, she was drawn to the divine communion. In a noble school for girls, for the purpose of education and instruction, for three years—

[*Latin ed. p. 421*]

The Holy Congregation of Rites, in its decrees, affirms that she remained, for her peers, an example of study, modesty, and discipline. Upon her return, she found great joy in attending the churches near her home, participating in the sacred functions, and receiving the Sacraments. She often invited her young nephew, Peter, son of her sister Sophia, to join her in these spiritual exercises. Later, as a young man, he would recall the beginnings of his own ecclesiastical vocation, inspired by that familiar and holy custom with his aunt. Having been ordained a priest, and offered a mission by his Superiors, he readily accepted it, and as a zealous missionary, he earned the palm and glory of a martyr in the conversion of the infidels. Paulina Maria, at the age of fourteen, amidst the allurements and temptations of the world, appeared languid in her exercises of piety, and indulged somewhat in the vanities of the world, although, as she herself testified, she did not deeply stain her soul. In her sixteenth year, during Lent, after hearing a sermon in which the preacher described a young woman led astray by levity, vanity, and a false hope of happiness, and soon deceived, miserable, and afflicted, Paulina Maria, as if seeing herself reflected in the mirror, and struck by the grace of God, recalled the worldly vanities and, leaving behind worldly customs, gladly renounced them, and devoted herself entirely to God, and to works of all kinds of virtue, piety, and mercy. She performed the most humble services in the hospitals, patiently and steadfastly enduring the mockery and insults of those who reproached her as foolish and demented. Among the workers and domestic servants, she carefully chose companions, such as seamstresses of the Most Sacred Heart of Jesus Christ. She herself, as leader and teacher, with the help of selected companions, oversaw nearly a hundred workers in the workshop of her sister, who, through their improved religious and moral conduct, were restored to a good life and to a Christian way of life. She extended this suitable way of living, as a servant of God, to several noble families in Lyons, who were afflicted in mind and body. From that time on, Paulina Maria devoted her efforts to the

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greater glory of God and to the expansion and protection of the Church of Christ against the wickedness and snares of the devil, and she lent her hand to the work of the Propagation of the Faith. The opportunity, beginning, and progress of this apostolate are abundantly and extensively described in her life, as well as in the constant tradition recorded in the Annals of the Propagation of the Faith. Among other things, it is recorded that Modus Fileas, Paulina's brother, aged twenty-three years, had inclinations towards the apostolate, which had arisen in his childhood and youth.

[*Latin ed. p. 422*]

The Acts of the Apostolic See – Commentary, officially stated that, with God's help and the insistence of her sister, she began again to experience, with the priestly vocation. This she fostered and increased with Saint Sulpitius, where, after duly completing her course of studies, she was invested with the priestly order and dignity. When she desired to spread the Christian faith in lands of the infidels, by order of her Superiors, she undertook the office of collecting funds for missions; and in this, she wished to have her sister Paulina as a partner, to whom she herself sent letters received from the missions, describing the miserable condition of the missionaries and the infidels. Eagerly obeying the wishes of God's servant and her sisters, she resided in Lyons, frequently and even by begging, she collected a large sum of money, which she sent to her brother in Paris, at the house of Saint Sulpitius, for the missions. It is fitting here to mention what Pope Leo XII, in his Apostolic Brief addressed to Paulina Maria Jaricot, the founder of the work for the propagation of the Faith, bequeathed to the memory of men: "For it was she who devised and organized that most ample collection of funds, which, growing from the weekly offering of the faithful, and from the contributions of all the prelates, and accumulated with the praises of this Holy See, has grown into such an abundance of resources for the Catholic missions, distinguished by the name of the Work for the Propagation of the Faith." Furthermore, Paulina Maria Jaricot, in order to foster and increase the special devotion of herself and other faithful to the Most Blessed Virgin Mary under the title of the Most Holy Rosary, in the year 1826, devised and arranged the Living Rosary and its sodality, as a second and suitable defense against heresies and the vices of the world, and for this purpose and in this manner, each member was to recite only one decade of the angelic salutations daily, and at the same time, to recall in their minds the mystery of our redemption, which would be assigned to them by lot each month. This excellent work of the Living Rosary, which the pious Virgin Paulina Maria called the work of her heart and of her greatest affection, was from the beginning duly recognized and approved by ecclesiastical authority, and was enriched with numerous indulgences by several Roman Pontiffs, and was increased by the spiritual benefits of the Order of Preachers. The time of her life, Paulina dedicated to assisting

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workers with beneficial study and charity. Because of the injustices of men, the vicissitudes of times, and the changes of fortune, she endured many offenses and adversities, but always with a strong, gentle spirit, and turned towards the Cross of Christ. Saint John Baptist Vianney, the parish priest of Ars, testified to her virtues and patience, and, when giving a sermon to the people about obedience to God in times of adversity, he named Paulina Maria Jaricot as an example of praise, who, obeying Christ, bore her own cross, even a heavy one, and, with steadfast virtue of spirit and love of God, endured it victoriously.

[*Latin ed. p. 423*]

The Holy Congregation of Rites, number 423, dated in the year 1834. The handmaid of God, afflicted by a grave and intractable illness in Mugnano, in Chalastra, implored the intercession of the most holy Martyr Philumena, and with firm hope of obtaining healing through her intercession, she diligently performed novena prayers there. After these devotions, she miraculously regained perfect health. Then, received as a beloved guest by the religious sisters of the Most Sacred Heart of Jesus in the church of the Most Holy Trinity on Mount Pincius in Rome, she was delighted by a conversation and various gifts in the presence of the Most Holy Pope Gregory XVI. Upon returning to her homeland, she faithfully preserved the memory of these benefits. Finally, as her age advanced, Paulina, a true disciple and bride of Christ, rich in merits and virtues, afflicted by a heart ailment and a stroke on the left side of her chest, and nearing her end, frequently strengthened by the sacraments of the Church, having invoked the sweetest name of the Blessed Virgin Mary and, in her maternal embrace, surrendered her spirit to God on Friday, January 9th, in the year 1862, having reached the sixty-second year of her life. After funeral rites were duly and honorably performed, her body rests in the family tomb. However, the fame of the sanctity of the handmaid of God has grown more and more after her death; therefore, informative inquiries were completed by the Ordinary authority in the court of Lyons and transmitted to the Congregation of Sacred Rites. At the urging of the Reverend Father Giulio Grimal, of the Society of Mary, and legitimate promoter of this cause, and after observing the proper legal order and completing a review of the documents, by decree of the Sacred Congregation of Rites on May 27, 1927, nothing stood in the way of proceeding further. Considering the petitions of the Most Reverend and Right Reverend Lord Cardinal Louis Joseph Maurin, Archbishop of Lyons, of other Archbishops, Bishops, Apostolic Vicars, and Superiors of Missions, as well as the General Superior Council of the Pontifical Missionary Societies, the Central Council of Lyons and Paris, and also the Central Council for Italy of the same Societies, and of men distinguished by ecclesiastical or civil dignity, the Most Reverend and Right Reverend Lord Cardinal Granito Pignatelli di Belmonte, Bishop of

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the suburbicarian see of Albano Laziale and advocate for this cause, convened a meeting of the Ordinary Congregation of the Sacred Rites at the Vatican, and proposed the following question for discussion: Whether a Commission should be appointed for the introduction of the cause, in this case and to the effect of which we are speaking. And the Most Reverend Fathers, entrusted with the care of the sacred rites, after the report of the Reverend Proponent, having heard the voice and the written opinion of the Reverend Father Charles Salotti, General Promoter of the Faith, after all had been discussed and considered, judged it fitting to write: Affirmative, that is, a Commission should be appointed for the introduction of the cause, if it pleases the Most Holy [Pope]. June 17, 1930.

[*Latin ed. p. 424*]

Acts of the Apostolic See - Official Commentary 424. Subsequent actions concerning these matters were approved by His Most Holy Father, Pope Pius XI, through a report from the Most Reverend Charles Salotti, General Promoter of the Faith. His Holiness deigned to ratify the decree of the Sacred Congregation and to sign it with his own hand. Concerning the introduction of the cause of the Servant of God, Paulina Maria Jaricot, foundress of the Works of the Propagation of the Faith and of the Living Rosary. June 18, 1930. C. CAED. LAURENTI, Servant of Blessings, Cardinal. L. Eg S. A. Carinci, Secretary.

[*Latin ed. p. 425*]

Diarium Romanae Curiae 425, Wednesday, July 9th. His Holiness received in a solemn Audience His Excellency, the Most Noble Marquis EDUARDO PERSICHETTI-UGOLINI DI CASTELBUCCARO, Extraordinary Envoy and Minister Plenipotentiary of the Republic of San Domingo, for the presentation of his Credentials. With his own hand, dated March 25, 1930, His Holiness, Pope Pius XI, gloriously reigning, deigned to confer the Archpriesthood of the most holy Patriarchal Basilica of the Vatican, with its attached functions, among which is that of Prefect of the Sacred Congregation of the Reverend Fabric of Saint Peter, upon the Most Reverend Cardinal Eugenio Pacelli, His Secretary of State.

TRIBUNAL OF THE HOLY ROMAN ROTA. NOTICE. It is hereby made known that applications for admission to the Study of Canon Law, for the coming academic year, are received in the Offices of the Tribunal from September 20th to November 20th. From the Chancery of the Tribunal of the Holy Roman Rota, August 13, 1930. M. Massimi, Dean.

SECRETARY OF STATE. APPOINTMENTS. By Letters of the Secretary of State, the Holy Father, Pope Pius XI, happily reigning, deigned to appoint:

April 26, 1930. The Most Reverend Cardinal Eugenio Pacelli, Member of the Sacred Congregation of Ceremonies.

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May 15th. The Reverend and Most Reverend Monsignor Giuseppe Cesarini, Substitute of the Sacred Congregation for the Eastern Church.

June 24th. The Most Reverend Cardinal Raimondo M. Bouleau, Archbishop of Quebec, Member of the Sacred Congregation of Rites.

[*Latin ed. p. 426*]

Acta Apostolicae Sedis - Official Commentary 426, July 4, 1930. The Most Reverend Cardinal Donato Sbarretti, Secretary of the Supreme Sacred Congregation of the Holy Office.

The Most Reverend Cardinal Raffaele Carlo Rossi, Secretary of...

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The Most Reverend Cardinal Giulio Serafini, Prefect of the Sacred Congregation of the Council.

The Most Reverend Cardinal Gennaro Granito Pignatelli di Belmonte, Prefect of the Sacred Consistorial Congregation.

The Most Reverend Cardinal Bonaventura Cerretti, Archpriest of the Patriarchal Liberian Basilica.

The Most Reverend Cardinal Francesco Marchetti Selvaggiani, President of the Pontifical Work for the preservation of the Faith and for the provision of new parishes in Boma.

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The Reverend Monsignor Pietro Ercole, General Secretary; the Reverend Father Giulio Bevilacqua, Secretary of the section for the preservation of the Faith; the Reverend Mr. Carlo dei marchesi Pacelli, Legal Consultant; the Reverend Monsignor engineer Spirito Chiapetta, and the Reverend engineers Clemente Busiri and Guglielmo Palombi, Technical Consultants for the second section of the aforementioned Pontifical Work.

By Apostolic Briefs, the Holy Father Pius XI, happily reigning, deigned to appoint:

June 2, 1930.

Monsignor Michele Jacchini, Coadjutor to the Apostolic Protonotary, Monsignor Zani-Caprelli.

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The Most Reverend Cardinal Alessandro Verde, Protector of the Sisters of the Consolation (Tortosa).

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Monsignor Francesco Gyini, Abbot of St. Alexander of Orosci.

July 3

The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Institute of the Good Samaritan (Sydney).

Monsignor Salvatore Natucci, Consistorial Advocate.

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Monsignor Salvatore Natucci, General Promoter of the Faith in the Holy Congregation of Rites.

The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Institute of the Brothers of the Christian Schools.

The Most Reverend Cardinal Eugenio Pacelli, Protector of the Society of the Divine Word.

The Most Reverend Cardinal Alessio Enrico Lépicier, Protector of the Institute of the Brothers Franciscans of Mountbellew (Tuam).

[*Latin ed. p. 427*]

Diarium Romanae Curiae, July 19, 1942, page 27, 1980. The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Institute of the Fathers of Saint Joseph of Gerandimonte (Gand). July 22. The Most Reverend Cardinal Raffaele Scapinelli di Leguigno, Datary of His Holiness. July 26. The Most Reverend Cardinal Andrea Frühwirth, Protector of the Congregation of the Sisters of the Schools of Eggen (Graz). July 31. The Most Reverend Cardinal Luigi Sincero. The Most Reverend Cardinal Enrico Gasparri, Protector of the teachers of the Most Holy Virgin Immaculate. The Most Reverend Cardinal Enrico Gasparri, Protector of the Sisters Servants of the Immaculate Heart of Mary (Spain). August 9. The Most Reverend Cardinal Enrico Alessio Lépicier, Protector of the Sisters of Charity of the General Hospital of Montréal. August 18. Monsignor Luigi Traglia. August 22. The Most Reverend Cardinal Raffaele Carlo Bossi, Protector of the Faith, at the Sacred Congregation of the Rites, and Subpromoter of the Causes of Saints. He is also an Assistant at the Papal Throne. January 21, 1930. Monsignor Eugenio Beccegato, Bishop of Ceneda. June 17. Monsignor V. F. Pietro Adriano Guglielmo Elopmans, Bishop of Breda. July 24. Monsignor P. Adaucto Aurelio de Miranda Henriques, Archbishop of Parahiba. Apostolic Protonotaries *ad instar participantium*: June 28, 1930. Monsignor Tommaso Zupan, of the diocese of Ljubljana. July 4. Monsignor Pasquale Ferrante, of the same diocese. July 9. Monsignor Giuseppe Charbonneau, of the diocese of Ottawa. Monsignor Francesco Paolo Calamita, of the diocese of Bitonto. Monsignor Giuseppe Chartrand, of the same archdiocese. July 10. Monsignor Bemigio S. Keyzer, of the diocese of Boise City (U.S.A.). July 12. Monsignor Emilio Descamps, of the diocese of Lille. Monsignor Giuseppe Policarpo Tournier, of the diocese of Belley. July 18. Monsignor Antonio Rosselló y dé Alemany, of the diocese of Maiorca.

[*Latin ed. p. 428*]

Acta Apostolicae Sedis - Official Commentary 428, July 28, 30, 1930.

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Most Reverend Emanuele Anaquin, of the Patriarchate of Lisbon.
Most Reverend Giuseppe Riccobaldi, of the Diocese of La Spezia.
Most Reverend Luigi Accorsi, of the same Diocese.
Prelates:
January 4, 1930.
Domestic Prelates of His Holiness:
Most Reverend Giorgio S. Schmidt, of the Archdiocese of Cincinnati.
Most Reverend Giovanni E. Scbengber, of the same Archdiocese.
Most Reverend Giovanni Domney, of the same Archdiocese.
Most Reverend Giovanni F. Hickey, of the same Archdiocese.
May 15, 1930.
Most Reverend Roberto Connor, of the same Archdiocese.
Most Reverend Antonio Mentink, of the same Archdiocese.
May 18, 1930.
Most Reverend Rocco Vitola, of the Diocese of Cassano all'Ionio.
Most Reverend Francesco Boulay, of the Diocese of Trois Rivières.
Most Reverend Ferdinando Béland, of the same Diocese.
May 28, 1930.
Most Reverend Domenico Piacente, of the Diocese of Bitonto.
June 6, 1930.
Most Reverend Patrizio Kennely, of the Diocese of Ballarat.
Most Reverend Martino Vaughan, of the Diocese of Goulburn.
Most Reverend Terenzio O'Shaughnessy, of the same Diocese.
Most Reverend Girolamo Hennessy, of the same Diocese.
Most Reverend Dionigi Hogan, of the Diocese of Sandhurst.
June 10, 1930.
Most Reverend Edoardo C. Griffin, of the Diocese of Trenton.
Most Reverend Giuseppe C. Urban, of the same Diocese.
June 18, 1930.
Most Reverend Vittore Maini, of the Archdiocese of Milan.
Most Reverend Guglielmo Giuseppe Bice, of the Diocese of Green Bay.
June 28, 1930.
Most Reverend Alessandro Scipinski, of the Diocese of Siedlce.
July 2, 1930.
Most Reverend Michele Pazienza, of the Diocese of Bitonto.
Most Reverend Alfonso Loeuillet, of the Diocese of Saint-Dié.
July 9, 1930.
Most Reverend Giuseppe Lebeau, of the Archdiocese of Ottawa.

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Most Reverend Silvio Corbeil, of the same Archdiocese.

Most Reverend Giorgio Edoardo Fitzgerald, of the same Archdiocese.

Most Reverend Giacomo A. Solon, of the Diocese of Rockford.

Most Reverend Giuseppe Schmitt, of the same Diocese.

July 12, 1930.

Most Reverend Eugenio Payelle, of the Diocese of Lille.

Most Reverend Ludovico Dauchy, of the same Diocese.

Most Reverend Paolo Six, of the same Diocese.

July 18, 1930.

Most Reverend Giacomo Agostino Cesarmi, of the Diocese of Ajaccio.

July 25, 1930.

Most Reverend Finlaus J. Chisholm, of the Diocese of Antigonish.

Most Reverend Enrico Bizzi, of the Diocese of Lodi.

July 26, 1930.

Most Reverend Casimiro Dziurzynski, of the Archdiocese of Leopoli of the Latins.

[*Latin ed. p. 429*]

Diarium Romanae Curiae, July 26th to August 1st, 1930.

Most Reverend Albino Warszylewicz, of the same archdiocese.

Most Reverend Salvatore Langeli (Rome).

Most Reverend Domenico Caruso, of the diocese of Ischia.

Most Reverend Giovanni Mazzella, of the same diocese.

Most Reverend Giovanni Andrea Costa, of the diocese of Aiaccio.

Most Reverend Cesare Federici (Rome).

Most Reverend Giuseppe Moreno y Medina, of the diocese of Sinaloa.

Most Reverend Ernesto Verdugo Fálquez, of the same diocese.

Most Reverend Amato Villanueva, of the diocese of Léon (Mexico).

Most Reverend Antonio Wagner, of the diocese of St. Hippolitus.

Most Reverend B'elice Ravanat (Rome).

Most Reverend Edvino Henson, of the diocese of Nottingham.

Most Reverend Francesco Rozwiski, of the diocese of Culma.

Most Reverend Ludovico Smet, of the diocese of Richmond.

July 22nd to 25th: Honors.

By Apostolic Briefs, the Holy Father Pius XI, reigning happily, deigned to bestow:

The Grand Cross of the Order of St. Pius: June 12th, 1930, upon His Excellency Giovanni Schober (Austria).

The Commander's Cross with plaque of the Order of St. Pius: March

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20th, 1930, upon Mr. Commendatore Biagio Gabardi, of the archdiocese of Milan.

Upon Mr. Vittorio Olcese, of the same archdiocese.

Upon Mr. Accountant Guido Sacchi, of the same archdiocese.

The Commander's Cross of the Order of St. Pius: April 4th, 1930, upon Mr. Paolo Lambert-Destailleurs, of the diocese of Lille.

The Grand Cross of the Order of St. Gregory the Great, civil class: March 19th, 1930, upon Mr. Marquis Giuseppe de Capitani d'Arzago, of the archdiocese of Milan.

July 15th, upon Mr. Doctor Giorgio Filality (Rumehen).

Upon Mr. Commendatore Teodosiano Carada (Rumehen).

August 22nd, upon Mr. Doctor Ermanno Pünder (Germany).

The Grand Cross of the Order of St. Gregory the Great, military class: July, 1930, upon Mr. General Nicola Petalà (Rumehen).

The Commander's Cross of the Order of St. Gregory the Great, civil class: April 30th, 1930, upon Mr. Commendatore Ernesto Soenens, of the archdiocese of Malines.

Upon Mr. Commendatore Eugenio Duthoit, of the diocese of Lille.

July 14th, 1930.

[*Latin ed. p. 430*]

Acta Apostolicae Sedis - Official Commentary 430. The Order of Saint Gregory the Great with Plaque. March 21, 1930. » » July 24, August 7, August 8. » » » » » » » » » The Order 16. May 35.

To the Reverend Mr. Giacinto Motta, of the archdiocese of Milan, of the Order of Saint Gregory the Great, civil class.

To the Reverend Mr. Carlo Tarlarini, of the same archdiocese.

To the Reverend Mr. Pasquale Troise (Italia).

To the Reverend Mr. Paolo Bruening, of the archdiocese of Colonia.

To the Reverend Mr. Leone Schnitzler (Prussia).

To the Reverend Mr. Carlo Conti-Bossini (Italia).

To the Reverend Mr. Arnaldo Bonicelli (Italia), of the Order of Saint Gregory the Great, civil class: 1927.

To the Reverend Mr. Giuseppe Emanuele Nuñez Ponte, of the archdiocese of Caracas, November 29, 1929.

To the Reverend Mr. Giovanni Diego Ferrante, of the diocese of Sora, March 21, 1930.

To the Reverend Mr. Giuseppe Ratti, of the archdiocese of Milan.

To the Reverend Mr. Roberto Ghislandi, of the same archdiocese.

To the Reverend Mr. Giuseppe Gorla, of the same archdiocese.

March 25.

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To the Reverend Mr. Clarence E. Martin, of the diocese of Richmond.

April 30.

To the Reverend Mr. Filippo Stella Maranca, of the archdiocese of Lanciano.

May 14.

To the Reverend Mr. Alberto Claessens, of the archdiocese of Malines.

June 11.

To the Reverend Mr. Arminlo Conte (Roma).

June 24.

To the Reverend Mr. Stanislao Tomkowicz, of the diocese of Cra-covia.

June 27.

To the Reverend Mr. Fernando Brejon, of the diocese of La Rochelle.

July 2.

To the Reverend Mr. Giacomo Giuseppe McFadden, of the diocese of Pem-broeke.

July 9.

To the Reverend Mr. Efisio Rameri, of the diocese of Tortona.

July 12.

To the Reverend Mr. Adolfo Gorga (Roma).

To the Reverend Mr. Mario Giachetti, of the diocese of Ivrea.

To the Reverend Mr. Eugenio Tiberghien, of the diocese of Lilla.

July 17.

To the Reverend Mr. Luigi Migliore, of the diocese of Acerra.

July 14.

To the Reverend Mr. Francesco Flipo, of the same diocese.

To the Reverend Mr. Luigi Lepoutre, of the same diocese.

To the Reverend Mr. Corrado Rehling, of the diocese of Giavarino.

To the Reverend Mr. Enrico Klausener, of the diocese of Berlin.

August 2.

To the Reverend Mr. Enrico Fournier, of the archdiocese of Algeri.

August 2.

To the Reverend Mr. Giovanni Belardo (Boma).

To the Reverend Mr. Leopoldo Sillj (Roma).

August 16.

To the Reverend Mr. Giovanni Mendosa y Almenara (Perù).

August 23.

To the Reverend Mr. Tommaso Giorgio Anstruther Molloy, of the archdiocese of Perth.

August 3.

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To the Reverend Mr. Mauro Amoruso, of the archdiocese of Bari.

[*Latin ed. p. 431*]

431 Diary of the Roman Curia. The Knighthood of the Order of St. Gregory the Great, February 3, 1927. To Mr. Pio Benigni (Rome), April 30, 1930. To Mr. Gustavo Gabriel (Belgium). June 6, civil class: To Mr. Francesco Patrizio Kelly, of the diocese of Goulburn. June 17, to Mr. Doctor Massimiliano Dietlein, of the archdiocese of Koln. To Mr. Alfredo Terreni, of the diocese of Pistoia. June 18. June 23. June 24. To Mr. Giuseppe Bourel, of the diocese of Vannes. To Mr. Renato André, of the same diocese. June 27, to Mr. Audemaro Roussel, of the diocese of La Bochelle. To Mr. Giorgio Ganse, of the prelatura nullius of Schneide. To Mr. Doctor Giulio Rouk, of the same diocese. To Mr. Renato Gaillot, of the same diocese. July 9, to Mr. Lawyer Guglielmo Enrico Atherton, of the diocese of Montreal. To Mr. Giuseppe Pietro Luigi Prinz, of the diocese of Harlem. June 10, to Mr. Guglielmo Antonio Boekelman, of the archdiocese of Utrecht. To Mr. Antonio Gerardo Smit, of the same archdiocese. To Mr. Firminio Lombardozzi (Rome). To Mr. Adolfo Delmasure, of the diocese of Lilla. To Mr. Federico Descamps, of the same diocese. To Mr. Emilio Mathieu, of the same diocese. To Mr. Giorgio d'Arras, of the same diocese. To Mr. Pietro Charvet Bonvarlet, of the same diocese. To Mr. Leone Lesaffre, of the same diocese. To Mr. Carlo Verwilghen, of the diocese of Bruges. To Mr. Doctor Adalberto Bubányi, of the archdiocese of Strigonia. June 21, to Mr. Noble Francesco Pietro Sculfort, of the diocese of Autun. To Mr. Engineer Edmondo Augusto Lefebvre, of the diocese of Cambrai. August 2, to Mr. Guido Petrucci Croce (Italy). To Mr. Daniele Guynet, of the archdiocese of Paris. To Mr. Giuseppe Brandner, of the diocese of Batisbona. To Mr. Alberto Bernardo Adriano Van Kethel, of the diocese of Harlem. To Mr. Francesco Bradford, of the diocese of Nottingham.

[*Latin ed. p. 432*]

Acta Apostolicae Sedis - Official Commentary 432. On May 15th, the Knighthood of the Order of St. Gregory the Great, class of 1930, was conferred upon Mr. General Giuseppe Neyt, a military man, of the archdiocese of Malines. On July 18th, the Grand Cross of the Order of St. Sylvester was conferred upon Mr. Giuseppe Toeplitz (Italy). The Commendatorship with Plaque of the Order of St. Sylvester was conferred on June 14th and July 18th upon Mr. Giorgio Dulong (France). On June 24th, the Commendatorship of the Order of St. Sylvester was conferred upon Mr. Silvio Mathis (Italy). On January 20th, 1930, the Commendatorship of the Order of St. Sylvester was conferred upon Mr. Tito Komarnicki (Colonia), of the apostolic vicariate of Egypt. On March 20th, the Commendatorship was conferred upon Mr. Pietro Soldini, of the archdiocese of Milan. On the same date, it was conferred upon Mr. Pietro Puricelli, of the same archdiocese;

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upon Mr. Giuseppe Frua, of the same archdiocese; and upon Mr. Giuseppe Enrico Falchi, of the same archdiocese. On May 8th, the Commendatorship was conferred upon Mr. Angelo Mannarelli, of the diocese of Trivento. On July 2nd, the Commendatorship was conferred upon Mr. Leonida Macola (Italy). On July 21st, the Commendatorship was conferred upon Mr. Ludovico Casterman, of the diocese of Tournai. On August 8th, the Commendatorship was conferred upon Mr. Alberto Balbi (Italy). On the same date, it was conferred upon Mr. Carlo Meyer (Prussia). On August 11th, it was conferred upon Mr. Ottone Köhler (Prussia). On the same date, it was conferred upon Mr. Domenico Polizio (Italy) and upon Mr. Giuseppe Passarelli (Italy).

NECROLOGY:

August 8th, 1930.

Most Reverend Ferdinand Brossart, titular Bishop of Vallis.

Most Reverend Giuseppe Fabbrucci, Bishop of Fidenza (formerly Borgo).

Most Reverend Giuseppe Bernaus y Serra, titular Bishop of Mio-S. Donnino.

[*Latin ed. p. 433*]

Year XXII - Vol. XXII, 4th of October, 1930, No. 10. ACTA APOSOLICAE SEDIS: OFFICIAL COMMENTARY. DECREE OF THE HOLY FATHER. LETTERS DECRETAL CONCERNING THE BEATIFICATION OF LUCY FILIPPINI, FOUNDRESS AND SUPERIOR OF THE INSTITUTE OF THE PIAR TEACHERS, NAMED AFTER HER, AND HER INSERTION INTO THE CATALOGUE OF SAINTS.

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY: The most holy Virgin Lucy Filippini, a teacher of sanctity and a model for holy teachers, who indeed received and taught the new commandment of love given by the Master and Lord Jesus Christ to men, and who, through her works and words, throughout the entire course of her mortal life, instilled goodness and discipline, knowledge and wisdom in the fear of the Lord, and good arts, into the minds of young people, and who, through countless spiritual daughters, continues to do so, deserves today, with a new glory of miracles shining forth, to be enrolled in the choir of the Saints, and her holy life is constantly presented as an example for the most perfect instruction of young girls.

This chosen virgin was born in Tarquinii, which was formerly called Corneto, on the thirteenth day of January, in the year one thousand six hundred and seventy-second, of parents renowned for their piety, named Philip and Magdalena Pichi-Falzacappa. She had scarcely reached the age of six when she was orphaned by the death of her parents; therefore, it was necessary for her to be placed under the care of her uncles; to whose care

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the girl responded with great diligence, and she entirely submitted herself to them. Endowed with the sweetness of heart and a singular firmness of character, she is said to have shown, even as a child, outstanding qualities of mind and an excellent disposition; and at that age, which is usually given over to frivolity and trifles, Lucy, with a great sense of piety, spent much time in prayer, kneeling with bowed head.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Commentarium Officiale. She seemed to devote herself to examining matters, so that her elder sister, Elizabeth, was greatly astonished by the girl's aversion to the terrible sins committed by men against God. Following the examples and footsteps of the saints, and guided by a certain secret impulse, and in some way molded by the Holy Spirit, she quickly displayed singular examples of all virtues, especially obedience, humility, and chastity, by which it became evident that she would, in the future, attain the highest peak of sanctity. Therefore, being already an example of virtue to the other girls, she was chosen by her parish priest to teach catechism to the girls; in this task, she devoted many hours of the day, teaching prayers and instilling a spirit of charity, and she was so wise, diligent, and skillful that she deserved the praise and admiration of all. Her every action always recalled the love of God, so that Lucy seemed completely detached from the world and rather an angel than a human creature to everyone. When this reached the ears of His Eminence, Cardinal Mark Anthony of Barbado, a man distinguished by his doctrine and piety, who had been appointed Bishop of Tarquinia and Elisoduno by the late Pope Innocent XI, our predecessor, he was astonished that so many excellent gifts of divine goodness had already enriched the soul of this young girl, and he wanted to place her in the monastery of St. Clare in Elisoduno; and with a joyful heart, Lucy entered this convent of sanctity, where she eagerly hastened to follow the path of perfection and gave wonderful signs of holiness to her companions. In this peaceful solitude, subject to the abbesses, an outstanding cultivator of obedience and humility, most observant of the rule, completely removed from idleness and vanities, prudent, just, and merciful, she displayed modesty in her very bearing and speech, and was also devoted to vigils and penances. Meanwhile, the Cardinal himself, having thoughtfully considered the opening of a house for young girls in Elisoduno, where, as in a kind of seminary, young teachers would be trained, who would later be sent to instruct and educate girls, approached Rose Venerini, who, with the help of Father Ignatius Martinelli, a member of the Society of Jesus, had been working to establish a similar college in Viterbo, where the well-behaved daughters, under the excellent teaching of Mother Rose, were growing in virtue, zeal, and charity day by day. Rose immediately came to the Cardinal; she was received in the Clare monastery, and she was immediately able to see not only the outstanding

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qualities of mind and character of the worthy student Lucy, but also the best example of a future teacher; and she told this to the Cardinal, who wanted Lucy to be placed in charge of the institute for young teachers. But she declared herself unworthy to undertake this task, and, yielding only to obedience, she adhered to the Cardinal's mandate and worked diligently to fulfill the common vows. Therefore, in the year 1692, the school of the Piar Sisters was established in the buildings in Elisoduno.

[*Latin ed. p. 435*]

The acts of Pope Pius XI, page 435, recount how, in the fundamentals of religion and in diligent studies, the girl and the mothers, who also flocked to her spontaneously, admired the customs of this great teacher, seeking to learn religion. The Handmaid of God, knowing that these were often the kind of people who would become teachers, spared no effort, showed no lack of industry, and spared no labor, so that, as their guide and teacher, she might stir up the minds of the students to divine matters and to works of mercy, and that she might instruct future teachers by word and example, and call them to exercises of piety. Therefore, the most salutary fruits of her teaching were immediately perceived. Indeed, the best and most numerous of her students went forth from her school, who afterwards became most worthy mothers, and others became excellent teachers, most thoroughly instructed in letters and piety, to teach other students. As the Cardinal Prefect later ordered, as we mentioned above, she assumed the administration of the monastery of St. Clare, and she, who had been the most obedient of students, proved to be the most just of administrators, and in a short time restored discipline to the monastery. Meanwhile, the Cardinal himself prepared the rules of this Congregation, and also designed and blessed the habit of the Piarist teachers. Thus, the Provident God, through his wonderful ways, led this holy teacher to the harbor, who, through her teaching, educated girls, and through her apostolate, especially of women, and particularly of mothers, actively promoted religious education. For, on every Sunday, carrying the banner of the cross, she used to walk through the streets and squares, in order to draw girls and women to the temple to learn Christian doctrine. With her eloquence, she obtained unexpected conversions of lost women, and afterwards, in Rome, especially in her apostolic missions, she restored to God many stray sheep, who, through wickedness, had been prey to vices. On the Sabbath days, together with the young girls, whom she brought with her for the purpose of giving them rewards, she visited hospitals and comforted the sick, being an angel of charity and a shining teacher of truth. Therefore, such a change of manners followed in Faliscoduni, through the works and example of Lucy, that even Cardinal Barbadicus encouraged her to open new schools in his diocese. Consequently, with teachers sent abroad, eleven new schools were founded in a short time, in which the students not only learned letters and feminine ac-

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complishments, but also true piety and the fear of the Lord. Meanwhile, the renowned fame of the new work of the Piarist Congregation surpassed the boundaries of the Faliscoduni diocese and reached this our beloved City; and the Blessed and Holy Pope Clement XI, our Predecessor, to whom Cardinal Barbadicus, before leaving this life, had repeatedly recommended, with fervent prayers, this fruitful institution, of which he himself is the worthy founder and father, summoned the holy teacher to the City, so that the Roman citizens would not lack such a great spiritual benefit. And thus, in the month of May, in the year of Our Lord one thousand seven hundred and seventy-seven, in Rome.

[*Latin ed. p. 436*]

The Acts of the Apostolic See record that the first school of the Daughters of Charity was opened, to which girls of all conditions flocked. Noble Roman women, no less than prominent men, praised this work so auspiciously begun; and the pious Foundress, although she resided in Rome for only a few months, behaved so saintly and demonstrated such examples of virtue, that she acquired a singular reputation for holiness, even in the city. Returning to Faliscodunum, this humble handmaid of Christ, satisfied with the single purpose of enriching the souls of many for God, devoted herself entirely, as far as her strength allowed, to expanding the Institute of the Daughters of Charity; indeed, she spared nothing in her labors, opening many other schools, not only in the diocese of Faliscodunum, but also in others, such as Soana and Pitilia, and particularly with the support of Prince Cosimo III of Etruria, and in Bagnoregio, Nepeta, Aquaepende, Todi, Sabina, and other places in that very city, where several other schools of the Daughters of Charity flourished, under the particular care and expense of the Apostolic See. Moreover, the holy Foundress, without regard for her own comfort or health, but undeterred by the hardships of travel, the severity of the weather, nor by winter or summer, visited all these schools and the house of her Institute for tireless years; and in her apostolic journeys, she not only cared for the schools, but in many places she accustomed to instruct women who came to her, with such strength and sweetness, that she aroused the tears of many listeners, led countless souls to a better life, and also brought back many lost women to virtue. She also demonstrated a singular fortitude in enduring the contradictions and vexations that did not fail to befall her, until, after sixty years of apostolic labors, she was afflicted with a terrible and prolonged illness, which she bore with remarkable patience and cheerfulness. On the day of her death, surrounded by a cohort of mourning daughters, she blessed them in March of the year 1732, on the feast of the Salutation of the Blessed Virgin, whom she had always revered with fervent affection and singular devotion since childhood, and, gazing towards heaven like a pure dove, she peacefully breathed her last. The throng of people was greater when the funeral rites were performed;

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rarely have so many testimonies of love and gratitude been seen; and on the same day of her death, miracles occurred, through the invocation of Lucy. With a growing abundance of miracles, the reputation of the Servant of God has never diminished since her death, even though so many years have passed, but rather it has shone forth with remarkable signs, by which the Almighty God, always wondrous in his saints, has seemed to wish to confirm the holiness of his handmaid. For this reason, at the urging of the people, the most beloved daughter, Rose Leoni, a diligent head of the Institute of the Daughters of Charity, was encouraged to petition the Congregation of Sacred Rites to consider bestowing the honors of the blessed upon the Servant of God.

[*Latin ed. p. 437*]

The acts concerning Pope Pius XI were begun, and by a decree of the Most Holy Pope Pius X, Our Predecessor, published on the tenth day of July in the year nineteen hundred and eighteen, a Commission for the Introduction of the Cause was established. Subsequently, after duly conducting the ordinary and apostolic proceedings, We, by a solemn Decree, published on the twenty-third day of November in the year nineteen hundred and twenty-four, declared that the Venerable Lucy Filippini had attained the heroic degree of virtues. Then, an investigation was instituted concerning three special miracles, which were said to have been wrought through the intercession of the Venerable, as a servant of God. And, after all matters had been carefully considered, and having been judged to be true and certain, on the Sunday of the Passion in the year nineteen hundred and twenty-six, in the general assembly before Us, with the venerable brother Our Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Albano Laziale, Promoter of the Cause, and the Most Reverend Anthony Cardinal Vico, Prefect of the Congregation of Religious, and the Reverend Monsignor Angelo Mariani, Secretary of the same Sacred Congregation, and the esteemed son Charles Salotti, General Promoter of the Sacred Congregation of the Holy Office, present, We solemnly declared: "That it is established that there are three miracles proposed, namely, the instantaneous and perfect healing of Evelina Palazzesi from a grave ileo-typhoid disease with enterorrhagia and bronco-pneumonia; the second, the instantaneous and perfect healing of Desdemona Banelletti from a very serious disease due to insufficiency of the parathyroid glands; and the third, the instantaneous and perfect healing of Sister Dominica Caciolo from hepatic cirrhosis, accompanied by acute nephritis and uremia." We decreed again solemnly on the twenty-first day of April of the same year, on the feast of Saint Joseph, with the same venerable brothers and esteemed sons in Christ present as mentioned above, that it was permissible to proceed to the Beatification of the Venerable Servant of God, Lucy Filippini, whose solemnities were celebrated in Our sacred Patriarchal Basilica of the Vatican on the thirteenth day of

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June in the year nineteen hundred and twenty-six. Hardly had these solemnities of Beatification taken place, when two other miracles, wrought by God through the intercession of the Blessed, were asserted. One of these occurred on the very same day and at the same hour in which the glorious Virgin and Teacher was proclaimed Blessed by Our Pontifical Decree in the aforementioned Patriarchal Basilica; the other occurred only a few days after the honors were conferred upon her. Therefore, from the unanimous desire of the members of this religious family, it arose that their Founder and Mother might obtain the highest honors of the Saints from the Apostolic See. Furthermore, letters of petition were presented by distinguished ecclesiastics, with the insistence of the Reverend Father Angelo Sinibaldi, Postulator, assisted by the esteemed son Augustine of the Blessed Virgin, General Procurator of the Order of the Most Holy Trinity of the Scalzi, and the cause of Canonization of the Blessed Founder of the Schools was initiated.

[*Latin ed. p. 438*]

Acts of the Apostolic See - Official Commentary on the resumption of the cause. Since these two miracles were said to have occurred in the City, by decree of the Congregation of Sacred Rites, on the fourth of February of the following year, power was granted to our venerable brother, the Cardinal in the City, to proceed with an Apostolic Process concerning them, which was carried out under the watchful eye of the Promoter of the Faith himself. The first miracle occurred as follows. Mcolina Gennari, daughter of Leonardi and Maria Anna Cenciarelli, born in Arce Gandulphi in the year one thousand eight hundred and eighty-seven, having reached the age of nineteen, entered the Institute of the Piarist Ladies, known as the "Filippini," where she enjoyed good health until the year one thousand nine hundred and eighteen. In that year, at the order of her superior, she went to Antium to fulfill the office of teaching. In that town, she began to suffer from a very strong and persistent cough, so that she could not rest, and she was ordered to return home in order to breathe the air of her native land. From that time on, the cough increased, because she had a slight tuberculous lesion in her right lung; however, after a few months, having somewhat recovered from the illness, she returned to Rome to teach. Although her strength was somewhat restored, she was still troubled by a cough, especially in the morning and evening, which worsened from day to day. On the nineteenth of February of the year one thousand nine hundred and twenty-six, she was afflicted with high fevers, to which were added severe pains in her chest and shoulders, which increased each time she coughed; meanwhile, her strength was declining more and more. The attending physicians declared that she was suffering from a severe, acute pulmonary tuberculosis with pleurisy, and they completely despaired of her recovery; for to the cough was added shortness of breath, vomiting—

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because of which the sick woman could not retain either medicine or food—and a consequent loss of strength. Although, a few days later, the illness somewhat subsided, the fevers and cough persisted, and the sick woman was sent to Neptune, in the hope that the sea air would provide some relief from the illness. But ten days later, when the fever had increased and the cough persisted, she returned to Rome. As her illness worsened, and she had no hope of regaining her health through human help or science, Mcolina turned her mind and prayers to Blessed Lucy, her foundress, and, with no less confidence, the sisters prayed for the recovery of their companion, encouraged by their diligent superior. Therefore, on the auspicious thirteenth of June of the same year, one thousand nine hundred and twenty-six, while the sick woman was in the morning, and her illness was increasing, she received the most sacred Sacrament of the Body of Christ, and the sisters, who were attending the Basilica of the Vatican for the sacred ceremonies of Beatification, poured out their prayers for the obtaining, through the intercession of Lucy, of complete and perfect health for Mcolina, who was immediately restored, her strength quickly returning, and all traces of the illness completely removed. The story of the other miracle is as follows: Anthony, son of Vincent Manieri and Anna Bonifazi, born in Bologna, and residing in Rome, on the sixth of June of the year one thousand nine hundred and...

[*Latin ed. p. 439*]

Act* PH PP. XI 439. On the twenty-sixth day of his life, having not yet completed his eighth year, he was seized by a severe bronchitis and lung inflammation. Remedies applied proved useless, and as the illness worsened day by day, the sacraments of penance and confirmation were administered to the boy. Intense fevers and extreme weakness followed, so that all hope of recovery seemed lost. Therefore, after all human remedies had failed, and human help was now despaired of, the boy's parents hastened to implore divine assistance. Indeed, the father, offering an image of the Blessed Lucy Filippini, which he had received from a certain man, presented it to his beloved son, and together with his wife and the entire family, full of faith, implored the intercession of the Blessed. Immediately, the boy fell into a peaceful sleep, free from the difficulty of breathing that had previously afflicted him. On the bright morning of the twenty-sixth of June, he awoke, restored to health, and began to sing, to the astonishment and joy of his parents and all those present. The fever had completely disappeared, and the boy, feeling hungry, asked for food and ate it eagerly. The doctor, arriving that same day to examine the boy, was astonished by his recovery; and indeed, from that very day, the boy regained his strength so completely that not only was he able to eat, as before, but on the following day, the twenty-seventh of June, as the Blessed Sacrament was being carried in solemn procession through the streets, and as his father was

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fulfilling a vow, together with his wife and other supplicants, the boy, running ahead of his vigilant sister, broke away from the group and rushed into the street to join the procession, to the great amazement of all, and especially of his parents, who saw their son so perfectly healed. Thus, with these two healings, the truth of the miracle was established beyond doubt. Following the customary procedures, preparatory and preparatory congregations were held before Us on the sixth day of the month of May of the current year, and the question was raised concerning these miracles by the aforementioned venerable brother, our Cardinal Granito di Belmonte, the Relator of the Cause, with the proposed doubt: "Whether and concerning which miracles it is established, after the granting of veneration to the same Blessed, in the case and to the effect of which we are speaking." With the exception of those Fathers, Cardinals, and Consultors who affirmed that it is established, We, by Our supreme judgment, abstained from giving a vote, and We urged them to seek a more abundant heavenly light in this matter of such gravity. Finally, on the eleventh day of May of the same year, having entered the noble hall of the Vatican from the domestic chapel, where We had devoutly recited the Divine Office, and having seated ourselves on the pontifical throne, We summoned our venerable brothers, Cardinals Camillus Laurenti, Prefect of the Congregation of Sacred Rites, and Januarius Granito di Belmonte, the Relator of the Cause, together with the esteemed sons Alfonso Carinci, of the same Sacred Congregation, and Charles Salotti, General Promoter of the Holy Office; and in their presence, We solemnly decreed: "That it is established that there are two miracles: the first, the instantaneous and perfect healing of Sister Mcolina Gennari, a pious teacher, from a severe pulmonary tuberculosis with pleurisy."

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Official Commentary, second part: "The instantaneous and perfect healing of the boy Anthony Manieri from a severe bilateral bronchopneumonia." Finally, it must be inquired whether, with the approval of two miracles, it would be safe to proceed to the solemn canonization of the same Blessed Lucy. This doubt, presented to Us on the thirteenth day of May by the aforementioned Cardinal, Relator of the Cause, in a general meeting of the Congregation of Sacred Rites, was answered with unanimous agreement by the Cardinals and Consultors present that it could safely be done; and We opened Our mind, and, encouraged by those present, We urged them to implore divine assistance with fervent prayers. On the eighteenth day of May of the same year, the salutary Host was most devoutly offered to Us, and We received the aforementioned Cardinals Camillus Laurenti and Januarius Granito di Belmonte, together with the aforementioned esteemed sons, the Secretary of the Congregation of Sacred Rites and the General Promoter of the Holy Office; and, with them present, We decreed: "It can safely be proceeded with to the solemn canon-

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ization of the Blessed Lucy." With these preliminaries established, and in order that all that Our predecessor wisely prescribed may be observed, We first ordered Our beloved sons, the Cardinals of the Holy Roman Church, to be present on the nineteenth day of the preceding month of May in a secret Consistory, to give their opinion. In this secret Consistory, Our beloved son, Cardinal Camillus Laurenti, Prefect of the Congregation of Sacred Rites, recounted the life, virtues, and miracles of the Blessed Lucy Filippini, and also reviewed all the acts that had been admitted and approved by the Congregation of Sacred Rites, after a rigorous examination, in the Cause of her Beatification and Canonization, and he greatly inspired those present to consecrate her with the highest honors of Heaven. After this account was given, We asked for the votes of the Cardinals: "Whether or not it should proceed to the solemn canonization of the aforementioned Blessed one"; and each Cardinal openly declared his opinion. The secret Consistory, having been successfully concluded, a public Consistory was immediately held for the solemn canonization of the same Blessed one. The beloved son, John Guasco, Our Consistorial Advocate, recounted the life, virtues, and miracles of the Blessed one, and proposed the solemn canonization according to custom. Meanwhile, We took care to inform the venerable brothers, Patriarchs, Archbishops, and Bishops, not only from nearby places but also from distant ones, of this solemnity, so that, if possible, they might be present with Us, and also express their opinion. When more of them had arrived in the city, and the cause was fully known from a summary given to each of them, both of the life, virtues, and miracles of the Blessed Lucy Filippini, and of the acts carried out before Us and in the Sacred Rites Congregation, they attended a semi-public Consistory held before Us on the twenty-second day of May. And not only Our beloved sons, the Cardinals, but also the aforementioned prelates, were unanimously encouraged to complete this canonization. We, in the same...

[*Latin ed. p. 441*]

The Acts of the Most Holy Fathers, Volume XI, page 441, contain a decree, to which the Cardinals and Prelates have agreed, concerning the elevation of Blessed Lucy to the highest honors among the Saints; and we have decreed that these solemnities be celebrated in the majesty of the Basilica of Saint Peter, on the same day that Blessed Catherine, together with Thomas, will be honored in a similar manner, namely, on the twenty-second of June. Concerning all of these matters, we have ordered that a public instrument be prepared by our beloved sons, the Apostolic Protonotaries, for the perpetual remembrance of this event, and that it be delivered to the archives of the Sacred Congregation of Rites. In the meantime, we earnestly exhort the faithful to offer fervent prayers, especially in those sacred places where the Most Holy Sacrament is publicly exposed for adoration, so that they may receive more abundant fruits from this solemnity, and that the Holy

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Spirit may be graciously present with us in this important task. Finally, on that most auspicious and desired day, all orders of the secular and regular clergy, the Prelates and officials of the Roman Curia, and all who were present in the city, including our venerable brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Sacred Roman Church, gathered in the Basilica of the Vatican, which was magnificently adorned for the occasion; and we, preceded by the solemn prayers of them all, entered the Basilica, which was filled with a great multitude of the faithful. Then, our beloved son Camillus, Cardinal Lawrence, Prefect of the Sacred Congregation of Rites and entrusted with the preparation of this canonization, with the eloquent words of our beloved son, Augusto Milani, Advocate of the Consistorial Hall, presented to us the prayers and supplications of the sacred Prelates and of the entire religious family of the Piarists, requesting that we enroll Blessed Lucy among the Saints. When this was repeated a third time, by the same Advocate, with even greater insistence, we, fervently imploring heavenly light, decreed as follows: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian religion, by the authority of our Lord Jesus Christ, by the blessed Apostles Peter and Paul, and by our own mature deliberation, preceded by frequent prayers and with the counsel of our venerable brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the city, we declare and define that Blessed Catherine Thomas and Blessed Lucy Filippini are Saints; and we add them to the catalog of the Saints, decreeing that their memory should be piously observed each year by the entire Church on the day of their birth, that is, Catherine Thomas on the fifth of April and Lucy on the twenty-fifth of March, among the Saints, Virgins who are not Martyrs. In the name of the Father, and of the Son, and of the Holy Spirit. Amen." Finally, we gave heartfelt thanks to God, the Most High, for so great a benefit, and we celebrated the sacred solemnity; and after the reading of the Gospel, we addressed the clergy and the people with a homily, in which we briefly recounted the lives of both of these illustrious Virgins, and we urged all those present, and all the faithful, to emulate their virtues.

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Official Commentary: We earnestly exhort that, if those who desire to imitate the holy virgins in the pursuit of perfection in the Christian life and in promoting the salvation of their neighbors, may draw ardor, strength, and graces from that one fount of sanctity, from which both these virgins derived them, namely, from Christ Jesus hidden in the tabernacle, and from the divine altar, frequently, indeed, daily. Finally, we grant to all present a plenary indulgence, and we have commanded that these Apostolic Letters be dispatched under the seal. Let us therefore bless the Father and the Son and the Holy Spirit: let us praise and exalt Him

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forever, who today has glorified His saints; and may He Himself grant that all may one day share in the heavenly blessedness with which Lucy and Catherine are endowed. Therefore, having carefully considered all that was to be examined, with certain knowledge, by the fullness of Our apostolic authority, we confirm, strengthen, and reiterate all and each of the aforementioned things, we decree them, and we announce them to the entire Catholic Church; ordering that the same be held to be of perfect validity, as if these presents were exhibited or shown, by means of copies or exemplars thereof, signed and sealed by the hand of an Apostolic Notary. If anyone should presume to infringe, or with audacious temerity to contradict or attempt to violate these Our Letters of definition, decree, and mandate, let him know that he will incur the wrath of the Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and thirty-seven, on the twenty-second day of the month of June, in the ninth year of Our pontificate. I, PIUS, Bishop of the Catholic Church. I, JANUARIUS, Bishop of Albano, Cardinal GRANITO PIGNATELLI DI BELMONTE. I, BASILIUS, Bishop of Velletri, Cardinal POMPILI. I, MICHAEL, Bishop of Tusculum, Cardinal LEGA. I, DONATUS, Bishop of Sabina and Mandelensis, Cardinal SBARBETTI.

[*Latin ed. p. 443*]

Acts of Pope Pius XI, page 443.

I, THOMAS PIUS, Bishop of Porto and Cardinal-Deacon of S. Rufina, BOGGIANI.

I, PETER, Priest of the title of S. Lawrence in Lucina, Cardinal GASPARRI.

I, CAIETANUS, Priest of the title of S. Agatha, Cardinal BISLETI.

I, ANDREW, Priest of the title of S. Lawrence in Damaso, Cardinal FRÜHWIRTH.

I, RAPHAEL, Priest of the title of S. Jerome of the Illyrians, Cardinal SCAPINELLI.

I, ACHILLES, Priest of the title of S. Bernard ad Thermas, Cardinal LOCATELLI.

I, ALOISIUS, Priest of the title of S. George in Velabro, Cardinal SINCERO.

I, BONAVENTURA, Priest of the title of S. Cecilia, Cardinal CERRETTI.

I, HENRY, Priest of the title of S. Bartholomew in Insula, Cardinal GASPARRI.

I, ALOISIUS, Priest of the title of S. Peter in Vincula, Cardinal CAPOTOSTI.

I, LAWRENCE, Priest of the title of S. Pancratius, Cardinal LAURI, Major Penitentiary.

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I, ALEXIUS HENRY, Priest of the title of S. Susanna, Cardinal LÉPICIER.

I, EUGENIUS, Priest of the title of SS. John and Paul, Cardinal PACELLI, Prefect of the Secretariate of State.

I, CAMILLUS, Cardinal-Deacon of S. Maria Scala, Cardinal LAURENTI.

I, JOSEPH, Cardinal-Deacon of S. Nicholas in Carcere Tulliano, Cardinal MORI.

I, FRANCIS, Cardinal-Deacon of S. Caesarea in Palatio, Cardinal EHRLE.

I, ALEXANDER, Cardinal-Deacon of S. Maria in Cosmedin, Cardinal VERDE.

FR. ANDREW CARD. FRÜHWIRTH, Chancellor of the Holy See.

CAMILLUS CARD. LAURENTI, S. B. C., Prefect.

Joseph Wilpert, Dean of the College, Apostolic Protonotary.

Alfonsus Carinci, Apostolic Protonotary.

Can. Alfridus Liberati, Canon, Apostolic Assistant for Studies.

Expedited on the tenth day of the month of July, in the ninth year, ALFRIDUS MARINI, Plumber.

Begins in Canon. Ap., vol. XLII, n. 31. - M. Riggi.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTION CONCERNING THE DIOCESE OF SAINT ALOYSIUS OF CACERES AND THE DIVISION OF THE NULLIUS PRELATURE OF PORTO VELHO, AND THE ERECTION OF THE NEW NULLIUS PRELATURE OF GUAJARÁ-MIRIM.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE

The care of souls throughout the entire Roman world having been entrusted to the Roman Pontiff, it is necessary that new ecclesiastical divisions be established, either because of the excessive vastness of the territory, or for other just reasons, so that only one bishop may be sufficient to provide for the good of his flock.

Now, it having come to Our knowledge that the faithful living in the regions of Guaporé and Mamoré in the state of Mato Grosso are almost entirely lacking in the spiritual assistance necessary for Christian life, and We being deeply concerned for the salvation of their souls, We have deemed it necessary to provide for their needs.

Therefore, after consultation with Our Venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Consistory Congregation, and with the favorable consent of the Venerable Brother Aloysius of Cáceres, Bishop, and of the beloved son, the Apostolic Administrator of the Nullius Prelature of Porto Velho, whose jurisdiction those regions

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of Guaporé and Mamoré in the state of Mato Grosso have hitherto been subject to, and after obtaining the favorable opinion of the Venerable Brother Benedict Aloysius Masella, titular Archbishop of Caesariensis in Mauretania, Apostolic Nuncio in the Republic of Brazil, and after having, where necessary, obtained the consent of those concerned or presumed to be concerned, by the fullness of Our apostolic power, We separate from the Diocese of Saint Aloysius of Cáceres and from the Prelature of Porto Velho, as mentioned above, the territory of the regions of Guaporé and Mamoré in the state of Mato Grosso, as far as it pertains to them, and We erect and establish a new Nullius Prelature, which We wish to be called Guajará-Mirim.

The boundaries of this new Prelature are defined as follows: starting from the geographical line that proceeds from the north, from the mouth of the Biberau River into the Madeira River, a few kilometers below the village of Murtinho, following the river itself and turning into the headwaters of the Cantário Grande River; then, along the Cordilheira dos Parecis, up to the telegraph station of Yithéna; from there, circling the headwaters of the Juruena River; thence to the west, joining and following the Guaporé River, and finally to the Mamoré River, up to the initial boundary.

The newly erected and defined Prelature shall have its seat and cathedral...

[*Latin ed. p. 445*]

Acta Pii PP. XI 445: In the city of Guajarã-Mirim, We established, and We elevate the church there, dedicated to the title of Our Lady of Perpetual Help, to the rank and dignity of an ecclesiastical prelature, and We grant to that see and prelature, and to its prelates for the time being, all rights and privileges with which other sees and prelatures and their prelates enjoy by common law or legitimate custom in the Republic of Brazil; furthermore, We bind the prelate himself and his church with all burdens and obligations, annexed to them according to the law. Moreover, We decree that this Guajarã-Mirim prelature shall be a suffragan of the metropolitan Church of Cuiabá, and We subject it and its prelates to the metropolitan Cuiabá Archbishop according to canonical law. Since the circumstances of the present time do not permit the erection of any canonical chapter in this new prelature, We grant that interim diocesan consultors be established for the purpose of exercising canonical rights. Furthermore, with regard to the governance and administration of this prelature, We command that the election of a capitular vicar, in the event of a vacancy, the rights and obligations of the clergy and laity, and other matters of this kind, be observed in accordance with the sacred canons and decrees of the Plenary Council of Latin America held in Rome in the year 1889. With regard to the clergy in particular, We decree that, as soon as the erection of the prelature has been carried out, the clergy shall be considered to be attached to

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that church, in whose territory they legitimately reside. We also wish and command that all documents and records pertaining to this new prelature be delivered to its curia as soon as possible, so that they may be properly preserved in its archives. We assign and allocate to the endowment and sustenance of this prelature all offerings, subsidies, and goods whatsoever that may be contributed for this purpose, in addition to those that have already been collected for this end. Finally, in accordance with what was decreed in the aforementioned Plenary Council of Latin America, from this prelature also, two chosen young men, or at least one, shall be sent, without interruption, to the Pontifical College Pio Latino Americano in the City of Rome, so that they may be formed under Our watchful eye in the hope of the Church. With all the matters set forth above having been arranged, We appoint as Our Apostolic Nuncio in the Brazilian Republic, as mentioned above, to carry out all these things, and We grant him the necessary and appropriate powers, including the power to delegate any person holding an ecclesiastical office, in order to effect what is intended, and to pronounce a definitive judgment on any difficulty or opposition that may arise in the execution of these matters, and We impose upon him the obligation to transmit to the Sacred Congregation Consistorial an authentic copy of these documents, within six months from the receipt of these letters, after the execution of these matters has been completed. We wish that these letters be transmitted.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis – The Official Commentary, even if printed, shall be considered entirely valid, provided that it is signed by a public notary and sealed with the seal of any person holding an ecclesiastical office, just as if the original documents had been presented or shown. These present Letters, and everything contained within them, even if someone who is interested or who presumes to be interested has not been heard, or has not agreed to the aforementioned, even if they are worthy of express, specific, and individual mention, shall never, at any time, be impugned or brought into controversy on the grounds of fraud or deceit, or nullity, or intention, or any other substantial and unforeseen defect, but shall always be considered to have been made and issued with full knowledge and authority, and shall remain perpetually valid, and shall have their full and complete effect, and shall be inviolably observed by all to whom they apply, and, if anyone, with any authority, knowingly or unknowingly, should attempt to contravene them, we will and do declare that it shall be entirely void and of no effect. Notwithstanding any rules established in synodal, provincial, and universal Councils, special or general Apostolic constitutions and ordinances, and any other dispositions of our predecessors, the Roman Pontiffs, and any other contrary provisions whatsoever. No one shall be permitted to infringe or contradict what has been decreed by us

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in these present Letters. If anyone, with reckless audacity, should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Peter and Paul, His Apostles. Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and twenty-nine, on the first day of the month of March, in the eighth year of Our Pontificate. FR. ANDREAS CARD. FRÜHWIRTH, CAROLUS CARD. PEROSI, S. B. E. Cancellarius. S. C. Consistorialis a Secretis. Alfonsus Carinci, Protonotarius Apostolicus. Hector Castelli, Protonotarius Apostolicus. Reference: See Plumbi Reg. in Cane. Ap., vol. XL1, n. 43 - M. Riggi.

[*Latin ed. p. 447*]

The Acts of Pope Pius XI, Year, Letters 447. AN APOSTOLIC DELEGATION IS ESTABLISHED FOR BELGIUM. PIUS XI. For the perpetual memory of this matter. — Following in the footsteps of Our Predecessors, the Roman Pontiffs, and in accordance with established custom, we strive, with the Lord's Providence, to attend to the spiritual needs of the faithful who reside in distant regions, as befits the times; and therefore, when the opportunity arises, we establish Apostolic Delegates, endowed with appropriate authority, in such regions, distant from this Catholic center. Wherefore, since within the vast territory of Belgium there exist numerous vicariates and apostolic prefectures, entrusted to the faithful clergy, who are most devoted to religion and the Holy See, and it seems opportune to form an Apostolic Delegation there in order to better promote the interests of the Faith: We, after due deliberation with Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, have judged it fitting to do this in the Lord. Therefore, by Our own initiative, with certain knowledge and mature deliberation, and by the fullness of Our apostolic authority, by the force of the present Letters, We establish and erect an Apostolic Delegation for the missions of Cologne in Belgium, and also for the missions located in colonies that are entrusted to the Belgian government by mandate. This We decree, declaring that these present Letters shall always be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and shall fully suffice for those to whom they pertain, now and in the future; and it shall be rightly judged and determined that whatever is done to the contrary regarding these matters, by anyone, knowingly or unknowingly, shall be considered invalid and of no effect. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the tenth day of the month of January, in the year 1930, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 448*]

Acts of the Apostolic See – 'Official Commentary II. PIUS PP. X ESTABLISHES, FOR THE PERPETUAL COMMEMORATION OF THE EVENT,

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THE APOSTOLIC DELEGATION FOR AFRICA. – Moved by the care of our pastoral office, entrusted to us by divine grace for the entire flock of Christ, We are reminded to diligently and opportunely determine those things which may promote the advantage, utility, and spiritual growth of the Christian faithful, especially those who dwell in distant lands. Therefore, since it seems opportune to establish a certain Apostolic Delegate to promote the missions of Africa, who, endowed with suitable abilities, may especially attend to their needs, We, having heard the counsel of Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and having carefully considered all aspects of the matter, have judged it necessary to decree the following. Namely, by the authority of Our apostolic power, by the tenor of the present document, We establish and constitute the Apostolic Delegation for Africa, from this time forward. We wish that this Delegation pertain to all the missions of Africa, which are subject to the authority of the Sacred Congregation for the Propagation of the Faith; except for those which exist in the territories of the Apostolic Delegations of Southern Africa, the Belgian Congo, Egypt, Eritrea, and Abyssinia. We command, We decree, that these present documents shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that they shall fully suffice for those to whom they pertain, now and in the future; and that, concerning these matters, whatever may be attempted by anyone, with any authority, knowingly or unknowingly, shall be considered null and void. Contrary to any and all things to the contrary notwithstanding. Given at Rome, at Saint Peter, under the Fisherman's ring, on the eleventh day of the month of January, in the year 1930, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 449*]

Acts of Pope Pius XI - 449, III. The territories of Fismes are regulated between the Diocese of Sappensi and the Archdiocese of Scodren. POPE PIUS XI. For the sake of future remembrance. — The pastoral office entrusted to Us urges Us insistently to diligently strive, with the help of God, to determine what may benefit the progress of the Christian faithful, always intent on their spiritual well-being. Wherefore, after having conferred with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Sacred Congregation for the Propagation of the Faith, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of the present document, We separate two parishes from the Diocese of Sappensi, which are called MazreTcu and ShllaJcu, because, due to the excessive distance of these parishes from the episcopal see, they cannot be conveniently governed by the Bishop of Sappensi; and We annex them to the Archdiocese of Scodren. Furthermore, We definitively assign

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to the same Archdiocese of Scodren the parish of Staßa, which was established some years ago on the boundary between the Dioceses of Sappensi and Scodren, and had been temporarily entrusted to the Archbishop of Scodren. These things We decree for the good of the aforementioned parishes, having also considered the opinions of Our Apostolic Delegate to Albania, and the votes of the Archbishop of Scodren and the Bishop of Sappensi, in the Lord; We decree that these present documents shall always remain firm, valid, and effective, and shall produce and obtain their intended effects, and that those to whom they pertain, or may pertain, shall most earnestly support them; and that it shall be considered and defined as proper, and from this moment onward as null and void, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of January, in the year 1930, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State. ACTS, vol. XXII, n. 10. — 4 r l 0 - 9 3 0 . 3 0

[*Latin ed. p. 450*]

Acts of the Apostolic See - Official Commentary 450 IV. THE TERRITORY OF FINES IS DIVIDED BETWEEN THE DIOCESE OF POONA AND THE ARCHDIOCESE OF BOMBAY. PIUS PP. XI. For the sake of future memory. — It befits the Roman Pontiff to grant, by his decisions, those things which concern the Bishops, so that due provision may be made for the needs and the growth of the dioceses and the increase of the Faith. Therefore, since recently the venerable brother, the Archbishop-Bishop of Poona in the Orient, has earnestly requested us to — since a considerable number of Catholics reside within the territory of the Archdiocese of Bombay — detach a certain part of the Diocese of Poona, which is also inhabited by Catholics, from said diocese, and to unite it with the Archdiocese of Bombay; we have considered these requests, strengthened by the most esteemed votes of Our Apostolic Delegates in the Orient, and we believe that this will be beneficial for the spiritual welfare of the people. Therefore, after having consulted with our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, by Our apostolic authority, by the force of the present document, we separate and detach the village of Khandala and the missionary station of Kune from the Diocese of Poona, and we unite that territory with the Archdiocese of Bombay. We decree and establish this, declaring that these present documents shall always remain firm, valid, and efficacious, and shall produce and obtain their full and complete effects, and that those to whom they pertain, or may pertain, shall most earnestly support them; and that it shall be rightly judged and determined, and that anything to the contrary, attempted by anyone, knowingly or unknowingly, shall be

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declared invalid from now on and of no effect. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's ring, on the twenty-fifth day of the month of January, in the year 1930, in the eighth year of Our pontificate. P. CARD. GASPARRI, Secretary of State.

[*Latin ed. p. 451*]

Acts of Pope Pius XI, 451. LETTERS I, To the Most Illustrious Man, Eugene Engels, President of the Assembly of Catholic Men of Germany, Appearing. POPE PIUS XI. Beloved son, health and the apostolic blessing. — This most noble city of Muenster rightly glories in the fact that it has been chosen as the place where the Assembly of Catholics from all of Germany will soon be held; for the citizens of Muenster, from the time of St. Ludger, who rightly is called the father of the nation, have not only steadfastly maintained the Catholic faith, but have also been accustomed to profess it ardently, and are therefore most worthy to share with their brothers in Germany both the glory of Christian achievements and the hope of better times. Therefore, we congratulate you most heartily on this matter, especially the very active Bishop, and then you and all the men of the sacred order and the people who are dedicating so much effort to preparing for the Assembly. And we have no doubt that, as with the others that have been held for many years now, this also, which will be the seventieth, will bring very great fruits of salvation. This can be foreseen from the very arguments that will be discussed in the various groups, of which the most important will be that of Christian education, about which We ourselves have recently written more fully in Our Encyclical Letters. For what is more important for the common good of the republic than to imbue young people with the correct principles of the Church, and to protect them from those errors and corruptions with which human society is so miserably afflicted? Indeed, the minds of young people, and even of men of any age or condition, must be imbued with the precepts of Catholic wisdom, so that all, united in strength, may happily rescue domestic and civil society from certain ruin. Against these things, or against the manifestations of error or the greater dangers and harms, you, as you have proposed to yourselves, should raise the unconquered banner of Christ the King, whose right and dignity We have extolled in Our Encyclical Letters "Quas Primas" to all nations, and We have shown that all things, and all aspects of life, whether public or private, whether domestic or civil, pertain to Him. Therefore, summon all the Catholic people of Germany, bound together by divine charity and Catholic unity, gather them, and take care that they are made aware of the common danger; so that all, united, may strive for Christ the King, for that most excellent inheritance which they have received from their fathers.

[*Latin ed. p. 452*]

Acts of the Apostolic See - Official Commentary 452, concerning the in-

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heritance, and the integral and Catholic faith of Christ, that is, Catholic, and also concerning the reasons for a life worthy of a Catholic man, we earnestly defend and safeguard. To this end, that singular event—which you rightly commemorate—will add force and authority, both through its outstanding doctrine and through the patronage of the Bishop of Hippo, Augustine, whose most holy death we celebrate this year in the tenth century since his blessed repose. With these aims, it cannot be denied that those who will gather at Monasterium will greatly contribute to the prosperity of the Catholic and civil order. In the meantime, we earnestly implore the wisdom of God for all; and we desire to be a witness of the heavenly harmony of graces and also of paternal benevolence, and we impart the apostolic blessing, first to the most prudent Bishop of Monasterium, and then to you, beloved son, to your colleagues in this work, and to all others who will attend the gathering, with a generous heart. Given at Rome, near Saint Peter's, on the twenty-eighth day of the month of August, in the feast of Saint Augustine, the Doctor, in the year 1930, in the ninth year of Our Pontificate. PIUS PP. X I I. TO THE MOST REVEREND ALOISIUS, OF THE TITLE OF SAINT PETER IN CHAINS, CARDINAL CAPOTOSTI, WHOM WE SEND AS OUR LEGATE TO THE EUCHARISTIC CONVENTION OF THE ITALIAN NATION IN LAUDE. PIUS PP. X I. Beloved Son, greetings and the apostolic blessing. — Although more solemn Eucharistic conventions have hitherto been held in illustrious and great cities of Italy, no place could have been chosen more worthy and honorable than the city of Laureto for the holding of this tenth Congress from all of Italy: for there, pilgrims of the faith come to venerate that most sacred dwelling, in which the eternal God, announced by the archangel, was conceived of the Virgin Mary. It was certainly a commendable plan of wise men who are working to promote greater Eucharistic gatherings in Italy. Therefore, we hope that soon the cult of Mary will be more closely united with the august religion of the Sacrament, as if the Virgin Mother wishes to prepare the way for her only-begotten Son, according to that saying: "Through Mary to Jesus." Indeed, another purpose of these men is truly worthy of great praise. For that house is not only the most sacred dwelling as the first tabernacle of the conception of Jesus Christ, but also the home of all virtues.

[*Latin ed. p. 453*]

Acta Pii PP. XI 453: For the sake of the Holy Family, it is therefore fitting and proper that the matter of the Christian family, to be sanctified through the most holy Eucharist, be discussed at the forthcoming gathering. Surely, in these times of iniquity, it is clear how much it benefits the common good that the domestic society flourish with virtue, lest the civil society itself be endangered along with it? Therefore, because this concerns us greatly in the matter of Christian education, we urge all the faithful to receive Christ the King frequently through the holy synaxis, and then, as in sacred

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temples, to strive that He may reign in their homes, under the protection of the Virgin Mother, who is the most powerful mediator between God and men. From these things, you will easily understand, beloved son, how gladly we desire to attend the Lauretan Gathering; all the more so because We ourselves, not long ago, as a testament of Our devotion, donated a cedar image of the Lauretan Mary to that most famous basilica, to replace the one that had perished in a fire. Therefore, through these letters, beloved son, who are born from the region of Picena and there flourish with such renown and grace, we choose you as Our Apostolic Legate, so that, representing Our person, you may preside over the Lauretan Gathering in Our name and with Our authority; we have no doubt that, because of your outstanding devotion to Jesus and Mary, you will fully and worthily fulfill Our expectations. As for the results, we are confident that, with as many faithful as possible present there from all orders and ages, especially, as is reported, with the most ample crown of holy pastors, the worship of the august Sacrament and the most blessed Virgin will be greatly increased; and that, as the Prince of Peace, Jesus Christ, hidden under the veils of the mysteries, is solemnly led through the streets of the city in a grand procession, the Virgin Mary, truly the Mother of God and of men, as if descending from heaven in serene beauty, will behold the immense triumph of Her Son and the procession of Her supplicating children, and will seem again to exclaim, "My soul magnifies the Lord... for behold, from henceforth all generations shall call me blessed... because He that is mighty hath done great things to me; and holy is His name." Furthermore, it is scarcely necessary to recall here the Apostolic Letters of March 1, 1930, in which we granted various indulgences, privileges, exemptions, and dispensations for the occasion of Eucharistic gatherings. Meanwhile, may the divine foretelling of these gifts and the paternal benevolence be a witness of the apostolic blessing, which we impart with the greatest love in the Lord to you, beloved son, most active Bishop of Lauretan, and to all those who have contributed to the preparation of the Gathering or who participate in it. Given at Rome, near Saint Peter, on the thirtieth day of the month of August, in the ninth year of Our pontificate. PIUS PP. XI.

[*Latin ed. p. 454*]

Acts of the Apostolic See - Official Commentary 454. ACTS OF THE HOLY CONGREGATIONS. SACRED CONGREGATION OF THE CONSISTORY. I. OF THE VARSAVIENSIS-LODZENSIS DISTRICT, CONCERNING THE ALTERATION OF DIOCESAN BOUNDARIES. DECREE: For the better care of the souls of the villages of Albertów and Jankówek, it was requested by the Apostolic See that those who presently belong to the parish of Budziszewice, in the archdiocese of Warsaw, be incorporated into the neighboring parish of Rokiciny, in the diocese of Lodz. Furthermore, Our Most Holy Lord Pope Pius, of blessed memory, having considered the

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consent of both the Ordinary of Warsaw and the Ordinary of Lodz, and having received the favorable opinion of the Most Reverend Father Francis Marmaggi, titular Archbishop of Hadrianopolis and Apostolic Nuncio in Poland, having graciously accepted the presented petitions, decreed. Therefore, the same Holiness, by the authority of the present Consistorial Decree, has decided that the aforementioned villages of Albertów and Jankówek be separated from the parish of Budziszewice and from the archdiocese of Warsaw, and be permanently united to the parish of Rokiciny in the diocese of Lodz, thereby changing the boundaries of both dioceses. To oversee the execution of this, Our Most Holy Lord has appointed the aforementioned Most Reverend Father Francis Marmaggi, Apostolic Nuncio, granting him the necessary and appropriate powers for this purpose, including the authority to delegate any person holding an ecclesiastical office, to send, within six months, to this Sacred Consistorial Congregation, an authentic copy of the completed execution. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 23rd of May, 1930. Fr. Raphael C., Archbishop of Thessalonica, Assessor. L. S. B. Cipriani, Official.

[*Latin ed. p. 455*]

The Sacred Congregation Consistorial [455 II] concerning the CHURCHES: The Most Holy Lord, Our Pope Pius, by divine Providence, XI, having, through successive decrees of the Sacred Congregation Consistorial, provided for the following churches with a new pastor, namely: August 28, 1930. — To the Cathedral Church of Saint Gall, he appointed Aloysius Scheiwiler, canon and rector of the cathedral parish. August 29. — To the titular archiepiscopal Church of Nicopsis, he appointed Ioannes Poggenburg, Bishop of Muenster, who is therefore called Archbishop of Nicopsis and Bishop of Muenster. September 2. — To the Cathedral Church of Pastopolita, he appointed Hippolytus Agudelo, the general vicar of the diocese of Tunja, and canon penitentiary of its cathedral. — To the Cathedral Church of Katowice, he appointed Stanislaus Adamski, prelate and theologian canon of the cathedral chapter of Posen. — To the Cathedral Church of Lidzbark WarmiÅ¼ski, he appointed Maximilianus Kaller, already the Apostolic Administrator of the Territorial Prelature of SchneidemÃ¼hl. September 16. — To the Cathedral Church of Alatrina, he appointed Maria Toccabelli, parish priest of the town of Chiari in the diocese of Brescia. September 17. — To the Cathedral Church of Augsburg in Bavaria, he appointed Iosephus Kumpfmueller, canon and parish priest of the cathedral church of Battenberg. Note: On page 393, lines 16-17, instead of "Stanislaus Bronislaus," read "Vlodimixus Boleslaus."

THE SACRED CONGREGATION FOR RELIGIOUS ORDERS: Approvals. The Most Holy Lord, Our Pope Pius, by divine Providence, XI, through decrees of the Sacred Congregation dealing with the affairs of Religious Congregations, has approved: December 1, 1929. — The

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constitutions of the Institute of Sisters commonly known as the Sisters of Our Lady of the Cross, were definitively approved. — The constitutions of the Institute of the Oblates of Saint Joseph of Asti, whose principal house is located in the diocese of Asti, were definitively approved.

[*Latin ed. p. 456*]

Acts of the Apostolic See - Official Commentary 456: The Institute of Sisters commonly known as the "Piccole Suore dell'Immacolato Cuore di Maria," of the Third Order of St. Francis, whose principal house is located in the diocese of Plock, was approved, and its constitutions, after a period of seven years of trial, were likewise approved.

The Institute of Sisters commonly known as the "Scolare del Terz'Ordine di S. Francesco di Eggenberg," whose principal house is located in the diocese of Secovi, was approved, and its constitutions, after a period of seven years of trial, were likewise approved.

The Institute of Sisters commonly known as the "Ministre degli Infermi di Lucca," whose principal house is located in the diocese of Lugo, was approved, and its constitutions, after a period of seven years of trial, were likewise approved. January 27, 1930.

The Institute of Sisters commonly known as the "dei Sacri Cuori di Gesù e Maria di Paramé," was approved, and its constitutions, after a period of seven years of trial, were likewise approved.

The Institute of Sisters of Charity, whose principal house is located in the diocese of Istambul, was approved, and its constitutions, after a period of seven years of trial, were likewise approved.

The constitutions of the Institute of Sisters commonly known as the "della Compassione della Beatissima Vergine Maria Addolorata," were definitively approved.

The Institute of Sisters commonly known as the "Serve del Ssmo Sacramento di Caracas," whose principal house is located in the diocese of Caracas, was approved, and its constitutions, after a period of seven years of trial, were likewise approved.

The Institute of Sisters commonly known as the "dei Sacro Cuore del Verbo Incarnato," whose principal house is located in the City [Rome], was approved, and its constitutions, after a period of seven years of trial, were likewise approved.

The constitutions of the Institute of Sisters commonly known as the "Serve di S. Giuseppe," whose principal house is located in the diocese of Salamanca, were approved after a period of seven years of trial.

The constitutions of the Sisters commonly known as the "Figlie di S. Giuseppe," whose principal house is located in the diocese of St. James of Chile, were approved after a period of seven years of trial.

The Institute of Sisters commonly known as the "Figlie della Carità del

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Ssmo Cuore di Gesù," was approved, and its constitutions, after a period of seven years of trial, were likewise approved. March 3, 1930.

The constitutions of the Institute of the Sodality commonly known as the "Gioseffiti di Grammont," whose principal house is located in the diocese of Gent, were definitively approved.

The constitutions of the Institute of Sisters commonly known as the "de la Providence de Portieux," were definitively approved.

[*Latin ed. p. 457*]

The Holy Congregation of Religious approved the Institute of the Sisters commonly known as the Tertiary Dominicans of Saint Catherine of Siena, located in Arenberg, and simultaneously approved its constitutions for a period of seven years, for the purpose of trial.

The constitutions of the Institute of the Sisters commonly known as the Daughters of Christian Doctrine, whose principal house is located in the diocese of Seville, were definitively approved on May 12, 1930.

The Institute of the Sisters commonly known as the Daughters of the Most Pure Heart of the Blessed Virgin Mary, whose principal house is located in the diocese of Warsaw, was approved together with its constitutions, but only for a period of seven years, for the purpose of trial.

The Institute of the Brothers of the Regular Third Order of Saint Francis, commonly known as the Franciscan Brothers of Monte Belle Isle, whose principal house is located in the archdiocese of Tuam, was approved, and its constitutions were approved for a period of seven years, for the purpose of trial.

The Institute of the Sisters commonly known as the Sisters Lovers of Jesus, Daughters of Mary Immaculate, whose principal house is located in the diocese of Piacenza in Spain, was approved, and its constitutions were approved for a period of seven years, for the purpose of trial.

The Institute of the Carmelite Sisters of the Divine Heart of Jesus, whose principal house is located in the diocese of Roermond, was approved, and its constitutions were definitively approved.

The Institute of the Sisters of Saint Joseph, whose principal house is located in the diocese of Angelorum of Saint Didacus, was approved, and its constitutions were approved for a period of seven years, for the purpose of trial.

The Institute of the Sisters commonly known as the Missionary Franciscan Sisters of Saint Joseph, whose principal house is located in the diocese of Salford, was approved, and its constitutions were approved for a period of seven years, for the purpose of trial.

The Institute of the Brothers commonly known as the Aumôniers du Travail, whose principal house is located in the archdiocese of Mechlin, was approved, and its constitutions were approved for a period of seven

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years, for the purpose of trial.

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

APPOINTMENTS

By Brief Apostolic letters, the following were appointed:

June 28, 1930. — Reverend Peter Falière, of the Society of Paris for Foreign Missions, appointed Apostolic Vicar of Northern Burma.

— Reverend Thomas Emmet, of the Society of Jesus, appointed Apostolic Vicar of Jamaica.

July 18. — Reverend Francis Liou Hin Wen, of the secular clergy of the vicariate of Luanfu, appointed Apostolic Vicar of Fenyang.

July 23. — Reverend Raphael Angelus Palazzi, titular Bishop of Nara, appointed Apostolic Vicar of Hengchow.

July 24. — Reverend John Ouvelier, of the Congregation of the Most Holy Redeemer, elected titular Bishop of Circesium, appointed the first Apostolic Vicar of Matadi in the Belgian Congo.

— Reverend Ignatius Canazei, elected titular Bishop of Carystus, of the Society of Saint Francis de Sales, appointed Apostolic Vicar of Shinchow.

August 2. — Reverend Alexander Paulus Chabanon, of the Society of Paris for Foreign Missions, appointed Coadjutor with right of succession to the Apostolic Vicar of Sue.

Furthermore, the Sacred Congregation for the Propagation of the Faith, having received decrees, revoked its approval:

February 12, 1930. — Reverend Martin O'Gara, of the Congregation of Clerics Regular of the Most Holy Cross and Passion of Our Lord Jesus Christ, relieved of office as Apostolic Prefect of Shenchow.

February 19. — Reverend Louis Lapierre, of the Society of Foreign Missions of Pont-Viau, relieved of office as Apostolic Prefect of Sze-ping-Tcai.

April 1. — Reverend John E. Morris, of the Society of Foreign Missions of Maryknoll, relieved of office as Apostolic Prefect of Peng-yang.

April 8. — Reverend William Thomas Porter, of the Society of Lyons for Missions to Africans, relieved of office as Apostolic Prefect of Northern Nigeria.

April 29. — Reverend Ignatius Larraüaga Lasa, O.F.M. Capuchin, relieved of office as Apostolic Prefect of Pingliang.

April 30. — Reverend Bogerius Cazzanelli, O.F.M., relieved of office as

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Superior of the ecclesiastical mission of Hwangchow.

[*Latin ed. p. 459*]

Diarium Romanae Curiae 459

SACRED CONGREGATION OF THE COUNCIL

NOTICE

It is hereby announced that applications for the admission of clerics to the Study of the Sacred Congregation of the Council, for the purpose of legal and administrative practice, are received in this Secretariat from October 20th to November 20th.

From the Secretariat of the Sacred Congregation of the Council, October 1st, 1930.

G. Bruno, Secretary.

TRIBUNAL OF THE HOLY ROMAN ROTA

On Wednesday, October 1st, the solemn inauguration of the legal year took place in the Vatican Apostolic Palace.

After the Mass of the Holy Spirit and the taking of the oath, the Ululi and Rmi Prelates Auditors were admitted in the presence of the Holy Father, who then, seated on the Throne in the hall where the Officials and Advocates of the Sacred Tribunal were also gathered, listened to the following address, read by the Reverend Monsignor Massimo Massimi, Dean:

Most Blessed Father,

In the legal year, which we concluded in mid-August, sixty-five cases were decided, without mentioning the many others that came to an end due to prescription, or renunciation, or otherwise.

Among the cases decided are the two Taurinen.-Jurium cases, pertaining to the collegiate churches of Giaveno and Carmagnola.

These two cases, concerning disputes that were more than ancient, but centuries old, had assumed gigantic proportions, due to the many doubts raised, to the enormous volume of documents presented by the parties, and to the writings of the advocates extending to more than thousands of pages. Thus extraordinarily laborious was their resolution.

Also in another field, the past legal year proved to be full of activity. I speak of the Study of our Tribunal, in which seventy doctors in law, from all nations, practiced.

In previous years, the number of enrolled students had never reached fifty; we have now made a significant advance, full of promise.

The majority of the students are not destined to practice the profession

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of advocate at the Rota in Rome, but to return to their dioceses, where

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Commentarium Officiale will offer a valuable contribution to the proper functioning of the Diocesan Tribunals, to the great common benefit, and also to the Rota, which, as a court of appeal, sometimes finds its task made extremely difficult by the technical deficiencies of the courts of first instance. The example of the Ordinaries, who recognize the importance of this matter, sending a priest from even distant regions to the Studium of Our Tribunal, should be presented as an example for others to follow. Following the Concordat between the Holy See and Italia, and the desires of the Italian dioceses, expressed by His Excellency the Minister of Justice, Your Holiness granted, for a period of five years, to the College of the Rota the faculty to admit to practice before Our Tribunal, to defend the causes of citizens or entities of Italia, the lawyers practicing before the Tribunals of the Kingdom of Italia, under strictly defined conditions. Availing ourselves of this faculty, we have already admitted to practice before the Rota some illustrious professors from the Royal Universities of Italia, whose competence, specialized in various branches of law, will not be of little use to Our Tribunal. On this occasion, we have had the opportunity to see how much the Rota is valued in the Italian legal and academic environment. One of its most renowned representatives wrote to us, expressing his great satisfaction "at being admitted to practice before the first Tribunal in the world." Thus, what was recently demonstrated to us by Germania is now being repeated in Italia, which, in a brilliant publication entitled: The Supreme Courts, intended to commemorate the fiftieth anniversary of the Imperial Tribunal, placed the Rota in a position of honor. Such things cannot inspire us with vain complacency, if we consider that it is to the Catholic Church that the majesty of Our Tribunal must be essentially attributed, a Tribunal which has no territorial limits, and that the sympathy it has always enjoyed, particularly in the scientific world, is due to the singular legal wisdom of our predecessors, who left us those wonderful decisions, as Brugi calls them in his Institutions of Italian Civil Law (3rd edition, p. 9). Now, we do not know what judgment posterity will give of our decisions, and that is enough to fill us with apprehension. However, nobility obliges us to do as much and as well as we can, so as not to degenerate, always mindful that the glory of the Rota, more than of individuals, is the glory of the Church, and precisely of the Apostolic See.

With these thoughts, with these intentions, we open the new legal year. We have just now presented them to the Lord, before the Altar, where we renewed the oath to diligently perform our duty, animated by the confidence that the grace of She who can help us will not fail us. And now we present them to the Throne of Your Holiness, so that with Your word You

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may shake us salutarily, and with Your sweet blessing You may comfort us.

[*Latin ed. p. 461*]

From the Roman Curia Diary, 461. To this address, the Most Reverend Pope responded with a brief discourse. Before imparting the requested apostolic blessing – which His Holiness desired to be abundant with holy and salutary consolations for all those present – the Holy Father observed the felicitous superfluity of words, since, given their profound sense of duty, and the zeal they displayed in handling the multitude of cases, of which he had heard some mention from the words of the most worthy Dean, nothing could be added; therefore, instead of words that might stir them, His Holiness was most pleased to offer them words of congratulations for their work, so well and so conscientiously accomplished, as one could rightly expect from souls who feel that they are working not only in the sight of the whole world, but even more in the presence of God and His Church. In particular, His Holiness rejoiced in the increase of jurists who have attended the studies of the Tribunal. Truly, in this fact lies a great promise of mutual benefits that will spread from the center to the periphery, and from the periphery will return to the center. Therefore, it is worthy of great praise the action of the Bishops who, even from distant regions, have sent their priests to Rome to learn, by attending the studies of the Tribunal of the Holy Rota, how cases are handled and are being handled. The Holy Father, therefore, while proposing this action as an example for all, also made it the subject of his warmest praise. His Holiness further added that he was very pleased with the collaboration of Italian lawyers and legal scholars with the Sacred Rota, and he could not help but share with his listeners the joy he felt at the expressions and testimonies of the highest esteem that he had received from them. These are testimonies that cannot flatter personal, petty vanity and self-love. The greatness of the Rota comes from the majesty of the Catholic Church and the Holy See, and therefore, the satisfaction of the honors it receives should have for them the meaning of profound consolation and satisfaction in having, in some way, carried out their work as a worthy continuation of the past, so as to deserve even today that same testimony that their predecessors received so generously in the past. No greater or more worthy comfort could be offered to devoted children of God the Father, of the Holy Church, the common Mother, and of the Holy Apostolic See, than were those to whom the Holy Father addressed his words at that moment, and in whom His Holiness was pleased to recognize, how many, equally valuable instruments of governance and administration. – With these sentiments, with these, more than wishes, generous and comforting visions of the future, the Holy Father imparted to all those present the apostolic blessing, as a beginning and an auspicious sign of the new legal year, of the new works to which they were

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about to dedicate themselves.

[*Latin ed. p. 462*]

462 Acta Apostolicae Sedis - Commentarium Officiale SECRETARIATUS STATI NOMINE: By Letters from the Secretariat of State, the Most Holy Father Pius XI, reigning happily, deigned to appoint: July 3, 1930. The Most Reverend and Venerable Monsignor Carlo Salotti, titular Bishop of Philippopolis of Thrace, Secretary of the Sacred Congregation for the Propagation of the Faith. The Most Reverend and Venerable Monsignor Vincenzo Santoro, Assessor of the Sacred Congregation. The Most Reverend Monsignor Giuseppe Bruno, Secretary of the Sacred Congregation. The Most Reverend Monsignor Benedetto Benzoni, Substitute of the Sacred Congregation. September 19, 1930. The Reverend Father Giovanni Stein, of the Society of Jesus, Director of the Vatican Observatory. By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to appoint: September 1, 1930. The Most Eminent Cardinal Eugenio Pacelli, Protector of the Pia Opera of Montligeon. The Most Eminent Cardinal Gaetano Bisleti, Protector of the Venerable College of Capranica. The Most Eminent Cardinal Francesco Ehrle, Protector of the Archconfraternity of the Blessed Virgin Mary of the Servants of the Holy House in Campo (Rome). His Holiness: Monsignor Giuseppe Garcia Goldaraz, of the diocese of Madrid. Monsignor Filippo Bernardini (Rome). HONORS: By Apostolic Briefs, the Most Holy Father Pius XI, reigning happily, deigned to bestow: The Grand Cross of the Order of Saint Gregory the Great: July 17, 1930. The Cross of the Order of Saint Gregory the Great, civil class: August 7, 1930. To Mr. Guglielmo Wilson Barker, of the archdiocese of Florence. To Mr. Paolo Bruening, of the archdiocese of KolÃn. The Cross of the Order of Saint Gregory the Great, civil class: September 1, 1930. To Mr. Enrico Poupon, of the diocese of Digione. To Mr. Antonio Iodice, of the archdiocese of Naples.

[*Latin ed. p. 463*]

Diarium Romanae Curiae 463, September 12, 1930. To the Most Noble Signor Pio Manzia (Rome). To Signor Emerico Reischl, of the diocese of Weszprimia. The Knighthood of the Order of Saint Gregory the Great, civil class: June 30, 1930. To Signor Pietro Seletti, of the diocese of Cremona. August 27. To Signor Advocate Giuseppe Peyrusse, of the same diocese. To Signor Enrico Arnoldo Maria Werner, of the diocese of Harlem. To Signor Count Raul Du Faur de Pibrac, of the diocese of Toulouse. The Commanderate of the Order of Saint Sylvester the Pope: April 29, May 14, 1930. To Signor Doctor Giovenale de Aranjo, of the diocese of Funchal. May 31. To Signor Carlo Bernardo Tosi (Rome). June 3. To Signor Ernesto Spinelli (Rome). June 14. To Signor Giuseppe Aide, of the archdiocese of Milan. June 26. To Signor Accountant Doctor Ermete Guenzani, of the same archdiocese. To Signor Vittorio Giachetti, of the archdiocese of Turin. July 17. To

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Signor Emilio Binato, of the diocese of Iesi. August 12. To Signor Giovanni Angelo Catella (Rome). To Signor Averardo Conti (Rome). August 19. To Signor Knight Bernardo Ferreri, of the diocese of Casale. August 27. To Signor Knight Enrico Plevna, of the diocese of Novara. September 5. To Signor Carlo De Micheli, of the archdiocese of Milan. September 12. To Signor Knight Mario Seganti (Rome). To Signor Knight Ernesto Coletti (Rome). The Knighthood of the Order of Saint Sylvester the Pope: January 20, 1930. To Signor Alberto Zammit, of the apostolic vicariate of Egypt. March 20. June 28. To Signor Alberto Perricone, of the archdiocese of Palermo. To Signor Engineer Giuseppe Breccia, of the archdiocese of Fermo. To Signor Costantino Ghilardi (Rome). July 9. To Signor Carlo Giuseppe Bettez, of the archdiocese of Ottawa. July 17. To Signor Pietro Roggendorf, of the archdiocese of Koln. July 18. To Signor Gabriele Argoat, of the diocese of Saint-Brieuc. July 21. To Signor Arturo Del Beccaro, of the diocese of Casale. July 22. To Signor Domenico Berardi, of the diocese of Gaeta. July 24. To Signor Giuseppe Gianfranceschi (Rome). To Signor Alfredo Tani (Italy). July 28. To Signor Engineer Felice Remiddi, of the diocese of Velletri. August 18. To Signor Doctor Giovanni Giovannone (Italy). August 20. To Signor Doctor Vincenzo Bernardelli, of the diocese of Brzesc. September 13. To Signor Salvatore De Donno, of the archdiocese of Bari. To Signor Giulio Stoppa (Rome).

[*Latin ed. p. 464*]

Acta Apostolicae Sedis - Official Commentary 464. From the Secretariat of State, it is known that the Most Holy Father, Pope Pius XI, may he reign happily, has deigned to appoint:

Secret Chamberlains, Supernumerary, of His Holiness:

January 24, 1930. Monsignor Donato Guimbaolibot, of the diocese of Calbayog.

May 1. Monsignor Giovanni Wiblinger, of the diocese of Leitmeritz.

May 1. Monsignor Lorenzo Schindler, of the same diocese.

June 19. Monsignor Leopoldo Krebs, of the archdiocese of Vienna.

June 19. Monsignor Giuseppe Tongelen, of the same archdiocese.

June 19. Monsignor Cristoforo Karst, of the diocese of Berlin.

June 19. Monsignor Giovanni Pricci, of the diocese of Conversano.

June 26. Monsignor Erberto Hall, of the archdiocese of Westminster.

July 3. Monsignor Anthony Tappehorn, of the diocese of Osnabrück.

August 7. Monsignor Carmelo Tiso, of the archdiocese of Benevento.

August 7. Monsignor Raffaele Cataldo, of the same archdiocese.

August 7. Monsignor Giuseppe Fina, of the same archdiocese.

August 7. Monsignor Domenico Cerza, of the same archdiocese.

Secret Chamberlain, Supernumerary, of Sword and Mantle, of His Holi-

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ness:

June 20, 1930. Mr. Aymler Maude, of the archdiocese of Westminster.

Honorary Chamberlains, in paonazzo attire, of His Holiness:

June 19, 1930. Monsignor Albert Schubert, of the archdiocese of Vienna.

June 19, 1930. Monsignor Vittore Schimanek, of the same archdiocese.

June 19, 1930. Monsignor Francesco Ringberger, of the same archdiocese.

June 19, 1930. Monsignor Augusto Kube, of the same archdiocese.

June 24, 1930. Monsignor Ulderico Sardi, of the diocese of Volterra.

July 28, 1930. Monsignor Giuseppe Leufkens, of the diocese of Münster.

Honorary Chamberlain of Sword and Mantle, Supernumerary, of His Holiness:

July 24, 1930. Mr. Guglielmo Considine, of the archdiocese of St. Andrews and Edinburgh.

NECROLOGY

August 27, 1930. Monsignor Ippolito De la Celle, Bishop of Nancy and Toul.

September 7, 1930. Monsignor Peter Benedetti, Archbishop titular of Tyre.

September 12, 1930. Monsignor Spiridione Poloméni, Bishop titular of Buspe.

[*Latin ed. p. 465*]

Year XXII - Vol. XXII, November 4, 1930, No. 11. ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. ACTA of the Supreme Pontiffs. DECREES. LETTER: Blessed Theophilus of Curte, a professed priest of the Order of Friars Minor, is inscribed in the Calendar of Saints. PIUS, Bishop, Servant of the Servants of God, for the perpetual memory: A good tree, planted in the vineyard of the Lord by that most holy man, who, with a humble and poor heart, most rich in all virtues, deservedly is called another Christ, has never failed to produce the sweetest flowers and to bear the fruits of wondrous sanctity. From this most fruitful tree, a singular man emerged, who, following the footsteps of the Founder of his Order, burned with wondrous charity towards God and his neighbor, Blessed Theophilus of Curte, whom, shining with new glory of miracles, we today inscribe among the ranks of the Saints in Heaven. The Blessed Theophilus was born in Curte, in Corsica, on the thirtieth day of October of the year one thousand six hundred and seventy-six, from parents, John Anthony de Signori and Mary Magdalene Arrighi, distinguished by the integrity of their lives and morals, and of most ancient lineage. He received the name Blaise in the sacred waters of Baptism. Having been excellently instructed by pious parents, even as a boy he behaved in such a way that all greatly admired in him the pursuit of piety, a gentle disposition, and the innocence

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of his life. Avoiding childish games, he devoted himself to silence, solitude, and prayer, encouraging others to engage in pious exercises by example and with words, and often calling them to himself, so that he might repeat to them the sermons he heard in church.

[*Latin ed. p. 466*]

466 Acta Apostolicae Sedis - Official Commentary, verified. He had scarcely reached the threshold of adolescence when he began to consider entering the Franciscan Order, and he revealed his intention to his parents; but he experienced their long resistance. However, with God's grace, he was finally able to achieve what he so ardently desired, and he entered the Franciscan monastery of the Order of the Minor Friars in his native town, where, on the twenty-first day of September of the year one thousand six hundred and ninety-three, he put on the austere habit of the Seraphic Institute, and changed his proper name, Blaise, to Theophilus, as if with that very name he wished to proclaim his love for God, for whom he yearned. From the very beginning of his cloistered life, he seemed eager to emulate the form of Christian perfection: always first in work, and truly last in humility. He was most observant of the religious discipline, so that he became a worthy example of the Seraphic life for both the novices and the more experienced brethren. He burned with such love for God as he poured out his prayers, that it seemed as if that heavenly fire was emanating from his mouth and his eyes. He followed the Immaculate Mother of God with tender acts of piety, and he often called her the most beloved Mother. On the twenty-second day of September of the year one thousand six hundred and ninety-four, he pronounced his solemn vows in his native monastery, and he began his studies of philosophy with great distinction, which he later completed in Rome; afterwards, he was sent to Naples to devote himself to theological studies. While living in that city, on the thirtieth day of November, in the twenty-fourth year of his age, he celebrated his first Mass in Puteoli, and he offered the first fruits of his priesthood to God. While engaged in these activities, he neglected nothing in order that, just as he might attain perfection of spirit, virtue, and piety, so he might also acquire knowledge, and he made such rapid progress in literary, philosophical, and divine disciplines that he was deemed worthy to be adorned with the title of Reader. But soon, a wider field opened up for Theophilus, in which he could wonderfully exercise himself. For he had to return to the Aracaelitan monastery in the City, in order to submit himself to a public examination for the chair of Sacred Theology, but first he went to the town, which was formerly called Givitella, but is now called Bellegra, so that, in a secluded and hidden place, where stricter observance of the rule prevailed, he might spend a few days in spiritual exercises. This certainly was not without God's providence. The Blessed Thomas a Corra, a man of remarkable sanctity, was then the best director of that retreat,

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and he earnestly urged Theophilus to remain there and embrace a stricter regular discipline. But Theophilus, although eager for a more holy and austere life, was still hesitant as to what he should do, and he wished to return to Rome. However, when he reached Tibur, he fell into a pit, and he noticed that his thigh was seriously injured. After being transported to Rome, he remained in the Aracaelitan monastery until he recovered his health. In this very affliction, clearly perceiving what the will of God was for him, he firmly resolved to follow the salutary advice of Thomas a Corra, and from then on...

[*Latin ed. p. 467*]

The acts of Pope Pius XI, page 467, record that he humbly implored his superiors to allow him to reside in the retreat house at Bellegren. Having made a vow, he chose Blessed Thomas, whom he considered most similar to himself in innocence and in apostolic labors, as an example of holy emulation, and he resolved to strengthen, or perhaps restore to its former glory, that most arduous way of life, which he embraced with a steadfast spirit, within his Order. In this regard, he was entrusted with the difficult task of promoting stricter and more rigorous discipline in some of the monasteries and retreat houses of his Order. He himself, burning with the highest zeal, overcame countless difficulties with a cheerful and steadfast spirit, and, relying on God's help, achieved the intended goal. First, he restored the retreat house at Crustumerium to its former glory; then, he established another on the island of his homeland, in the town of Zuani, overcoming many obstacles with prudence; and finally, he established another in the town of Etmriae, located within the territory of the diocese of St. Miniati, which is called Phicecli—commonly known as Fuecchio—where he displayed remarkable examples of apostolic zeal. Thus, he deservedly earned the title of propagator of sacred retreats among the Franciscans. For this holy man, in order to encourage the souls of his companions to cultivate the works of piety and to strictly observe the regular discipline, knowing that he must abound in all those virtues to which he wished to inspire others, always strove to confirm his words with example. Therefore, he practiced poverty, obedience, chastity, charity, and all other virtues with the utmost diligence. He loved poverty so much that he always sought the simplest fare and clothing, wore old clothes, and often asked for alms at the door for the religious community he led. As for obedience, he never hesitated to obey, when dealing with the commands of his Superiors. He preserved the purity of his manners and the whiteness of his character through bodily discipline; but above all, his charity shone forth in visiting the sick, remaining with them until their last breath, in helping the needy, in comforting the sorrowful, in offering counsel to the doubtful, and in assisting those nearby in whatever way was needed. Theophilus was not only a benefit to his companions through his words and example, but also

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provided great and salutary assistance to the Christian people in the sacred missions entrusted to him; for he was entirely devoted to preaching and hearing confessions, day and night. Many bishops of Etruria, moved by the fame of his sanctity, eagerly availed themselves of his ministry in missions and spiritual exercises. And Blessed Theophilus himself fulfilled the duties of this sacred office with such zeal and constancy that he was never delayed by weakness of body, by the roughness of the roads, by the squalor of lodgings, or by the severity of the weather; and he endured the cold and the heat with equal patience, as he traveled on foot through towns, villages, and hamlets. From these great and prolonged labors, the most excellent and salutary fruits flowed: many souls were brought to God through his efforts, many deeply ingrained vices were uprooted, and peace was established among—

[*Latin ed. p. 468*]

The acts of the Apostolic See – Official Commentary 468. The walls, often restored, the integrity of morals, increased piety, and the desire for the salvation of souls were awakened, so that both the town of Phicecli and the entire diocese of St. Miniata rightly and deservedly considered the Apostle, Blessed Theophilus, and called him by that name. Such was he, and his fame spread far and wide; therefore, it is not surprising that, when he left his homeland island for a second time, and, having taken refuge in a Franciscan retreat, he set sail for Italy, accompanied by a large crowd of people dwelling there. Frequently, both on the journey and in sermons, a multitude eager to hear and see him flocked to him. Divine testimony did not fail him: he manifested the gift of discerning hearts and prophecy; and many miracles are said to have been performed by him during his mortal life. Finally, when he had reached the age of sixty-four, in the retreat of Phicecli, which he had especially illuminated with his virtues, full of merit, he peacefully rested in the embrace of the Lord on the nineteenth day of May, in the year of salvation one thousand seven hundred and forty. Upon his death, he was mourned not only by his companions, but also by the people, with many tears, because he had left behind a remarkable reputation for holiness, which, still flourishing both in his homeland island and in Etruria, grew and shone brighter with each passing day, through miracles performed at his tomb. Therefore, after all these things had been examined, the cause for granting the honors of the blessed to him was not late in being brought before the Apostolic See; and after the question of the virtues with which the Servant of God was endowed had been considered, and after the passage of time, investigations, and all other matters had been completed according to law, Pope Pius Seventh of blessed memory, our Predecessor, duly declared that Theophilus had exercised the virtues in a heroic degree, issuing a decree on the eighth day of September in the year one thousand eight hundred and seventeen. Then, Pope Leo XIII of blessed

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memory, our Predecessor, solemnly promulgated a decree on the twenty-third day of May in the year one thousand eight hundred and ninety-five, declaring, with supreme Apostolic authority, that two miracles had been worked by the venerable Servant of God through his intercession, by the grace of God: namely, the instantaneous and perfect healing, through the invocation of the Servant of God, of the long-standing coxalgia of the girl, Iosepha Aleati; and, secondly, the perfect and constant healing of Francis Tonietti from the chronic paraplegia from which he had been afflicted. On the fourteenth day of the following month, on the feast of St. Bonaventure, the most brilliant star of the Franciscan Order, in the Vatican Basilica, in the presence of our venerable brother, Vincent, the Most Reverend Cardinal Vannutelli, the promoter of the cause, and the Most Reverend Cardinal Aloysius Masella, Prefect of the Congregation of Sacred Rites, as well as the Most Reverend Aloysius Tripepi, from the secretarial offices of the same Sacred Congregation, and Augustine Caprara, the General Promoter of the Holy Office, the aforementioned Supreme Pontiff declared, with full certainty.

[*Latin ed. p. 469*]

The acts of Pope Pius XI, page 469, state that it was decreed that the venerable Theophilus of Curte could proceed to the honors of the Blessed. This decree was ordered to be made public, to be recorded in the acts of the Congregation of Sacred Rites, and letters apostolic in the form of a brief concerning the ceremonies of beatification were to be issued. On the twenty-fourth of September of that same year, and on the nineteenth of January of the following year, one thousand eight hundred and ninety-six, this same servant of God was solemnly enrolled among the Blessed. Furthermore, with new miracles occurring, which were reported to have been worked after the veneration of the Blessed Theophilus was granted, and through his intercession, the renowned Order of Friars Minor earnestly requested that our predecessor, Leo XIII, with his own hand, sign the resumption of the cause on the twenty-sixth of February of the year one thousand nine hundred and one. Therefore, two miraculous healings, obtained through the intercession of the Blessed Theophilus, were proposed by Anthony Mary Santarelli, a beloved son from the Order of Friars Minor, and a diligent promoter of this cause, in order that an investigation might be conducted regarding them. First, there is the miraculous healing of Sister Theresa Ulivelli, in the monastery of St. Saviour, commonly known as Fucecchio, in the diocese of St. Minias. In the beginning of the year one thousand nine hundred and nineteen, at the age of sixty-three, she was afflicted with the most severe pains in the abdominal region. The physicians, having been called to examine the sick woman, unanimously judged that she suffered from a multilocular internal cystadenoma of the ovary, which they declared could not be cured by any means other than surgical inter-

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vention. However, she firmly refused to submit to the operation. Although she seemed to improve somewhat from the illness, the internal elements of the tumor often caused the patient great distress, and the tumor began to grow larger, and the symptoms of the illness worsened day by day, and for five years, Theresa was tormented in the most extreme way, being able to eat only the lightest of foods. Thus, it came to the summer of the year one thousand nine hundred and twenty-four, when suddenly the situation worsened. For then, that virus and pus hidden within the tumor erupted into inflammation, and from this, a sepsis arose, causing a high fever; and the physician, again summoned, declared that a surgical operation was absolutely necessary to cure the patient. However, considering her already advanced age, she again and completely steadfastly refused. Nothing else could alleviate her, as the illness grew so severe, except to prepare herself for death. Therefore, having completely refused all human help, she turned to the intercession of the Blessed Theophilus, that she might be healed. Therefore, on the twenty-fifth of August, Theresa and the Clarissan sisters began a novena of supplications for the health to be obtained through the intercession of the Blessed Theophilus. However, the fever increased, accompanied by violent vomiting. But the moment of healing was approaching. On the morning of September first, having completed the novena of prayers that we have mentioned, the patient decided to get out of bed and receive the Holy Communion.

[*Latin ed. p. 470*]

470 Acta Apostolicae Sedis – He wished to receive the official commentary, and upon receiving it, feeling well, not without his own and all the members' admiration, he was able to attend the sacrifice of the Mass in the choir. However, the fever, along with the swelling, persisted for several days, until on the eighth day following, Teresia, having experienced a very peaceful sleep for many hours, awoke in the morning to the sound of the church bell, and miraculously knew of her healing. With a brisk step, she left her room, went down to the common areas where the members were praying, received the Holy Communion, ate, and spent the entire day diligently engaged in her usual work with the sisters. All of these were manifest to the eyes of all the members as signs of her restored health; nevertheless, many were unaware of the miraculous nature of it. For although the members saw Teresia, who had miraculously regained her health, and although she herself had briefly asserted that she had been miraculously healed, and although one of the members was moved to reveal the miracle in honor of Blessed Theophilus, they hesitated, fearing that she would be subjected to a new examination by the doctors. However, it was the divine will that such a thing should not remain hidden. In the beginning of the same year, in the month of November, Teresia was afflicted with a lung ailment, and was forced to take to her bed; the doctor was called to her again.

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And the following day, when he returned and found the lung ailment to have been banished, he ordered her to lie down and examined the site of the former swelling, and he clearly saw that the traces of it had completely disappeared, without any remedy, without any natural evacuation, and immediately, through the same doctor, the miracle was made manifest, and its evidence was confirmed by other doctors who were called to examine the healed woman. For she, who had been on the verge of death, had risen to perfect health from all sides, after the celebration of the sacred novena to invoke the intercession of Theophilus.

— The second healing, which was suddenly, perfectly, and constantly obtained through the invocation of Blessed Theophilus, concerned Sister Dominica Maria Lota, a nun in the monastery of the Visitation in Marseilles. She was born on the tenth day of the month of June, in the year one thousand eight hundred and fifty-seven, in Bastia, Corsica, and in the month of October of the year one thousand nine hundred and five, she was violently afflicted with a cough, to which were added violent pains in the right side, fever, night sweats, insomnia, and tremors. She neglected to treat this infirmity from the beginning. But at the beginning of the following year, she was forced to take to her bed, and the doctors who were called examined her carefully and found her to be gravely affected with tuberculous pleurisy, already in a chronic state, with copious exudate and lesions in the apex of the right lung. Despite the vigorous application of treatments and the subsequent reabsorption of the pleural fluid, which occurred around the middle of the month of April, the disease insidiously continued its course in a very severe form of tuberculosis, along with all its pernicious effects; and it came to the point that it produced a noticeable curvature of the vertebral column and a cervico-dorsal scoliosis.

[*Latin ed. p. 471*]

The acts of Pope Pius XI, page 47, state that all hope of human healing had vanished; therefore, a religious family, having instituted prayers to the Blessed Theophilus for the healing of the dying, and behold, on the last day of prayer, which was November 31st, Sister Dominica suddenly felt herself rise, kissed the ground, and was able to move easily and freely. At that very moment, the pains disappeared, the desire for food returned, strength returned to the body, her appearance flourished wonderfully; and there remained in her no trace of that terrible infirmity, so that all may acknowledge the miracle of such a healing, obtained only through the intercession of the Blessed Theophilus. In both of these healings, it has been clearly demonstrated that we are dealing with serious illnesses with true and proper organic lesions, and with a clear danger to life; all of which vanished immediately upon the invocation of the Blessed Theophilus. This, indeed, seemed to surpass all the powers of nature. Therefore, after discussions among the most learned men regarding these proposed miracles, a

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third was discussed at the general assembly held in the Vatican Apostolic Palace on the twelfth day of March of the current year. At which time, the venerable Father Vincent, Cardinal Vannutelli, Bishop of Ostia and Preneste, and Dean of the Sacred College, proposed the question: "Whether, and concerning which miracles, it is established, after the granting of veneration to the aforementioned Blessed, in the case and to the effect of which we are speaking." We, however, after having heard the votes of both the Cardinals and the Consultors, and before pronouncing our final judgment, urged those present to offer fervent prayers to God, that He might deign to grant us the illumination of the Holy Spirit in this matter of such importance. Later, on the 113th day of Lent, that is, on the twenty-third day of March, after devoutly celebrating the Eucharistic Sacrifice, we ordered that the aforementioned Cardinal Vannutelli, and our beloved son Camillus, Cardinal Lawrence, Prefect of the Congregation for Sacred Rites, together with our beloved son Charles Salotti, General Promoter of the Sacred Congregation of the Holy Office, be summoned to us in the Vatican Palace, and, seated on the pontifical throne, we solemnly declared: "That two miracles are established, brought about by God through the intercession of the Blessed Theophilus, namely: the first, the instantaneous and perfect healing of Sister Teresia Ulivelli from an internal cystoadenoma; and the second, the instantaneous and perfect healing of Sister Dominica Lota from chronic tuberculous pleurisy, and from its most serious consequences, namely, symphysial pleurisy and cervico-dorsal scoliosis, as well as emithoracic retraction, tuberculous coughing, and the resulting extreme organic weakness." We ordered that this decree be promulgated and referred to the archives of the Sacred Congregation of Rites. Therefore, it remains to be inquired whether, in order to bring the Blessed Theophilus to the highest pinnacle of honor, which the Church is accustomed to bestow upon its most distinguished sons who have shown themselves worthy of such glory...

[*Latin ed. p. 472*]

47. The Acts of the Apostolic See – An official commentary. Therefore, at the general assemblies held before Us, on the first day of April of this same year, the Cardinals and Consultors of the Congregation of Sacred Rites unanimously declared that it was safe to proceed. However, We postponed expressing Our opinion, and, so that the help of heavenly light might be obtained, We urged all those present to pray. On the following day, the sixth of April, which was the Sunday of the Passion, after the sacred Host had been venerated in the domestic chapel, We entered the noble hall, and, seated on the pontifical throne, with the aforementioned Cardinals, "Vincent Vannutelli, the Relator of the Cause, and Camillo Laurenti, Prefect of the Congregation of Sacred Rites, and Our beloved sons Alfonso Carinci, Secretary of the same Congregation, and Charles Salotti, General Pro-

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moter of the Holy Office," We solemnly declared: "That it is safe to proceed to the solemn canonization of the Blessed Theophilus of Corte," and We also ordered that this decree be published and recorded in the archives of the Congregation of Sacred Rites. Having thus concluded these matters, following in the footsteps of Our Predecessors, on the twenty-third of April, We summoned the venerable brothers, Cardinals of the Holy Roman Church, to a secret Consistory, in which Our beloved son, Cardinal Camillus Laurenti, Prefect of the Congregation of Sacred Rites, explained in detail the life, virtues, and miracles of the Blessed Theophilus of Corte, as well as recounting all the acts that the Congregation of Sacred Rites had admitted and approved, after a rigorous examination, in the Cause of his beatification and canonization. After this account was completed, We inquired of each Cardinal: "Whether, indeed, it was fitting to proceed to the solemn canonization of the aforementioned Blessed," and the Cardinals themselves expressed their opinions. After the secret Consistory had been successfully concluded, a public Consistory was immediately held, in which Our beloved son, Vincent Sacconi, Advocate of Our Consistorial Court, delivered an oration on the Blessed Theophilus and, according to custom, requested his solemn canonization. In the meantime, We took care to inform the venerable brothers, Patriarchs, Archbishops, and Bishops of this solemnity through letters specifically written for this purpose, so that, if possible, they might also express their opinions and be present with Us. When several of them had arrived in the city, on the twenty-second day of the preceding month of May, in a Consistory, which is called semi-public, after having been duly informed, as is well known from the commentaries, of the life, virtues, and miracles, and of all the acts of the aforementioned Blessed, which We have mentioned above, the Cardinals of the Holy Roman Church, in accordance with the opinions of the Congregation of Sacred Rites, and after due deliberation, expressed their sentiments regarding the consecration of the memory of the Blessed Theophilus to the highest honors of Heaven, and they applauded; and We Ourselves readily joined in this sentiment; and We also decided to celebrate the sacred solemnities in the majesty of the Basilica of Saint Peter on the twenty-ninth day of June, on which day the Blesseds also...

[*Latin ed. p. 473*]

Acta Pii PP. XI 473 Ioannem. Concerning John de Brébeuf and his Companions, the Martyrs, and Blessed Robert Bellarmine, Cardinal, we have decreed that they be honored with the same privileges. Concerning all of these, we have ordered that a public instrument be prepared by our chosen sons, the Apostolic Protonotaries, for the perpetual remembrance of this matter, and that it be delivered to the archives of the Sacred Congregation of Rites. In the meantime, we exhort the faithful to offer fervent prayers, especially in the sacred buildings where the Most Holy Sacrament

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is publicly venerated, so that they too may receive abundant benefits from such ceremonies, and that the Spirit of Paraclete may benignly assist us in this grave office of ours. Finally, on the most auspicious and desired day, all orders of the secular and regular clergy, the prelates and officials of the Roman Curia, and all who were present in the city, our venerable brothers, the Cardinals, Patriarchs, Archbishops, and Bishops, gathered in the Basilica of the Vatican, adorned with magnificent ceremonies; and we, preceded by a solemn supplication from all of them, entered, the place being crowded with a multitude of the faithful. Then, our beloved son Camillus Cardinal Laurenti, Prefect of the Sacred Congregation of Rites, and entrusted with the preparation of this canonization, together with our beloved son Augusto Milani, Advocate of the Consistorial Hall, offered prayers and petitions on behalf of the Holy Fathers, the illustrious Society of Jesus, and the Seraphic Order of the Minor Brethren of St. Francis, that Blessed Theophilus a Curte, together with the Blessed John de Brébeuf and his Companions, the Martyrs, and Blessed Robert Bellarmine, Cardinal, be enrolled among the Saints. When this was repeated a second and third time by the aforementioned Cardinal Laurenti and our Advocate of the Consistorial Hall, we, fervently imploring heavenly light, thus decreed: "For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian religion, by the authority of our Lord Jesus Christ, by the blessed Apostles Peter and Paul, and by our own, after mature deliberation, and with the divine help frequently implored, and with the counsel of our venerable brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the city, we declare and define that Blessed John de Brébeuf and his Companions, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natal Chabanel, Isaac Jogues, Benat Goupil, and John de la Lande, Robert Cardinal Bellarmine, and Theophilus a Curte, are Saints, and we enroll them in the catalogue of the Saints; we decree that their memory should be devoutly observed throughout the universal Church each year on the anniversary of their death, namely, John de Brébeuf and his Companions on the twenty-sixth of September, Robert Cardinal Bellarmine, Confessor, on the seventeenth of September, and Theophilus a Curte, Confessor, on the nineteenth of May." In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Finally.

[*Latin ed. p. 474*]

The Acts of the Apostolic See – Official Commentary 474. For so great a benefit, we have, with all our heart, given thanks to God, the Most High, and we have celebrated the sacred solemnity; and after the reading of the Gospel, those present spoke, exhorting that not only the Princes of the Apostles, who today are solemnly commemorated throughout the Christian world, wherever the faithful dwell, but especially in this venerable

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City, but also the newly canonized Saints, whose consecration seems to add not so much to the splendor of this present solemnity, as it truly adorns it, may merit to be pleasing to themselves, to the Church, and to all of humankind. And in these very Saints, we have proposed to all to imitate examples of both sanctity and apostolate, from which, indeed, others, according to their condition in life, and according to their respective offices, may strive to become better. Finally, we granted plenary indulgence to all present and ordered that these decrees be dispatched under seal. Therefore, may the memory of these newly canonized Saints, consecrated by these most solemn ceremonies, with which we wished to conclude this universal Jubilee, begun on the anniversary of the beginning of Our priesthood, as an immortal crown, remain in our hearts, and may all the faithful learn from the valiant Martyrs constancy in professing the faith, from Robert Bellarmine, the Cardinal, the association of doctrine with sanctity; and from Theophilus of Corte, a disciple of Assisi, may those especially who have embraced the religious life learn contempt for earthly things, intimate union with God in silence and quiet, perfect observance of the rule, apostolic zeal in the care of souls, and ardent charity towards God and their neighbors; and may all strive to imitate their holy life. Therefore, let us praise and extol the goodness and mercy of God, who does not allow His Church, so often oppressed by tribulations and beset by difficulties, to be deprived of such heroic sanctity, and does not allow it to lack such patrons and intercessors: may we all, one day, be united with them in the blessed mansions of heaven. Therefore, having carefully considered all that was to be considered, with certain knowledge and the fullness of Our apostolic authority, we confirm, strengthen, and again establish all and each of the aforementioned things, we decree, and we announce to the entire Church; ordering that the same faith be given to these presents, whether transcribed or copied, even if printed, as long as they are signed and sealed by the hand of an Apostolic Notary, as would be given to these Our Letters if they were exhibited or shown. If anyone should presume to infringe or, with rash audacity, to contradict or attempt to violate these decrees of Our definition, mandate, and dispensation.

[*Latin ed. p. 475*]

The Acts of Pope Pius XI, page 475, declare that he knew that he would incur the indignation of Almighty God, and of the blessed Peter and Paul, His Apostles. Given in Rome, at Saint Peter's, in the year of Our Lord one thousand nine hundred and thirty, on the nineteenth day of the month of June, in the ninth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church.

£8 I, JANUARIUS, Bishop of Albano, Cardinal GRANITO PIGNATELLI di BELMONTE.

£8 I, BASILIUS, Bishop of Velletri, Cardinal POMPLLJ.

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£8 I, MICHAEL, Bishop of Tusculum, Cardinal LEGA.

£8 I, DONATUS, Bishop of Sabina and Mandelensis, Cardinal SBARRÉTTA.

£8 I, THOMAS PIUS, Bishop of Porto and S. Bufinae, Cardinal BOGGIANI.

£8 I, PETER, of the title of S. Lawrence in Lucina, Presbyter, Cardinal GASPARRI.

£8 I, CAIETANUS, of the title of S. Agatha, Presbyter, Cardinal BISLETI.

£8 I, GULIELMUS, of the title of S. Cross in Jerusalem, Presbyter, Cardinal VAN BOSSUM.

£8 I, ANDREAS, of the title of S. Lawrence in Damaso, Presbyter, Cardinal FRÜHWIRTH.

£8 I, RAPHAEL, of the title of S. Jerome Illyricorum, Presbyter, Cardinal SCAPINELLI.

£8 I, FRANCISCUS, of the title of S. Marcellus, Presbyter, Cardinal RAGONESI.

£8 I, ACHILLES, of the title of S. Bernard ad Thermas, Presbyter, Cardinal IlOCATELLI.

£8 I, ALOISIUS, of the title of S. George ad Velabrum, Presbyter, Cardinal SINCERO.

£8 I, BONAVENTURA, of the title of S. Cecilia, Presbyter, Cardinal CERRETTI.

£8 I, HENRICUS, of the title of S. Bartholomew in Insula, Presbyter, Cardinal GASPARRI.

£8 I, ALOISIUS, of the title of S. Peter ad Vincula, Presbyter, Cardinal CAPOTOSTI.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary £8 I, LAURENTIUS, Cardinal Priest of the title of St. Pancratius of Laur, Major Penitentiary. £8 I, Fr. ALEXIUS HENRICUS, Cardinal Priest of the title of St. Susanna, LÉPICIER. £8 I, EUGENIUS, Cardinal Priest of the titles of St. John and St. Paul, PACELLI, Prefect of the Congregation for Extraordinary Affairs. £8 I, CAMILLUS, Cardinal Protodeacon of St. Mary Major, LAURENTI. £8 I, IOSEPH, Cardinal Deacon of St. Nicholas in Carcere Tulliano, MORI. £8 I, FRANCISCUS, Cardinal Deacon of St. Caesarius in Palatio, EHRLE. £8 I, ALEXANDER, Cardinal Deacon of St. Mary in Cosmedin, VERDE.

• FR. ANDREAS CARD. FRÜHWIRTH, CAMILLUS CARD. LAURENTI, Chancellor of the Sacred Congregation of the Holy Office, Prefect. Joseph Wilpert, Dean of the College, Apostolic Protonotary. Alfonsus Carinci, Apostolic Protonotary. Georgius Stara Tedde, Apostolic Chamberlain, Assistant for Studies.

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EXPEDITA on the twenty-eighth day of the month of October, in the ninth year, ALFRIDUS MARINI, Plumber. Register in the Chamber of Appeals, volume XLIII, number 15. - M. Riggi.

APOSTOLIC LETTERS

I. CONCERNING FINES.

THEY ARE GOVERNED BETWEEN THE APOSTOLIC VICARIATE OF NIL SUPERIOR AND THE APOSTOLIC PREFECTURE OF NIL AEQUATORIALIS.

PIUS PP. X

For the sake of future memory.

It befits the Roman Pontiff to grant the requests of Bishops, which pertain to ensuring that the spiritual needs of the faithful are provided for, and that the Catholic cause is promoted diligently and in due time. Therefore, since the venerable Brother Bishop, holding the title of Sebastopolitans, Apostolic Visitor of schools in missions in Africa, approaching both the Apostolic Vicar of Nili Superior and the Apostolic Prefect of Nili Aequatorialis, has requested that certain parts of the territory of the Apostolic Vicariate of Nili Superior, in order to better promote Catholic affairs there, be separated from the vicariate itself and added to the Apostolic Prefecture of Nili Aequatorialis,

[*Latin ed. p. 477*]

The Acts of Pope Pius XI, 477, having considered all the circumstances with diligent and careful study, we have readily and willingly decided to approve of such proposals. Therefore, after consulting with our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Sacred Congregation for the Propagation of the Faith, and with full knowledge and mature deliberation, and by the fullness of our apostolic power, by the force of the present document, we separate and detach the district of Lira (or Langó), together with a part of the district of Karamojo, from the apostolic vicariate of Upper Nile, and we annex them to the apostolic prefecture of Lower Nile. Therefore, the boundaries of the aforementioned apostolic prefecture of Lower Nile shall be as follows: to the north, the Anglo-Egyptian Sudan; to the east, the colony of Kenya; to the west, the Belgian Congo and the course of the Nile River up to Port Masina; and finally, to the south, Lake Kwania, the course of the Olweny River, the boundary of the sub-district (or county) of Eruti up to Assua (or Moroto), the course of this river, and the southern boundary of the district of Karamojo. We decree these things, declaring that the present document

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shall always remain firm, valid, and effective, and shall have its full and complete effect and obtain it, and that those to whom it applies, or who may apply to it in the future, shall fully support it; and that it shall be duly judged and defined; and that it shall be declared void and null if anything contrary to these things should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fourth day of the month of December, in the year 1929, in the eighth year of our pontificate. P. CARD. GASPARRI, Secretary of State.

THE APOSTOLIC PREFECTURE OF PINGLIANG IS ESTABLISHED, SEPARATED FROM THE TERRITORY OF THE APOSTOLIC VICARIATE OF TSINCHOW IN CHINA.

PIUS PP. XI

For the future record.

— In the distant regions entrusted to missionaries, we constantly and diligently, in the exercise of the apostolic office which we fulfill, establish what appears to us to be suitable for promoting the Catholic religion more and more. Therefore, when our Apostolic Delegate in China, with the utmost support, presented to us the petitions of the Apostolic Vicar of Tsinchow, requesting that

[*Latin ed. p. 478*]

Acts of the Apostolic See - Official Commentary, Part 478: Having considered the matter at length, and desiring to provide better for the growth of the Faith by establishing a new, independent mission within the extensive territory of the vicariate, we, after consulting with our most venerable brothers, the Cardinals of the Holy Roman Church, who preside over the Sacred Congregation for the Propagation of the Faith, have decided to establish a new mission. Therefore, with full knowledge and mature deliberation, and by the fullness of our apostolic authority, by the force of these present letters, we separate the civil province of Kingyuentao from the apostolic vicariate of Tsinchow in China, which includes the following seventeen sub-prefectures: Pingliang, Huating, Tsing-ning, Lungteh, Chwanglang, Kingyang, Ninghsien, Cheng-ning, Hoshui, Hwanhsien, Kingchow, Tsungsin, Ohenyuen, Lingtai, Kuyen, Haiyan, Hwaping; and from this same civil province of Kingyuentao, thus separated from the apostolic vicariate of Tsinchow, we establish a new apostolic prefecture, which we name Pingliang. We entrust the care of this new apostolic prefecture of Pingliang to the Order of Friars Minor Capuchin, to the best of our and of the Holy See's pleasure in the Lord. These things we have decided, decreeing that these present letters shall always remain firm, valid, and efficacious, and shall have their full and

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complete effect, and that those to whom they pertain, or may pertain, shall fully support them; and that it shall be duly judged and determined, and that whatever is attempted in this regard by anyone, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of January, in the year 1930, in the eighth year of Our Pontificate. P. CARD. GASPARRI, Secretary of State.

III. A NEW, INDEPENDENT MISSION OF SINKIANG IN CHINA IS ESTABLISHED FROM THE TERRITORY AND THE APOSTOLIC VICARIATE OF LANCHOWEU. PIUS PP. XI. For the sake of future remembrance. — It is fitting for the Roman Pontiff to grant those things which provide for the propagation of the Faith and the good of the faithful. Therefore, since the Apostolic Vicar of Lanchowfu in China has made requests, and these have been strengthened by the votes of our Apostolic Delegates, we have received them.

[*Latin ed. p. 479*]

Acta Pii PP. XI 479: As we deem it fitting to detach a portion from the vicariate of Lanehowfu, a territory notable for its size and the number of its inhabitants, and to entrust it to our own missionaries, after having consulted with our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after having considered all relevant circumstances, we have decided upon the following. Namely, in order to better promote the spread of the Christian name in that region, by our own initiative and with certain knowledge and mature deliberation, and by the fullness of our apostolic power, by the force of the present letters, we detach and separate the entire region of Sinkiang, consisting of four civil provinces, namely Wensuh Tao, Chuhn Tao, Ningyuan Tao, and Thwa Tao, from the apostolic vicariate of Lanchowfu, and we establish it as a new, independent mission, which we name Sinkiang. Furthermore, we intend to entrust the aforementioned new, independent mission of Sinkiang to the care of the priests of the Society of the Divine Word, for the good pleasure of Our Holy See. These things we have decided, and we decree that the present letters shall always remain firm, valid, and efficacious, and shall fully and completely produce and obtain their intended effects, and shall fully suffice for those to whom they pertain, now and in the future; and that, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever, it shall be considered invalid from now on and of no effect. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the fourteenth day of the month of February, in the year 1930, in the ninth year of Our pontificate. E. CARD. PACELLI, Secretary of State. IV. TEMPLE IN HONOR OF THE BLESSED

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VIRGIN MARY AND SAINT GERARD MAJELLA, C. SS. R., LOCATED IN «CAPOSELE», ARCHDIOCESE OF COMPSANA, WITH THE TITLE OF BASILICA MINOR, TO WHICH HONORS ARE TO BE ADDED. PIUS PP. XI: For the perpetual memory of this event. — Within the territory of the Archdiocese of Compsana, there exists a church called "Materdomini," dedicated to the Blessed Virgin Mary and Saint Gerard Majella. This church is rightly considered a prominent monument, not only of the place called Caposele, where it is located, but also of all of Southern Italy. The body of Saint [Gerard] is kept there.

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Official Commentary. Concerning the miracles attributed to Gerard Majella, a lay member of the Congregation of the Most Holy Redeemer, and for the reason that a very large number of the faithful visit the church itself each year as pilgrims, imploring the help of this same saint, who works miracles. In the same church, members of the Congregation of the Most Holy Redeemer maintain the beauty of divine worship and celebrate the sacred functions, to the great devotion and spiritual benefit of the Christian people. Now, since the present moderator of the College of the aforementioned Congregation, having humbly implored us, has requested that we deem it fitting to elevate the same church to the rank and dignity of a minor basilica, and these supplications have been strongly supported by our beloved son, William Cardinal Van Rossum of the Holy Roman Church, and by our venerable brother, the Archbishop of Compsa, we have readily and willingly agreed to grant this pious request. Therefore, having heard our beloved son, Cardinal William of the Holy Roman Church, Prefect of the Congregation of Sacred Rites, with our apostolic authority, and by the force of these present letters, perpetually and without exception, we hereby bestow upon the aforementioned church of the Blessed Virgin Mary, "Mother of God," and of Saint Gerard Majella, for the honor of God, within the archdiocese of Compsa, the title and dignity of a minor basilica, and we grant to it the privileges and honors that rightfully belong to this title. We decree that these present letters shall always remain firm, valid, and effective, and shall fully and completely produce and obtain their intended effects, and that they shall fully and completely support and shall be able to support, now and in the future, all those to whom they pertain, or may pertain; and it shall be rightly judged and determined, and shall be declared void from this moment and forever, if anything to the contrary should occur, by anyone, with any authority, knowingly or unknowingly. Notwithstanding all things to the contrary. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the seventeenth day of the month of February, in the ninth year of Our pontificate. E. CAED. PACELLI, Secretary of State. V. TERRITORIUM DE MACAS OF THE APOSTOLIC PREFECTURE OF MÉNDEZ ET GUALAQUIZA IS

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HEREBY JUDGED. PIUS PP. X I. For the sake of future remembrance. — In order that the increase of the Faith and the spiritual well-being of the Christian flock may be better promoted, following in the footsteps of Our predecessors, the Roman Pontiffs, we maturely decide and decree the following.

[*Latin ed. p. 481*]

With the help of 481 employees, pastors can more easily watch over the flock entrusted to their care. Indeed, since, by decree of the Sacred Congregation for the Propagation of the Faith, dated the 25th of April, in the year 1929, the territory of the parish of Macas was separated from the diocese of Eiobamba, We have considered it opportune to establish the following regulations concerning the administration of that same parish. After carefully and diligently considering all relevant matters with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and by Our own initiative and mature deliberation, and by the fullness of Our apostolic power, by the force of the present document, We canonically attach the territory of the parish of Macas, from now on and forever, to the apostolic vicariate of Méndez and Gualaquiza, so that between the aforementioned apostolic vicariate of Méndez and Gualaquiza and the neighboring apostolic prefecture of Canelos and Macas, the following new boundaries shall be established, namely: a straight line from the summit of Mount Sangai to the source of the Vulcani River; then, that very river, up to its confluence with the Upano River; then, that river, the Upano, up to the place where it turns to the south; and then, a straight line, drawn from there, up to the division of waters between the Pastaza and Upano rivers, up to the ridge of the Cutueù mountains; then, from the summit of Cutucu and Seipa, up to the head of the small Mangosisa River; then, the course of the small Mangosisa River, up to its confluence with the Miazal or Mangosisa River; then, the course of the Miazal River, up to the Morona River; and finally, the Morona River, up to its confluence with the Amazon River. Therefore, since the parish of Macas, which lies within the aforementioned boundaries, has been definitively incorporated into the apostolic vicariate of Méndez and Gualaquiza, We also change the name of the neighboring apostolic prefecture of Canelos and Macas, so that, in the future, that apostolic prefecture itself shall be called only Canelos. Contrary provisions notwithstanding. We decree that these present documents shall always remain firm, valid, and effective, and shall have and obtain their full and complete effect, and that those to whom they apply, or may apply, shall fully support them now and forever; and that it shall be duly judged and determined, and that, from now on, it shall be considered void and null, if anything contrary to these things should happen, knowingly or unknowingly, by anyone, by any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's

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Ring, on the 19th day of February, in the year 1930, in the ninth year of Our Pontificate. E. CARD. PACELLI, Secretary of State. ACTA, vol. XXII, n. I, pages 1-11.

[*Latin ed. p. 482*]

482 Acta Apostolicae Sedis - Official Commentary VI. THE BOUNDARIES ARE CHANGED, THE APOSTOLIC VICARIATE OF CANALIS SUESII. PIUS PP. XI. For the perpetual memory of the matter. — From the apostolic office which we exercise in the world, when an opportunity arises in the Lord, we strive to determine those things which may more suitably contribute to the spiritual governance of the faithful. Therefore, guided by this counsel, we also sometimes change the boundaries of dioceses and vicariates, so that pastors may more easily care for their flocks. Concerning this matter, since we have now been asked to change the boundaries of the Apostolic Vicariate of Canal Suesii, both in the eastern and western parts, with the consent of the Patriarch of Jerusalem and the Apostolic Vicar of the Delta of the Nile: We, after having consulted with our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all the circumstances of the matter, having considered the aforementioned requests, we have deemed it fitting to grant them. Therefore, by our apostolic authority, by the tenor of these present letters, we decree that the boundaries of the Apostolic Vicariate of Canal Suesii shall henceforth be as follows: towards the west, the line which, passing to the west of the place commonly called Abou-Soucir, which belongs to the Vicariate of Canal Suesii, begins from the mouth of El-Bet-El-Gemil and ends at Ber-Arezjida; and towards the east, the civil boundaries between Egypt and Palestine, so that the city of Aleábale is again attached to the Patriarchate of Jerusalem. We command these things, decreeing that these present letters shall always remain valid and effective, and shall have their full and complete effect and obtain it, and that those to whom they apply, or who may apply to them, shall fully support them; and that it shall be duly judged and determined, and that anything contrary to these things, attempted by anyone, knowingly or unknowingly, shall be declared invalid from now on and void. Notwithstanding any contrary provisions. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the thirtieth day of the month of March, in the ninth year of Our Pontificate. E. CARD. PACELLI, Secretary of State.

[*Latin ed. p. 483*]

The Acts of Pope Pius XI, 483, VII: A Prefecture Apostolic is Established from Territory Detached from the Apostolic Vicariate of Mariannhill. Pope Pius XI, for the perpetual memory of this matter: The Apostolic Delegate for Southern Africa, with the consent of the Ordinary of the Apostolic

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Vicariate of Mariannhill, recently requested that the Apostolic Vicariate of Mariannhill, due to its excessive vastness, be divided into two parts, each with its own pastor. Following not the footsteps of Our Predecessors, who diligently and with careful study established those things that would serve the benefit of the Christian people, We considered that such requests should be granted with benevolence. Therefore, after consultations with Our Venerable Brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Sacred Congregation for the Propagation of the Faith, by Our Apostolic authority, and by the tenor of these present letters, We detach the southern region from the aforementioned Apostolic Vicariate of Mariannhill, and We establish a new Apostolic Prefecture, which We name Umtata, entrusting it to the care of the Fathers of the Institute of Mariannhill, for Our benefit and that of the Holy See. The territory of the new Prefecture of Umtata shall henceforth be that which lies to the south of the line that begins at the mouth of the St. Johns River, follows the course of the same river and the Tina River, up to the limits of the district at the Kenira River, and from that river to the limits of the Apostolic Vicariate of Basutoland. We decree these present letters to be always firm, valid, and efficacious, and to have and obtain their full and complete effect, and to fully suffice for those to whom they pertain or may pertain; and that they should be duly judged and defined, and to be declared invalid from now on and void, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the thirtieth day of the month of March, in the ninth year of Our Pontificate. E. CARD. PACELLI, Secretary of State.

[*Latin ed. p. 484*]

Acts of the Apostolic See - Official Commentary 484 VIII. THE TERRITORY OF THE ARCHDIOCESE OF RHODUS IS INCREASED. PIUS PP. XI. For the perpetual memory of this matter. — By Our Apostolic Constitution, dated March 28th of the year 1928, We restore the illustrious and ancient Archdiocese of Rhodus, which had been suppressed after many years, suppressing also the Apostolic Prefecture of the same name. Since the boundaries of the aforementioned suppressed Apostolic Prefecture appear to be less suitable in relation to the boundaries of the territory subject to Italian jurisdiction, We, after having consulted with Our venerable brothers, Our Cardinals of the Holy Roman Church, who are in charge of the affairs of the Sacred Congregation for the Propagation of the Faith, and also with the consent of the Ordinaries concerned, and after having carefully considered all aspects of the matter, We have deemed it fitting to decree the following. Namely, by Our own initiative and with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of the present Letters, We separate the islands of Astypalaia from the Diocese

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of Thira, and Patmos from the Diocese of Chios, and We canonically assign them to the Archdiocese of Rhodus; and We also assign to the same Archdiocese the island of Lisson, whose affiliation had hitherto been less clearly established. We have decided this in the Lord, decreeing that the present Letters shall always be firm, valid, and effective, and shall have and obtain their full and complete effect, and shall amply suffice for those to whom they pertain, or may pertain, now and in the future; and that everything to the contrary shall be considered invalid and void from now on, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given at Rome, near Saint Peter, under the Fisherman's ring, on the 30th day of March in the year 1930, in the ninth year of Our Pontificate. E. CARD. PACELLI, Secretary of State. I.

[*Latin ed. p. 485*]

ACTS OF POPE PIUS XI, No. 485, Regarding the Territory of Marico and Rustenburg: The Territory of Marico and Rustenburg, which belonged to the Apostolic Vicariate of Transvaal, is transferred to the Vicariate of Kimberley.

POPE PIUS XI. For the perpetual memory of this matter. Following in the footsteps of Our predecessors, the Roman Pontiffs, who never hesitated to establish whatever pertained to the propagation of the Catholic Faith, and since Our Apostolic Delegate for Southern Africa has informed Us that the Apostolic Vicar of Transvaal is unable, due to a lack of priests, to adequately promote the work of evangelization, as it ought to be, in the two civil districts of Marico and Rustenburg, which have been assigned to him, We have deemed it necessary to decree the following.

Therefore, after having consulted with Our venerable brothers, the Cardinals of the Holy Roman Church, who are in charge of the affairs of the Propagation of the Faith, and after carefully considering all the circumstances, by Our own authority and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, We decree and command, by the tenor of these present letters, that the territory, which consists of the two civil districts of Marico and Rustenburg, be assigned, from now on and forever, to the neighboring Vicariate of Kimberley in Southern Africa, so that the missionaries of the aforementioned Vicariate of Kimberley may also be able to work for the increase of the Faith among the inhabitants of those districts of Marico and Rustenburg.

We decree these present letters to be always firm, valid, and efficacious; and that they, to whom they pertain, or may pertain, shall fully support them now and forever; and that it shall be rightly judged and defined, and that whatever is contrary to this, by anyone, knowingly or unknowingly, shall be considered void and of no effect from now on. Notwithstanding any contrary provisions.

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Given at Rome, at St. Peter's, under the Fisherman's ring, on the thirtieth day of the month of March, in the ninth year of Our pontificate.

E. CARD. PACELLI, Secretary of State.

[*Latin ed. p. 486*]

486 Acta Apostolicae Sedis - Official Commentary X PAROCHIAL CHURCH OF ST. MARTIN, BISHOP, IN "BINGEN," DIOCESE OF MOGUNTIA, WITHIN THE TERRITORY OF FINES, ENJOYING THE PRIVILEGES OF A MINOR BASILICA. PIUS PP. X FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER. — Within the diocese of Moguntia, within the territory of Fismes, there exists a parochial church in the town of Bingen, dedicated to the honor of St. Martin, Bishop of Tours and Confessor of God. The present administrator of this parish reports to Us that he is about to complete his fifteenth year since the founding of the parish; and that while the church traces its origins back to the time of Charles the Great, it was primarily rebuilt and consecrated in the fifteenth century, and subsequently expanded, renovated, and completed in the sixteenth and eighteenth centuries. Furthermore, the same pastor testifies that the town of Bingen is adorned by the lives and examples of many Saints; among whom are to be remembered St. Bupertus and St. Wigbertus, St. Bertha, and St. Hildegardes, the abbess of the Bingen monastery, whom Pope Eugene III praised at the Council of Treves for her zealous defense of the Catholic faith against heretics; and finally, the venerable servant of God, Bartholomew Holzhauser, who, as the founder of a congregation of secular clergy living in community, restored true Catholic faith and life in that region. The relics of the Saints of Bingen are so venerated by the faithful that every year, in the manner of pilgrims, large numbers of people come to this place from distant regions, devoutly attending the sacred functions and divine mysteries, which are solemnly performed by a sufficient number of priests attached to the parish. Considering all these reasons, and since the present pastor of Bingen has implored Us, with fervent prayers to St. Martin, Bishop and Confessor, to deign to elevate the aforementioned parochial church of Bingen to the title and dignity of a Minor Basilica, and since these prayers have been accompanied by the most excellent recommendation of the venerable brother, the Bishop of Moguntia, We have freely and gladly considered granting this request. Therefore, after also consulting with Our venerable brothers, the Cardinals of the Holy Roman Church, Prefects of the Congregation of Sacred Rites, by Our own authority, with full knowledge and mature deliberation, and by the fullness of Apostolic power, by the tenor of the present document, We hereby permanently establish the aforementioned parochial church of Bingen, within the territory of Fismes, as a Minor Basilica, in honor of St.

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Martin, Bishop of Tours and Confessor of God.

[*Latin ed. p. 487*]

The Acts of Pope Pius XI, page 487, state that within the boundaries of the Diocese of Mainz, a minor basilica is to be honored and adorned with its name and privileges, according to the decrees of the Holy See. Notwithstanding any objections. We decree these present letters to be firm, valid, and efficacious, and to remain and endure forever, and to have their full and complete effect and to obtain it for those to whom they apply, now and in the future, and it is to be rightly judged and defined, and to be declared void from this moment and null if anything contrary to these should happen, knowingly or unknowingly, by anyone, with any authority whatsoever. Given at Rome, near Saint Peter, under the Fisherman's ring, on the first day of the month of April, in the year 1930, in the ninth year of Our Pontificate. E. CARD. PACELLI, Secretary of State.

XI. THE ECCLESIA COLLEGIATA OF SAINT JOHN THE BAPTIST, LOCATED IN "FINALMARINA," DIOCESE OF SAVONA, IS DECORATED WITH THE TITLE AND HONORS OF A MINOR BASILICA.

PIUS PP. XI. For the perpetual memory of this event. — Within the Diocese of Savona, there exists a collegiate church of Saint John the Baptist in the town of Finari, distinguished by its antiquity and artistic beauty, and adorned with an Archpriest and a Chapter of canons, to whom Our Predecessor, Pope Pius VII, already granted special privileges and insignia. This church, built in the seventeenth century in the place of an older parish temple, has been restored and decorated in more recent times; and on the thirty-first day of last November, it was solemnly consecrated. The church itself, consisting of three naves, adorned with a dome, equipped with several altars, and decorated with numerous paintings and works of art, now appears as a solemn monument, not only of the piety and religion of the people living in that region, but also of sacred art, and it is certainly not considered inferior to other sacred buildings with true insignia, which were erected in the seventeenth century within the boundaries of Italy.

Bearing this in mind, and with our venerable brother, the Bishop of Savona and Noli, commending to Us the common wishes of the clergy and people of Finari, who had already petitioned Us for the same, for the collegiate church of Saint John the Baptist, dedicated in honor of God, We grant the title and honors of a minor basilica.

[*Latin ed. p. 488*]

Acts of the Apostolic See - Official Commentary - 488. To the minor basilica, We have readily and gladly agreed to grant these requests. Therefore, after due deliberation with Our venerable brothers, the Cardinals of the Sacred Congregation for the Sacraments of the Holy Roman Church, and after carefully considering all relevant matters, by Our own initiative and with

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full knowledge and mature deliberation, and by the plenitude of Our apostolic power, by the tenor of these Letters, and perpetually, We hereby elevate the aforementioned archpriestly and collegiate church, located in the city commonly called Finalmarina, within the boundaries of the dioceses of Savona and Noli, to the title of minor basilica, together with the privileges and honors that, according to the apostolic dispositions, belong to this title. Notwithstanding any contrary provisions. We declare that these present Letters shall remain firm, valid, and effective forever, and shall have their full and complete effect and obtain it; and that those to whom they pertain, or who may pertain to them, shall now and forevermore be subject to them; and that it shall be duly judged and determined, and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be declared void and of no effect from now on. Given at Rome, near Saint Peter, under the Fisherman's ring, on the seventeenth day of the month of May, in the year 1930, in the ninth year of Our pontificate. E. CARD. PACELLI, Secretary of State. LETTER TO THE MOST REVEREND FATHERS, AUGUSTUS, Titular of Saint Mary of Peace, Cardinal Priest of the Holy Roman Church; HLOND, Archbishop of Gnesen and Posen; ALEXANDER, Titular of Saint Augustine, Cardinal Priest of the Holy Roman Church; KAKOWSKI, Archbishop of Warsaw; AND TO THE OTHER ARCHBISHOPS AND BISHOPS OF POLAND: RESPONDING WITH OFFICIAL LETTERS, ISSUED FROM A COMMON MEETING IN POSEN. PIUS PP. XI. My beloved sons, venerable brothers, greetings and the apostolic blessing. — The common letters, by which you, with studious zeal, informed Us of the successful outcome of the first national Eucharistic Congress, held not long ago in the city of Posen, filled Our heart with the greatest joy. Indeed, you reported to Us that such gatherings have indeed contributed to the triumph of the ancestral religion and have been a public demonstration of your charity towards the august Sacrament.

[*Latin ed. p. 489*]

Acts of Pope Pius XI, 489, modifications; also, concerning your own and those of others. You testified anew, with sincere faith, of the active and complete union with the Chair of Saint Peter. These matters, indeed, did not fail to move us to admiration; for we have long and often experienced, even when we were among you, the noble and most excellent sentiments of humanity and religion which are possessed by the citizens of Poland, who are, indeed, most dear to us. Therefore, it is fitting that we congratulate you with all our heart, and that, giving thanks to God for so many blessings, we take hope that, with the help of divine grace, the best interests of this people, its piety and prosperity, may increase daily. We have also drawn great comfort and delight from the official letters which you, our beloved sons and venerable brothers, recently sent to us from the episcopal assem-

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blies held among you; the reasons for which – consultations, and the resolutions adopted there – were diligently reported to us by the Most Reverend Brother Francis Marmaggi, Archbishop with the title of Hadrianopolitan, and also Apostolic Nuncio among you. Having read and considered these matters, it is easy for us to perceive how many causes, of great importance, have occupied and continue to occupy your attention; and it was fitting to estimate the gravity and the opportunity for the progress of the flock entrusted to each of you. Indeed, it is fitting that, at the proper time, we should reveal to you our thoughts and opinions on each of these matters. In the meantime, however, we cannot refrain from giving our most earnest attention and consideration to a matter of the greatest importance, which was discussed in your assemblies: we speak of the Eucharistic Congress, which we hope will be held among you in the future. But it is quite unnecessary for us to dwell at length on the particular benefits of this undertaking which you have proposed to us; for you yourselves are fully aware of how much we care for and are concerned about promoting the devotion and charity of the Blessed Sacrament in the altar throughout Aosta. Indeed, your country, with its outstanding memories and glories of the Christian religion, especially concerning the Eucharist, seems to us worthy of this very reason, and deserving to be honored with new and brilliant celebrations. What can the Catholic faith not accomplish in the hearts of the Poles? Therefore, it seems to us fitting and entirely desirable that, not long hence, such a Congress of the Eucharist from all nations should be held among you. We trust that, in the time that remains, the circumstances will be more favorable not so much for the vigorous preparation of the undertaking, which will be your concern, as for its successful execution, with the cooperation of all the other nations. And now, as we speak of public celebrations of the Catholic Church among you, we...

[*Latin ed. p. 490*]

Taking advantage of this opportunity, we do not wish to pass over in silence that you, in a recent episcopal gathering, some years ago, conceived the idea of holding a council, the first of its kind from the entire Nation, at an opportune time; and we know that you have established a council of Bishops for this purpose, to whom the task has been entrusted of preparing matters as far as possible. Although such an undertaking undoubtedly appears difficult to accomplish and seems so at present, the reasons and considerations that were not without considerable weight could not be ignored by the esteemed prelates of Poloniae, who, adhering to these same reasons, recognized the opportunity and the utility of the matter. Among these reasons, certainly not the least was that which pertains to the ordering and, as far as possible, the harmonizing of ecclesiastical discipline, and of institutions, customs, and practices in the various regions of Poloniae, which were formerly separated and subject to different administrations.

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Since this matter can contribute so greatly to the growth of the beloved Polish nation, especially in the spiritual realm, it seems entirely worthy of the attention and diligence to which you dedicate yourselves. Meanwhile, we earnestly pray to God that He may grant assistance to your pastoral endeavors and to the many labors with which you strive for the salvation of souls; and may this be a sign and a harbinger of that divine blessing, which We, as a witness of Our paternal benevolence, impart to you, our beloved sons and venerable brothers, and to your flocks and to the entire Polish people, with heartfelt affection. Given at Rome, at Saint Peter's, on the eighteenth day of the month of September, in the year 1930, in the ninth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 491*]

SACRED CONGREGATION CONSISTORIAL

ACTS OF THE SACRED CONGREGATIONS

SACRED CONSISTORIAL CONGREGATION

PROVISIONS FOR CHURCHES

His Most Holy Lord, Our Pope Pius, by divine Providence, XI, having, through successive decrees of the Sacred Consistorial Congregation, deemed it fitting to provide each of the following churches with a new pastor, namely:

October 9, 1930. — To the Cathedral churches of the Civitas Castellanae, Hortanae, and Gallesinae, which are perpetually united, He appointed the Reverend Sanctinuni Margaría, parish priest of the place called "Lagnasco" in the diocese of Salutiarum.

October 16. — To the Cathedral church of TimiÅ□oara, the Reverend Father Augustinum Pacha, who had previously been the titular Bishop of Lebedus.

October 24. — To the Metropolitan church of Hydruntinae, the Reverend Father Sebastianum Cornelium Cuccarollo, who had previously been the Bishop of Bovino.

Note: On page 393, items 16-17, the name of the Bishop should be read as: "Vlodimirum Bronislaum."

SACRED CONGREGATION FOR THE EASTERN CHURCH

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PROVISIONS FOR CHURCHES

By decrees of the Sacred Congregation for the Eastern Church, on October 17, 1930, His Most Holy Lord, Our Pope Pius, by divine Providence, XI, deemed it fitting to appoint the Reverend Alexandrum Rusu, canon of the cathedral chapter and Rector of the Seminary and Theological Academy of Blaj, to the newly established Cathedral church of MaramureÅ□, of the Greek-Romanian rite; and also, He deemed it fitting to appoint the Reverend Father Isaacum (Sahag) Gokian, of the Mechitarist Congregation of Vienna, as Apostolic Administrator, in spiritual matters, of the Catholic faithful of the Armenian rite residing within the boundaries of Romania.

[*Latin ed. p. 492*]

Acts of the Apostolic See - Official Commentary - SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. NOMINATIONS. By Decree of June 18, 1930, the Sacred Congregation for the Propagation of the Faith, at its discretion, dispensed Reverend Father Peter Erdozaincy Etchart, of the Society of the Priests of the Most Sacred Heart, from Betbarram, from his office as ecclesiastical superior of the mission of Tali. By letters of the same Sacred Congregation of March 29, Most Reverend and Most Reverend Cardinal John Verdier, Archbishop of the Paris Archdiocese, was excused from his office as President for Gallus of the union of clergy for missions. Also, by decrees given on April 29, 1930: Reverend Father Eberhard Ortenburg-Tambouch, canon of the metropolitan chapter of Vienna, was elected President for Austria of the Pontifical Missionary Society. June 14. Reverend Father James Delany, general vicar of the Dunedin diocese, President for New Zealand of the same Pontifical Society. August 9. Reverend Father Pius Lavenne, parish priest of Saint Anthony in the city of Buenos Aires, President for the Republic of Strasbourg of the same Pontifical Society. September 28. Reverend Father John Jansen, Archbishop of Utrecht, President for Holland of the union of clergy for missions. DESIGNATIONS. In accordance with canon 1594 § 2 of the Code of Canon Law, the Archbishop of Tokyo designated the curia of the Osaka diocese to hear appeals received by his tribunal for the second time. This designation was approved and confirmed by the Most Holy Father by a rescript of the Sacred Congregation for the Propagation of the Faith, following an audience on February 24, 1930. Also, the apostolic prefect of Peng-yang designated the tribunal of the apostolic vicariate of Seoul, with the approval of the Most Holy Father in an audience on August 11, 1930.

[*Latin ed. p. 493*]

Sacred Penitentiary Apostolic ACTA 493, Volume.

SACRED PENITENTIARY TRIBUNAL OF THE APOSTOLIC PENITENTIARY (OFFICE OF INDULGENCES).

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DIVINE OFFICE RECITED BEFORE THE MOST HOLY SACRAMENT: A PLENARY INDULGENCE IS GRANTED.

Most Holy Father, Pope Pius XI, in Audience on the 17th of October of the current year, having graciously received the desires of the priests in the city of Lauretana, on the occasion of the Tenth National Congress of Clergy, and wishing to further foster the devotion and love of the clergy towards the Most Holy Sacrament of the Eucharist, has deigned to grant that clerics who are established in sacred duties, and who recite the entire Divine Office, even if divided into its parts, before the Most Holy Sacrament, whether publicly exposed for adoration, or reserved in the tabernacle, may obtain a plenary indulgence, under the usual conditions.

This present decree is valid forever, without any brief being required, and notwithstanding any contrary provisions whatsoever.

Given in Rome, from the Offices of the Sacred Penitentiary, on the 23rd of October, 1930.

L. CARD. LAURI, Major Penitentiary.

h. $ s.' I. Teodori, Secretary of the Sacred Penitentiary.

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH, NOTICE OF COMPETITION.

A competition is hereby announced by the Sacred Congregation for the Propagation of the Faith for the filling of a position as an ecclesiastical secretary within the General Secretariat. Priests who desire to participate in this competition must present their application, accompanied by the necessary personal information and a "nihil obstat" from their respective Ordinary, to the Secretariat itself, no later than December 7th of the current year.

For admission to this competition, a degree in Sacred Theology or Canon Law is required. Furthermore, it is permissible for the candidates to present any qualifications that may demonstrate their suitability for the aforementioned position.

For the information of priests who wish to participate, it is noted:

1. That the competition will consist of two written examinations, one in the Latin language and the other in Italian.

2. That the topics will be primarily related to Moral Theology and Canon Law, with particular regard for missions.

3. That special consideration will be given to knowledge of geography and foreign languages.

4. That the age of the candidates must not be less than 30 years, nor more than 40 years; with the exception of those who are already serving in Sacred

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Congregations, Tribunals, and Offices of the Roman Curia.

The competition will take place on December 9th and 10th, at 8:30 AM, at the headquarters of the Propaganda.

SECRETARY OF STATE, APPOINTMENTS.

By Apostolic Briefs, the Holy Father Pius XI, may he reign happily, has deigned to appoint:

September 19, 1930.

The Most Reverend Cardinal Bonaventura Cerretti, Protector of the Institute of the Sisters of St. Joseph of Orange (Los Angeles).

September 25, 1930.

The Most Reverend Cardinal Francesco Ragonesi, Protector of the Congregation of the Sisters of the Immaculate Conception (Annecy).

September 30, 1930.

The Most Reverend Cardinal Camillo Laurenti, Protector of the Society of the Missionaries of Africa (White Fathers).

The Most Reverend Cardinal Eugenio Pacelli, Protector of the Institute of the Clerics of Saint Viator.

The Most Reverend Cardinal Camillo Laurenti, Protector of the Congregation of the Missionary Sisters of Our Lady of Africa (White Sisters).

APOSTOLIC NOTARIES, *ad instar participantium*.

June 28, 1930.

Most Reverend Monsignor Samuele Langis, of the diocese of San Germano of Rimouski.

September 6, 1930.

Most Reverend Monsignor Dionigi Giuseppe Murphy, of the diocese of Nashville.

[*Latin ed. p. 495*]

495 Diary of the Roman Curia, Prelate, No. 26, Domestic Affairs of the Holy See: July 1930. Monsignor Francesco Carney, of the diocese of St. John in Canada. August 26: Monsignor Giovanni Narciso Continho, of the archdiocese of Bombay. September 17: Monsignor Alfonso Greco (Boma). October 24: Monsignor Tommaso Nedumkallel, of the archdiocese of Ernakulam.

NOTIFICATIONS: By Apostolic Briefs, the Most Holy Father, Pope Pius XI, may he reign happily, has deigned to confer:

October 11: The Grand Cross of the Order of St. Gregory the Great, civil class: 1930. To His Excellency Eliodoro Romero (Peru).

October 16: The Grand Cross of the Order of St. Gregory the Great, civil class: 1930. To His Excellency Giuseppe Bech, President of the Government

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of Luxembourg.

October 21: The Plaque of the Order of St. Gregory the Great, civil class: 1930. To Mr. Claudio Camillo Boche de la Bigodière, of the archdiocese of Vienne.

October 28: The Commendatore with Plaque of the Order of St. Gregory the Great, civil class: 1930. To Mr. Luigi Giampietro, of the archdiocese of Palermo.

July 1930: The Commendatore of the Order of St. Gregory the Great, civil class. To Mr. Guglielmo Wilson Barker, of the archdiocese of Florence.

September 18: To Mr. Alessandro Mazzucchelli, of the archdiocese of Milan.

September 19: To Mr. Aristide Calderini, of the same archdiocese.

September 23: To Mr. Paolo Botta, of the same archdiocese.

September 23: To Mr. Pietro Chacerelle, of the diocese of Quimper.

September 27: To Mr. Enrico Giuseppe de Saules (Brazil).

September 27: To Mr. Luigi Martinez Kleiser, of the diocese of Madrid.

October 17: To Mr. Paolo Wigreux, of the diocese of Luxembourg.

August 25, 1930: The Knighthood of the Order of St. Gregory the Great, civil class. To Mr. Cirillo Uberto Martin, of the archdiocese of Simia.

August 26: To Mr. Carlo Lobo, of the archdiocese of Bombay.

September 18: To Mr. Giorgio Tribout, of the diocese of Metz.

February 6, 1930: The Knighthood of the Order of St. Sylvester the Pope. To Mr. Erberto Groh, of the archdiocese of Vienne.

[*Latin ed. p. 496*]

Acts of the Apostolic See - Official Commentary 496, with tickets from the Secretary of State, the Most Holy Father Pius XI, may He reign happily, deigned to appoint:

Secret Chamberlains, extraordinary, of His Holiness:

January 5, 1930. Monsignor Ernesto Sena de Oliveira, of the Patriarchate of Lisbon.

March 20. Monsignor Lisardo Diaz Hernández, of the diocese of Madrid.

March 20. Monsignor Antonio Lopez Luruena, of the same diocese.

May 29. Monsignor Alessandro Stoyka, of the diocese of Munkács.

July 10. Monsignor Pietro Galleno, of the diocese of Luni-Sarzana.

July 10. Monsignor Ernesto Noceti, of the same diocese.

September 4. Monsignor Colomanno Tóth, of the archdiocese of Strigonia.

September 4. Monsignor Ladislao Németh, of the same archdiocese.

September 11. Monsignor Ernesto Corte, of Rome.

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September 25. Monsignor Angelo De Marco, of the diocese of Aquino.

Chamberlains of honor in vestments:

July 15. Monsignor Giovanni Fontana, of the diocese of Luni-Sarzana.

July 15. Monsignor Domenico Moggia, of the same diocese.

July 15. Monsignor Angelo Contrigliani, of the same diocese.

July 15. Monsignor Eligio Putti, of the same diocese.

July 15. Monsignor Luigi Lombardi, of the abbey of the Most Holy Trinity of Cava dei Tirreni.

Chamberlain of honor, extraordinary, of the Sword and Mantle of His Holiness:

1930. The Most Reverend Mr. Angelo Raffaele Jervolino, of the archdiocese of Naples.

Chaplain of Honor, outside the city, of His Holiness:

May 29, 1930. Monsignor Alessandro Chira, of the diocese of Munkács.

NECROLOGY

July 15, 19, 23, 30. Monsignor Augusto Chapuis, Archbishop titular of Gurza.

August 4. Monsignor Olavo Offerdahl, Bishop titular of Selja.

August 14. Monsignor Gregorio Vuylsteke, Bishop titular of Caradro.

August 16. Monsignor Valeriano D'Sousa, Bishop of Mangalore.

October 4. Monsignor Enrico Giuseppe Reed da Silva, Bishop titular of Traianopolis of Phrygia.

October 16. Monsignor Giovanni Scotti, Archbishop of Rossano.

The Most Reverend Cardinal VINCENZO CASANOVA Y MARZOL, of the title of the Most Holy Martyrs Vitale, Gervasius and Protasus, Archbishop of Granada.

October 23. Monsignor Carlo Agostino Kilian, Bishop of Limburg.

[*Latin ed. p. 497*]

Year XXII - Vol. XXII, December 1, 1930, No. 12. OFFICIAL COMMENTARY. PAPAL ACTS. DECREE OF THE HOLY FATHER GRANTING THE HONORS OF THE SAINTS TO BLESSED JOHN DE BRÉBEUF, ISAAC JOGUES, AND COMPANIONS, MEMBERS OF THE SOCIETY OF JESUS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THE CHURCH MIGHTY IN BATTLE, WHICH CHRIST ACQUIRED AS HIS IMMACULATE BRIDE THROUGH HIS MOST PRECIOUS BLOOD, GREATLY STRENGTHENS, AND THE BLOOD OF HIS SONS, WHO INDEED, STRIVING IN A GOOD STRUGGLE, BEAR WITNESS TO THE CATHOLIC TRUTH, AND ALWAYS ILLUMINATE IT WITH NEW BRIGHTNESS OF GLORY, IS POURED FORTH. Among these athletes of Christ, the Martyrs of Canada

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and the rest of North America, whom We, in the sacred year of nineteen hundred and twenty-five, raised to the honors of the Blessed in Heaven, namely, members of the illustrious Society of Jesus, John de Brébeuf, Isaac Jogues, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natalis Chabanel, priests, and Bénigne Goupil and John de la Lande, deacons. All of these, from among many missionary men, who, inflamed with zeal for souls, preached the Gospel among the indigenous inhabitants of those regions, sought death for the sake of the faith, with undaunted spirit, enduring terrible torments. And now, shining with the glory of new miracles, We rightly and deservedly enroll them today among the highest honors of the Saints in Heaven. Their leader and master, John de Brébeuf, was born in the noble county of Bayeux, on the twenty-fifth of March, in the year one thousand five hundred and ninety-three, was received among the members of the Society of Jesus on the eighth of November, in the year one thousand six hundred and seventeen, and five years later, received the priesthood.

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Official Commentary, Enlarged. A man truly zealous and undaunted, devoted above all to mortification, closely united with God in prayer, and often illuminated by heavenly visions, arrived at the missions of the region of Canada and, in the year 1626, was sent by his superiors to the Hurons. Among these people, he remained for three years, cultivating them with such zeal that he may rightly be called the first apostle of that nation. Forced to return to France, he again visited the region of Canada in the year 1633, and again from the thirty-fourth year of that century to the forty-first, and again from the forty-fourth to the forty-ninth year, remaining among the Hurons. A man of great intellect and endowed with knowledge, he wrote books in the language of the barbarians and compiled lexicons, with which the missionaries learned the various dialects of the Canadian natives and spoke of the good of the Christian religion. Outstanding in priestly virtues and labors, he devoted himself to preaching the Gospel, and with great diligence he sought to make all men profitable to Christ; he also proved to be a singular and outstanding cultivator of piety, especially concerning the most holy Virgin Mary, her most chaste Spouse Joseph, and the holy guardian angels. He spent a most holy and laborious life on the sixteenth day of the month of March, in the year 1659, enduring with invincible fortitude the most exquisite torments. For when the Iroquois, who were ravaging the Huron region, captured him along with his companion, Gabriel Lalemant, they led him to the village of St. Ignatius, near Fort St. Mary, in the present region of Ontario, stripped him naked, and beat him with clubs. They placed a torque of burning axes around his neck, pierced his body with hot coals, cut and cooked his flesh, and ate it; then, mocking baptism,

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they poured boiling water three times onto his head; they cut off his lips, tongue, and nostrils, tore off his hair and skin, and threw them into a burning mixture of ashes. They drove a stake into his throat, through his teeth and tongue, and finally, they split his head open with an axe; and while all were amazed at the fearless and steadfast spirit of this martyr, one of the Iroquois devoured his heart with his fist, while the others drank his blood. After the glorious death of this valiant athlete of Christ, the martyrdom of his companion, Gabriel Lalemant, began, to whom the Iroquois, in addition to many of the most cruel torments mentioned above, inflicted other things; for, after a night spent amidst the most severe torments, on the following day, with his eyes gouged out, they handed him over to the butchers in the caves of the Genii, and finally, they split his head open with an axe. This blessed Gabriel was born in Lutetiae, in Paris, of noble and virtuous parents, on the tenth day of the month of October, in the year 1616. At the age of twenty, he entered the Society of Jesus, in which, after completing his studies and with great diligence,

[*Latin ed. p. 499*]

During his studies in philosophy and theology, he greatly distinguished himself and, having been ordained, publicly taught the philosophical discipline with great merit. Endowed with doctrine and virtues, he was sent to the Canadian missions, which he had long desired, and arrived in Quebec in the year 1646, where he learned the language of the Indians; for about two years he cultivated the regions of Sillery and Trois Rivières with the sacred ministry; then, at the beginning of the year 1649, together with companions, he reached the Hurons, but was captured by barbarians and crowned with martyrdom on the seventeenth of March.

The third of this group of heroes was Anthony Daniel, who was born in Dieppe in the year 1641, entered the Society of Jesus at the age of twenty, and, after being initiated into the priesthood three years later, came to the Canadian missions in the year 1663, and greatly assisted the Blessed John de Brébeuf, of whom he was a companion, in establishing missions in the region now called Saint Joseph's. He translated the Lord's Prayer into the Indian language, in which he was somewhat instructed, and composed pious verses for the neophytes to sing. Subsequently, he was sent to Quebec to establish a seminary, which he accomplished, training indigenous students for missionary work. Returning to the Hurons, he diligently worked to establish several missions, among which three were particularly noteworthy, dedicated to the holy patrons Saint John the Baptist, Saint Joseph, the Virgin Mary, and Saint Ignatius of Loyola.

On the fourth of July, in the year 1648, Anthony had scarcely approached the altar with the sacred vessel when the Iroquois suddenly attacked the village of Saint Joseph, beginning to devastate everything with fire and sword. He was present, adorned in sacred vestments, and, after baptizing

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the catechumens and, together with almost all the other faithful, desiring to flee, the good pastor, alone, withstood the onslaught of the barbarians, confessing with words and gestures, and offering his life for his flock at the doors of the temple; his body was then thrown into the flames of the burning church, as a victim and holocaust.

The following year, on the seventh of December, and again on the eighth, Charles Garnier and Natalis Chabanel, companions of the Blessed John de Brébeuf in the apostolic work in the region of New France, also attained the desired crown of martyrdom. The first of these, Charles, was born in Paris on the twenty-fifth of May in the year 1646, diligently pursued his studies at the Clermont college, and, having entered the Society of Jesus at the age of twenty-nine, was initiated into the priesthood in the year 1675, and went to the Canadian missions. In Quebec, he gave the name Mary, by vow, to a young girl whom he baptized. Sent by his superiors to evangelize the Huron people, he shone with apostolic labors and virtues, his angelic innocence being highly esteemed by all until his death.

[*Latin ed. p. 500*]

500 Acta Apostolicae Sedis - An official record of the deeds performed by the Servant of God in the regions of Jonatari and Pétun, and of the two missions which he founded, named after Saint John and Saint Mathias. While in Tournus, when the Iroquois invaded his territory, setting fire to the church and destroying everything entrusted to him, he was seriously wounded by two bullets while he was still baptizing newly converted individuals. Despite the mortal wounds he sustained, seeing a man about to die, he struggled with all his might to reach him, in order to administer the sacrament of absolution; but, exhausted by his efforts, he fell to the ground repeatedly, and, struck by a blow from a sword by a certain Iroquois barbarian, he received the palm of martyrdom; on the following day, another of these martyrs, Natalis Chabanel, also died. This man was born in the diocese of Mende on the second of February in the year 1637, and, after seventeen years in the Society of Jesus, following several years spent teaching the humanities in Toulouse, and after completing the theological course and the third, or "probation," year, he went to the Canadian missions in the year 1643, and undertook the mission named after Saint Mary, to evangelize the Hurons. In order to overcome the great difficulties encountered in his work, and ardently desiring martyrdom, he made a heroic vow to God, promising to remain in the mission he had chosen until his death. He obtained the longed-for palm of martyrdom, being deceitfully lured into a trap and killed by a Huron apostate, and his body was thrown into a river. — The other three champions of Christ, the first martyrs of North America, are Blessed Isaac Jogues, Bénigne Goupil, and Jean de la Lande. The first of these, Isaac Jogues, was born in Orleans in France, in the year 1607, and from his youth, he began to show a fervent love for Christ and for His Virgin

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Mother. At the age of seventeen, he entered the Society of Jesus, primarily with the intention of working in missions among the infidels. Having made his vows, he was ordained as a priest in Paris in the year 1636, and in the same year, in April, he was sent to Canada, or New France, where he served diligently among the Hurons for six years. With him was Bénigne Goupil, born in Angers, who had previously been a lay assistant in the Society of Jesus, but was dismissed from the novitiate due to poor health. He was distinguished by his simplicity, innocence of life, and patience in adversity, and, having God constantly present in all things, he was most devoted to His most holy will, and he went to New France of his own accord, to devote himself entirely to the service of the missionary fathers; having made his vows, he served them faithfully for two years, during which time, while practicing the art of surgery and providing useful assistance to the sick and injured in the hospital, he also instructed children and adults in the mysteries and precepts of the Christian religion. In the year 166

[*Latin ed. p. 501*]

In the year 1642, in the month of August, Isaac, together with René and other companions, was returning to Quebec from their mission to the Hurons when they encountered the Iroquois, who captured them and took them to their villages. Isaac, although not initially captured, voluntarily surrendered himself, so that the faithful captives and neophytes of the religion would not lack assistance. Then, Isaac and René, being regarded as teachers of the detested religion, were treated more cruelly than the other captives by the Iroquois. They were transported from village to village, insulted, and in each village, they were severely beaten with clubs, burned with hot coals, and had some of their fingers partially contracted and others cut off. Isaac, with his arms extended in the form of a cross, was suspended from a tree all night, and was subjected to the cruelty and mockery of children and women. Both were then subjected to the harshest servitude, and they endured all the grave hardships of their condition with a strong and unbroken spirit; meanwhile, seventy of the barbarians were converted to the Christian faith and baptized. After a few weeks, René Goupil, desiring to dedicate himself more closely to God and to the Society of Jesus, wished to renew his religious vows, which he had not yet taken, in the presence of Father Jogues. A few days later, a certain Iroquois, an old man, ordered him to be killed with an axe because he had, in his manner, made the salutary sign of the Cross on the forehead of a boy, who was his nephew. And while uttering the sweetest names of Jesus, Mary, and Joseph, he died a martyr on the twenty-ninth of September, near Auriesville, in the present State of New York, at approximately the age of thirty-five. Blessed Isaac later spoke of his virtues and his glorious death with great praise. The following year, Isaac, seizing an opportunity to escape, which he obtained only after much prayer to God, returned to

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France, where he was honored by all as a martyr. And our predecessor, Pope Urban VIII, granted him the privilege of approaching the altar, even though his fingers were amputated, saying these words: "It would be unworthy for a martyr of Christ not to drink the Blood of Christ." After a year, in order to avoid the veneration of the people, he obtained permission to return to his beloved mission. Upon his arrival, he was asked by those in the French colony to avoid going to the ferocious Iroquois, his former tormentors, but he refused to decline the opportunity to seek peace. After achieving peace beyond all expectations, he soon returned to those same barbarians, together with Jean de la Lande, from Dieppe, who, of his own free will and with perpetual devotion, offered himself as a companion and servant to the Fathers of the Society of Jesus in the Canadian mission. But the Iroquois, upon seeing their former missionary return, treated him with contempt, beating him with fists and clubs, and a certain barbarian even tore flesh from his arms and devoured it before his eyes; finally, he was struck with an axe, and he received the glorious palm of martyrdom on the eighteenth of October, in the year 1646.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Official Commentary, number six hundred and forty-six. On the following day, his companion, John de la Lande, was likewise killed in the same manner and for the same reason, and he received the reward due to his humility and piety. — Concerning these eight first martyrs of North America, whose lives, apostolate, and cruel martyrdom we have briefly recounted, their reputation for holiness is widespread among the people of Canada and the United States, and it is said to be confirmed by signs and wonders. Indeed, it has not diminished, but rather has increased daily, to the point that an ordinary informative process was instituted in the ecclesiastical court of Quebec, and, together with an inquiry conducted in the archiepiscopal court of Paris, it was transmitted to the Congregation of Sacred Rites. Subsequently, after careful examination and investigation by the same Holy Congregation, a decree was issued on the twenty-eighth of March in the year nineteen hundred and twelve, stating that nothing prevented further proceedings. At the urging of the Most Reverend Camillo Peccari, then General Postulator of the Society of Jesus, and with the attention of certain Cardinals, the Apostolic Delegate in the Canadian territory, other Archbishops, Bishops, Abbots, Superiors General of Orders and religious congregations, Chapters, Rectors of universities, colleges, and churches, especially of the dioceses and missions of Canada, and also of the United States of America, and with the requests of the Supreme Court of Canada to the Prime Minister, leading magistrates, and other prominent men and women, a commission was established by our predecessor, the blessed Pope Benedict XV, on the ninth of August in the year nineteen hundred and sixteen, to investigate the cause for beat-

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ification or for the declaration of martyrdom of these eight Servants of God. Then, after Apostolic processes, with all legal formalities observed, and after the customary preparatory and pre-preparatory meetings of the Congregation of Sacred Rites, on the twelfth of May in the sacred year of nineteen hundred and twenty-five, at a general meeting convened before Us, with the Reverend Cardinal Anthony Vico, Bishop of Oporto and S. Bufinae, and Prefect of the same Holy Congregation, as Relator or Promoter of the Cause, the following questions were considered: Whether there is proof of martyrdom and the cause of martyrdom, as well as of signs or miracles in the case and to the extent of what is being considered; and: Whether, assuming the approval of the martyrdom and the cause of martyrdom, and also the dispensation from signs or miracles, it is safe to proceed to the solemn beatification; and all the Cardinals and Consultors present answered with one voice that it is safe to proceed. Although We were very pleased with this unanimous vote, We did not wish to immediately resolve this cause, which is of such great benefit and so greatly desired, but, as is customary, We postponed it.

[*Latin ed. p. 503*]

The Acts of Pope Pius XI, page 503, state that we, while imploring the grace of greater heavenly light, decreed that on the third feria after Pentecost, which was the second day of June, after the sacred mysteries had been devoutly celebrated, the aforementioned Cardinal Vico, together with Our beloved son, Cardinal Alexander Verde, then Prefect of the Congregation of the Holy See for Secrets, and the Reverend Father Angelo Mariani, General Promoter of the Faith, should be summoned to the Vatican Basilica, and that, with their assistance, the solemn beatification of the Venerable Servants of God, John de Brébeuf and his companions, should be solemnly held. This decree was to be made public and recorded in the acts of the Congregation of the Holy See, and Apostolic Letters, in the form of a Brief, were to be issued concerning the holding of such solemn beatifications in the aforementioned patriarchal Basilica. Indeed, on the twenty-first day of June, dedicated to the angelic youth, Saint Aloysius Gonzaga, the same year, the solemnity of the beatification was completed in the aforementioned sacred patriarchal Basilica. Furthermore, it was reported that, after the beatification of these same blessed martyrs, many benefits had been granted by God to the faithful of the Canadian territory and the northern regions of the United States of America, through their intercession, and that some of these were said to be true miracles. Therefore, the desire arose that these eight valiant champions of Christ, who suffered so much and such torments for Him, should be raised to the honors of the heavenly saints as soon as possible. Wherefore, after receiving petitions from the most eminent men for this purpose, and upon the urgent request of the Reverend Father Aureliano Faiella, General Postulator of the Society of Jesus,

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to whom the beloved Charles Miccinelli, the most astute Postulator of the same Society today, is attached, the Cause of Canonization was resumed by decree of the Congregation of the Holy See, on the twenty-fifth day of November of the year 1925; and, concerning two miracles proposed as having occurred through the intercession of the Blessed John de Brébeuf and his companions, Apostolic processes were completed in the respective dioceses of Chatham and Saint-Hyacinthe. One of these two miracles occurred as follows: Maria Bobichaud, who later entered religion as Sister Savoie, daughter of Adelardi and Sara Anna Savoie, was born in the town commonly called Ste. Anne de la Pocatière, in the Canadian region, in the year 1898. As a girl, she was weak in constitution and often ill, but with the passage of time, her health improved, so that in the year 1920 she was able to enter religion. When she reached the age of twenty-five, while residing in the house of the Congregation of the Sisters of the Hospital of Saint Joseph in the city of Trois-Rivières, Sister Savoie was afflicted with a certain infirmity in the abdomen, from which she seemed to recover after remedies were applied. But, in the year 1925, she began to suffer from a new and more serious illness, namely, fibrous-caseous tuberculous peritonitis.

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - The official record began, noting that, after experiencing the most intense pains and a weakening of her strength, she suffered a very serious illness for several months, so much so that in June of the following year, the doctors summoned declared her to be in mortal danger. The remedies that were applied, which were subsequently very mild, brought no relief, and, given the nature of the illness, the doctors themselves frankly stated that they could not help. However, having abandoned these human remedies, she and her sisters turned solely to imploring divine help through the intercession of the Blessed Canadian Martyrs, as suggested by the diligent administrator of the monastery. Therefore, through fervent prayers, on the last day, which was the ninth of July, while the patient's condition remained very serious, the healing occurred for Sister Maria Savoie, which, having completely removed all traces of the illness, was indeed perfect and lasting, as judged by expert physicians who were called to examine the health of the healed woman and to assess the permanence of the healing.

— The second miracle occurred at the eleventh hour of the morning on December 30th of the year 1927, in the monastery of the Presentation of the Blessed Virgin Mary, near the town of Saint-Hyacinthe, in the Canadian territory, concerning Sister Maria Maxima, in the world Alexandrine Buel, who was over forty years of age. This woman, who enjoyed good health as a girl and young woman, entered the monastery of the Presentation in the year 1901. About six years later, she suffered a sudden hemorrhage, from which she was healed after a few days. However, in the year 1913, when

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she had been experiencing acute pains in her abdomen for some time, she was visited by a doctor, who immediately diagnosed her as suffering from a severe form of appendicitis, so that a surgical incision was performed shortly thereafter, and the doctors who performed the incision discovered that the appendicitis was of a tuberculous nature. Two years later, pains in the abdomen reappeared, but more severe; and in the year 1918, diarrhea, vomiting, and finally, swelling in the abdomen occurred; and the doctors summoned deemed a new surgical incision necessary, which was performed in March of that same year, but proved to be almost useless, since the surgeons found peritonitis affecting the entire abdomen, which was also tuberculous. The patient's condition remained almost the same for another three years, and then became even more serious; the pains and swelling in the abdomen increased, there were bloody vomitions, bloody evacuations, and a great weakening of her strength, along with a continuous fever. The opinion of the doctors who were called was undeniable, and could not be doubted, given the two surgical incisions that had already been performed. In these circumstances, health was not to be expected from science, nor from the natural forces of the body, but only from divine help, which was invoked with great confidence by the patient and her companions. And indeed, even before the miracle occurred, the Blessed Martyrs...

[*Latin ed. p. 505*]

The acts of Pope Pius XI, page 505, state that the Canadians, both by Sister Mary Maxima and by the entire religious family, invoked them as intercessors with God, and it pleased the Most High to work a healing in a most evident manner, so that the sanctity of these blessed ones might be wonderfully illustrated. For in a single moment, Mary Maxima, who had long suffered from illnesses, was freed from them, and she regained her former strength, and she behaved and appeared as if she had always been in perfect health. Indeed, this healing was not only instantaneous, but also constant and perfect, as was clearly demonstrated; for the doctors, after several visits to examine her, even more than a year after the healing, did not find the slightest trace of the old illness in the healed woman. Therefore, these two miracles, having been reported to Rome, were duly examined, and on the seventeenth of July of the past year, the Congregation of the Saints declared their validity. In the meantime, Cardinal Anthony Vico, Prefect of the same Congregation and Relator of the cause, had passed away. He was succeeded by our beloved son, Alexander, Cardinal Verde, of the Holy Roman Church. He, having presented the aforementioned testimonies concerning these miracles to the preparatory and preparatory congregations, and in the general assemblies held before Us on the sixth of May of this year, proposed the question: Whether and concerning which miracles it is established, in the case and to the effect of which we are speaking. Then, the Cardinals who are Prefects of the Sacred Rites, and

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all the Fathers Consultors who were present, unanimously answered that the two proposed miracles are established. But in a matter of such gravity, we postponed opening our mind to another day, until we might obtain greater assistance from the Almighty God, the Father of lights, through fervent prayers. Having done this, on the eleventh of June, we ordered that the beloved sons Cardinal Camillus Laurenti, Prefect of the Congregation of Sacred Rites, and Cardinal Alexander Verde, Relator of the cause, together with the beloved sons Alfonso Carinci, Secretary of the same Sacred Congregation, and Charles Salotti, General Promoter of the Holy Faith, be summoned, and in their presence, we decreed that it is established that there are two proposed miracles, namely: the instantaneous and perfect healing of Mary Robicliaud, in religion Sister Savoie, from fibrotic-caseous peritonitis; and the instantaneous and perfect healing of Alexandra Ruel, in religion Sister Mary Maxima, from tuberculous peritonitis. We ordered that this decree be made public and recorded in the acts of the Congregation of Sacred Rites. Furthermore, observing the aforementioned form, on the twenty-ninth of June, in the presence of the aforementioned beloved sons, we pronounced that the solemn canonization of the Blessed Martyrs John de Brébeuf, Isaac Jogues, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natalis Giubané, René Goupil, and John de la Lande, of the Society of Jesus, could proceed.

[*Latin ed. p. 506*]

Acts of the Apostolic See - Official Commentary 506. But in order that the order of justice might be observed in this matter, as Our Predecessors had established long ago, first, Our venerable brothers, Their Eminences the Cardinals, were summoned in a secret Consistory on the nineteenth day of the preceding month of May, and their opinion was requested. We ordered them to be present, who, after a concise account of the life, virtues, martyrdom, and miracles of the Blessed John de Brébeuf, Isaac Jogues, and their Companions, given by Our esteemed son, Cardinal Camillus Laurenti, Prefect of the Congregation of Sacred Rites, unanimously urged Us to define this cause legitimately; and with the happy Consistory successfully concluded, a public Consistory was immediately held, in which Our esteemed son, Christopher Astorri, Advocate of the Consistorial Hall, proceeded according to custom, for the solemn canonization of the aforementioned Blessed Martyrs. In the meantime, We took care to ensure that Our venerable brothers, Patriarchs, Archbishops, and Bishops, not only those nearby, but also those from the most distant places, were notified of this solemnity by letter, and that, if it were possible for them, they themselves might also express their opinion in Our presence. Many of them came to the City, who, having fully understood the matter from the acts of the Congregation of Sacred Rites, copies of which We wished to be given to each of them, in a semi-public Consistory convened before Us on the twenty-

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second day of the same month of May, expressed the same opinion as the Cardinals. The instruments of this matter, prepared by Our esteemed sons, the Notaries of the Apostolic See, were submitted to the archives of the Congregation of Sacred Rites. We fixed the twenty-ninth day of the month of June for the celebration of this canonization; and We urged the faithful, again and again, to increase their prayers, especially in those places where the august Sacrament is publicly adored, so that they themselves might also receive abundant fruit from this solemnity, and that the Spirit of Paraclete might be present with Us in carrying it out. When, therefore, the day appointed by Us arrived, all the secular and regular clergy, the individual Prelates and officials of the Roman Curia, and finally, all Our venerable brothers, Their Eminences the Cardinals, Patriarchs, Archbishops, Bishops, Abbots, gathered in the magnificently adorned Basilica of Vatican; and We entered. Then, Camillus Laurenti, Our esteemed son, Prefect of the Congregation of Sacred Rites, who was in charge of preparing for this canonization, and with the eloquent words of Our esteemed son, Augusto Milani, Advocate of Our Consistorial Hall, offered to Us the prayers and supplications of the Sacred Ministers, the Order of the Minor Franciscans, and the Society of Jesus, that the Blessed John de Brébeuf and his Companions, together with the Blessed Robert Bellarmine, Cardinal, and Theophilus a Curte, might be enrolled among the Saints. When, indeed, for a second and third time, the aforementioned Cardinals and the Advocate of the Consistorial Hall had offered their prayers, We, illuminated by the highest light,

[*Latin ed. p. 507*]

The Acts of Pope Pius XI, page 507, having been earnestly requested, we have solemnly decreed the following: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and of Ourselves; after mature deliberation and frequently imploring divine assistance, and with the counsel of our venerable Brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City, We declare and define that Blessed John de Brébeuf and his companions, the martyrs Gabriel Lalemant, Anthony Daniel, Charles Garnier, Noel Chabanel, Isaac Jogues, René Goupil, John de la Lande; and the Blessed Robert Cardinal Bellarmine, and Theophilus a Curte, are Saints, and We add them to the catalogue of Saints; We decree that their memory should be devoutly observed each year by the entire Church, on the day of their birth, namely, John de Brébeuf and his companions on the twenty-sixth of September, Robert Cardinal Bellarmine, Bishop and Confessor, on the seventeenth of September, and Theophilus a Curte, Confessor, on the nineteenth of May. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. We have, in all sincerity, given thanks to God, the Supreme and Greatest, for this great

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benefit, and We have celebrated the sacred solemnity. After the Gospel, We spoke to those present, urging them that not only the Princes of the Apostles, who are solemnly commemorated today throughout the Christian world, wherever the faithful dwell, especially in this venerable City, but also the newly recognized Saints, whose consecration seems to add not only splendor but also true honor to this present solemnity, may obtain the favor of God, of the Church, and of all mankind. And in these Saints We have presented to all a model of wonders, of examples of sanctity and of the apostolate, from which others, according to their own condition of life, according to their own offices, may strive to improve themselves. Finally, We have granted a plenary indulgence to all present, and We have ordered that these Decrees be dispatched under seal. May the memory of these newly recognized Saints, solemnly consecrated by these ceremonies, with which We wished to conclude, as an immortal crown, this sacred universal Jubilee, which We decreed from the beginning of Our priestly ministry for the fiftieth anniversary, remain in our hearts, and may all the faithful, especially from the most valiant first martyrs of the northern Americas, who illuminated that region with the light of the Gospel, with such fervor of the apostolate, and watered it with their shed blood, and left behind the sweetest fragrance of sanctity, learn above all to preserve the purity of the faith without blemish, and to profess it firmly before all, to endure all things for Christ, and to promote His greater glory, to conspire faithfully with the heralds of the Gospel. And We, recalling the most grievous torments of these valiant soldiers of Christ...

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Commentarium Officiale. Still trembling with awe, and now beholding the heavenly glory of these very ones, we are filled with the greatest joy; and we have great hope that, through those most powerful intercessors before God, the Catholic Church will finally vindicate what, in its name, they have rightfully acquired through their own blood. We eagerly await and anticipate the happy day when the most noble Gallic nation, mother of so many saints, which also brought forth these heralds and martyrs of Christ into this earthly life, will unanimously recognize its apostolic zeal for the propagation of the faith as the most outstanding ornament of its glory; and may those great and prosperous regions, which have brought forth the souls of this blessed company of heroes into eternal life, make the triumph of Christ the King, to whom all power and dominion, honor and glory, are due forever and ever, more glorious through the unity of faith. – Therefore, having carefully considered all that needed to be examined, with certain knowledge and the fullness of apostolic power, we confirm, strengthen, and again establish all and each of the things mentioned above, we decree, and we announce to the entire Catholic Church; commanding that the same faith be given to these

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presents, or to copies or exemplifications thereof, even printed ones, as if they were exhibited or shown, provided that they bear the Apostolic Note and are sealed. If anyone should presume to infringe, or with reckless audacity to contradict or attempt to violate these Our Decrees, let him know that he will incur the wrath of Almighty God and of the Saints Peter and Paul, His Apostles. Given at Rome, at Saint Peter's, in the year one thousand nine hundred and thirty, on the twenty-ninth day of the month of June, in the ninth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church. [Signature] I, JANUARIUS, Bishop of Albano, Cardinal GRANITO PIGNATELLI D I BELMONTE. [Signature] I, BASILIUS, Bishop of Velletri, Cardinal POMPTXJ. [Signature] I, MICHAEL, Bishop of Tusculum, Cardinal LEGA. [Signature]

[*Latin ed. p. 509*]

Acts of Pope Pius XI, 509, §8. I, DONATUS, Bishop of Sabina and Mandelensis, Cardinal SBAR.

I, THOMAS, Bishop of Portua and of St. Rufina, Cardinal BOGGIANI.

I, PETER, Presbyter of the title of St. Lawrence in Lucina, Cardinal GASPARRI.

I, CAIETANUS, Presbyter of the title of St. Agatha, Cardinal BISLETI.

I, WILLIAM, Presbyter of the title of the Holy Cross in Jerusalem, Cardinal VAN BOSSUM.

I, BROTHER ANDREW, Presbyter of the title of St. Lawrence in Damasus, Cardinal FRÜHWIRTH.

I, RAPHAEL, Presbyter of the title of St. Jerome of Illyria, Cardinal SCAPINELLI.

I, FRANCIS, Presbyter of the title of St. Marcellus, Cardinal RAGONESI.

I, ACHILLES, Presbyter of the title of St. Bernard ad Thermas, Cardinal LOCATELLI.

I, ALOISIUS, Presbyter of the title of St. George ad Velabrum, Cardinal SINCERO.

I, BONAVENTURE, Presbyter of the title of St. Cecilia, Cardinal CERRETTI.

I, HENRY, Presbyter of the title of St. Bartholomew in Insula, Cardinal GASPARRI.

I, ALOISIUS, Presbyter of the title of St. Peter ad Vincula, Cardinal CAPOTOSTI.

I, LAWRENCE, Presbyter of the title of St. Pancratius, Cardinal LAURI, Major Penitentiary.

I, BROTHER ALEXANDER HENRY, Presbyter of the title of St. Susanna, Cardinal LÉPICIER.

I, EUGENIUS, Presbyter of the titles of Saints John and Paul, Cardinal

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PACELLI, Prefect of the Secretariate of State.

I, CAMILLUS, Protodeacon of St. Mary Major, Cardinal LAURENTI.

I, JOSEPH, Deacon of St. Nicholas in Carcere Tulliano, Cardinal MORI.

I, FRANCIS, Deacon of St. Caesarius in Palatio, Cardinal EHRLE.

I, ALEXANDER, Deacon of St. Mary in Cosmedin, Cardinal VERDE.

BROTHER ANDREW, Cardinal FRÜHWIRTH, CAMILLUS, Cardinal LAURENTI, Chancellor of the Sacred Congregation of Cardinals and Bishops, Prefect.

John Zani-Caprelli, Apostolic Protonotary.

Hector Castelli, Apostolic Protonotary.

Canon Alfridus Liberati, Canon of the Apostolic See, Assistant for Studies.

Expedited on the fourteenth day of the month of November, in the ninth year, ALFRIDUS MARINI, Plumber.

Register in the Canonries of the Apostolic See, Volume XLIII, number 18. - M. RIGGI.

[*Latin ed. p. 510*]

510 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER concerning the Church of Saint Francis of Paula in the City of Genoa, which is raised to the title and dignity of a Minor Basilica. PIUS PP. X. For the perpetual memory of the matter. — In the city of Genoa, there exists a church dedicated to Saint Francis of Paula, under the care and ministry of the Order of the Minimites, who reside in an adjacent house since the beginning of the fifteenth century. This temple, older and enlarged, took on its present form in the seventeenth century; and its size, artistic works, and the pleasantness of the place are evident. It consists of three naves, sufficiently spacious, whose walls are adorned with marble and paintings of great importance; ten chapels are furnished with beautiful altars; and within it are kept many precious and significant relics of the saints, which are venerated with great devotion by the faithful. The citizens of Genoa frequently visit and celebrate this church, imploring the help of Saint Francis of Paula; and even very important men, moved by piety, have visited it and made donations for religious purposes. At the present time, under the auspices of the city's governor, the citizens of Genoa, gathered together with a suitable contribution, presented a new, large bell to the church of the Minimites; and they decided that this bell, named "from the sea," should be placed in the newly constructed tower of the temple itself, and that it should call the faithful piously to pray to God each evening, with the sign of "Ave Maria," for all those who navigate the seas and oceans, or who peacefully rest in the depths of the sea. Remembering these things, and as Our beloved son, Charles Dalmatius, Cardinal Minoretti, Archbishop of Genoa, commends to Us the prayers, which the General Procurator of the Order

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of the Minimites humbly and earnestly presented to Us, so that We might deem it fitting to raise the church of Saint Francis of Paula in Genoa to the title and dignity of a Minor Basilica, We have readily and willingly granted what was requested. Therefore, having heard Our beloved son, Cardinal of the Holy Roman Church, Prefect of the Sacred Congregation, and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the authority of the present Letter, and in a perpetual manner, We decree that the church in Genoa, dedicated to the wonder-worker Saint Francis of Paula, and entrusted to the Minimites, be raised to the title and dignity of a Minor Basilica.

[*Latin ed. p. 511*]

Acta Pii PP. XI 511 To the Order founded by himself, we grant the title of Basilica Minor, together with the privileges and honors which, according to Apostolic regulations, pertain to this title, and we adorn it with these. We grant this, we command it, we decree that these present Letters shall forever remain valid and effective, and shall fully and completely produce and obtain their intended effects; and that those to whom they pertain, or who may pertain to them, shall be fully supported by them now and in the future; and that they shall be duly judged and defined; and that they shall be null and void from now on if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-first day of the month of May, in the year 1930, in the ninth year of Our Pontificate. B. CARD. PACELLI, Secretary of State. BY THE AUTHORITY OF THE APOSTOLIC SEE, THE CONSTITUTIONS OF THE ORDER OF SAINT PAUL THE FIRST HERMIT ARE CONFIRMED. PIUS PP. XI For the perpetual memory of this matter. — The religious families of men, which have been formed and flourishing from the earliest times of the Church, adapted to the needs of places and times, whether for the eternal salvation of individuals, or for the advancement of the Church and religion, have always been kept before the eyes of Our Predecessor Popes, so that, when the opportunity arose, they might foster the good and usefulness of these. Following in the footsteps of Our Predecessors, We too, of Our own accord and with pleasure, have decided to grant the prayers of the Prior General of the Order of Saint Paul the First Hermit, who, on behalf of the members of the entire Institute over which he presides, humbly requested that We deign to confirm, with Our Apostolic authority, the Constitutions of the aforementioned Pauline Order, which have now been revised and brought into conformity with the norms of the Code of Canon Law. The aforementioned Order, whose members now lead a monastic life, has a sufficiently ancient origin, although it was only adorned with the approval of its rule by the Holy See in the thirteenth century, and from that time it extended its branches first in the

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regions of Hungary and Poland, and then to other parts of Europe. Later, the Order of Saint Paul the Hermit suffered heavy losses and declines. In the sixteenth century, more than one hundred Pauline monasteries were devastated in Hungary due to Turkish incursions and wars; and in two...

[*Latin ed. p. 512*]

Acts of the Apostolic See - Official Commentary, 512 years after the laws of Joseph II. The aforementioned order was not only established in Hungary, but also in other regions subject to the same emperor. Later, at the beginning of the nineteenth century, even in Poland, then under the mandates of the King of Prussia and the Russian Emperor, the houses of the Order were abolished, so that today, after so many and such vicissitudes, only three of the Order's monasteries remain, with the firm hope of renewed growth in the Lord. It pleases Us now to consider the affairs of the Order of Saint Paul the First Hermit in the Lord; indeed, the brothers of the same Order have humbly requested Us to reaffirm their Constitutions with apostolic authority. The Constitutions of the Order, now revised and amended, written in Latin, were recognized by the Sacred Congregation for Religious Orders on the twenty-seventh day of the month of January in the year 1930, and their content is as follows: CONSTITUTIONS OF THE ORDER OF SAINT PAUL THE HERMIT, PART ONE, Concerning the Institution of Regular Life, which instructs the novice and guides the professed. CHAPTER I Concerning the Purpose of the Order. 1. The Religious Order of Saint Paul the Hermit, as its very name indicates, derives its origin from the eremitical life. With the passage of time, the eremitical life (and the rest). Therefore, We, wishing to readily and gladly comply with the wishes of the members of the Order of Saint Paul the Hermit, and having also heard, as is customary, from Our beloved son in the Holy Roman Church, the Cardinal who presides over the Sacred Congregation for Religious Orders, by his own initiative and with certain knowledge and mature deliberation, and with the fullness of Our apostolic power, by the tenor of the present document, We fully approve the aforementioned Constitutions or Rules of the Order of Saint Paul the Hermit, and We add to them the highest strength of apostolic sanction. These things We decree, declaring that these present letters shall always exist and remain firm, valid, and effective, and shall have and obtain their full and complete effects, and We fully support the Order of Saint Paul the Hermit; and it shall be rightly judged and defined, and declared invalid, from...

[*Latin ed. p. 513*]

513 The acts of Pope Pius XI will now and forever be rendered void if anything contrary to these matters should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding the Apostolic constitutions and other regulations that are contrary to this.

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We decree that the same full faith should be given to copies of these letters, even printed ones, signed by the hand of a public notary and sealed with the seal of a person in ecclesiastical dignity or office, as would be given to the present letters themselves if they were presented or shown. Given at Rome, near Saint Peter, under the Fisherman's ring, on the thirtieth day of the month of May in the year 1930, in the ninth year of Our Pontificate. E. CARD. PACELLI, Secretary of State.

III. APOSTOLIC PREFECTURE OF THE NORTHERN SOLOMON ISLANDS IS ERECTED INTO AN APOSTOLIC VICARIATE.

PIUS PP. XI

For the perpetual memory of this matter.

— Since the Christian religion has happily experienced new and greater growth in the Apostolic Prefecture of the Northern Solomon Islands, thanks to the diligent efforts of the Fathers of the Society of Mary, to the extent that the General Superior of said Society of Mary, to whose care the aforementioned prefecture is entrusted, has offered humble and repeated prayers to Us, so that the aforementioned Apostolic Prefecture of the Solomon Islands might be erected into an Apostolic Vicariate: We, after consulting with our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the administration of the Propagation of the Faith, have considered it right and are pleased to grant the aforementioned request. Wherefore, by Our own motion, with certain knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of these letters, We erect the Apostolic Prefecture of the Northern Solomon Islands, which comprises the islands of Shortland, Choiseul, Lord Howe, Bougainville, Buka, Nyssan, Charteret, and Mortlock, into an Apostolic Vicariate, adorned with its own episcopal dignity and proper Ordinary. These things We decree, ordaining that these letters shall forever remain firm, valid, and efficacious, and shall have and obtain their full and complete effect; and that those to whom they pertain, or may pertain, shall most fully support them now and in the future; and that they shall be duly judged.

ACTA, vol. XXII, no. 12. — 1-12-1930.

[*Latin ed. p. 514*]

514 Acta Apostolicae Sedis – This commentary is official and is to be considered definitive, and it shall be null and void from this moment forward if anything contrary to it, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirty-first day of the month of May, in the year 1930, in the ninth year of Our Pontificate. E. CARD. PACELLI,

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Secretary of State.

IV. ERECTION OF THE APOSTOLIC PREFECTURE OF WUCHANG INTO AN APOSTOLIC VICARIATE. PIUS PP. XI.

—For the perpetual memory of this event.—Our venerable brother, the Archbishop with the title of Theodosiopolis, Our Apostolic Delegate in China, informs Us that the Apostolic Prefecture of Wuchang has experienced a most fortunate increase in religious affairs in recent years, and therefore, he requests that We deign to erect the aforementioned prefecture, which has been entrusted to the care of the Order of the Friars Minor to Our and the Holy See's satisfaction, into an Apostolic Vicariate. We, considering it opportune to grant such requests, after consultations with Our venerable brothers, the Cardinals of the Holy Roman Church, who are entrusted with the affairs of the Propagation of the Faith, and after carefully considering all aspects of the matter, by Our own initiative and with full knowledge and mature deliberation, and by the fullness of Our apostolic power, by the tenor of the present document, We erect and establish the Apostolic Prefecture of Wuchang in China, with the same boundaries, into an Apostolic Vicariate, also called Wuchang, to be governed by an Ordinary with the dignity of a bishop.

These things We decree, We command, We declare that the present document shall remain forever firm, valid, and effective, and shall have and obtain its full and complete effects, and that it shall fully suffice and shall be considered and declared valid and definitive, and shall be null and void from this moment forward if anything contrary to these matters should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the thirty-first day of the month of May, in the year 1930, in the ninth year of Our Pontificate. E. OARD. PACELLI, Secretary of State.

[*Latin ed. p. 515*]

From the Apostolic Letter of Pope Pius XI, No. 515, to the Most Reverend Francis Verdier, Superior General of the Congregation of Missionaries and the Society of the Daughters of Charity: Concerning the Anniversary of the Apparition of the Blessed Virgin Mary with the Miraculous Medal.

Pius PP. XI, Beloved sons, health and the apostolic blessing. — You would scarcely believe, esteemed sons, that it is almost unheard of among Catholics, that solemn commemoration which is observed throughout the world, especially on the seventh and twentieth days of this month: on that day, the most blessed Virgin, one hundred years ago — after having appeared to Catherine Labouré more than once, who was then a novice among the Daughters of Charity in Paris — showed a pious young woman a double image of a new medal, and commanded that such a medal be struck. The most holy Mother promised that those who wore it,

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especially around the neck, would be enriched with heavenly graces; and to effectively signify the abundance of these graces, as she herself declared, she let fall from her hands rays of light, so brilliant that they surpassed the brightness of the sun. Such an event, beloved sons, is all the more pleasing to us to remember, because many benefits for body and soul have already been conferred upon the faithful; for within a short time, the devotion to the medal, engraved with the image of the Immaculate Conception, had spread throughout the world, and so many benefits of the maternal Virgin had flowed to the Christian people, that the medal began to be called miraculous, and subsequently, it became customary to call it by that name. And a delightful opportunity has presented itself to us to rejoice with you and to congratulate you; for we are not unaware, beloved sons, that both the Vincentian Society, which under your leadership has gained so much growth and merit during this hundred years, owes its origin to that very manifestation of the most blessed Virgin, which you are about to celebrate. To the Congregation of Missionaries, which is most dear to us, founded by Father Ladislaus to promote the salvation of the poor and the proper discipline of the clergy, it has been granted, during this interval of time, not only to continue its work, but also to dedicate itself more diligently to promoting works of charity and beneficence, and to inspire others: in this regard, the Vincentians, whom they call,

[*Latin ed. p. 516*]

516 Acta Apostolicae Sedis ~ Official Commentary. The gatherings instituted by Frederick Ozanam, although conducted with modesty, do they not shine forth in the light of the entire world? And what of your members, beloved sons, who, through sacred expeditions, have either preserved the evangelical faith among the faithful, or propagated it among the unbelievers, or even spread it with the shedding of blood? But the Daughters of Charity, exceedingly devoted – as it were, bearing the banner of the sacred Name – after the manifestation of the Mother of God, have flourished with great benefit to the Church and to civil society; for their number, which was so small at the time, has increased to such an extent that nearly forty thousand Daughters are now counted, and these, leading a magnificent array of works, promise even greater things for the future. Regarding all of these things, as we prayed so earnestly last March, when we gladly welcomed and spoke to the sisters who reside in the City, and to their students, so too we pray and implore today that, in their perpetual exercise of charity, in the education of young girls, and especially in encouraging the pious use of the sacred Name, they may gain many souls for Christ. Furthermore, we desire that the secular celebrations soon to be held, under the protection of the Immaculate [Conception], may bring forth an abundance of divine grace for you and for the Christian people; may the paternal benevolence and the apostolic blessing, which we impart to you, beloved sons, and to

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both Vincentian societies, be a witness to this. Given at Rome, near Saint Peter, on the twenty-second day of the month of November, in the year 1930, in the ninth year of Our Pontificate. PIUS PP. XI.

[*Latin ed. p. 517*]

Most Holy Congregation of the Holy Office. 517. ACTA SANCTISSIMARUM CONGREGATIONUM. SUPREMA SACRA CONGREGATIO S. OFFICII. I. DECREE: FATHER JOSEPH TURMEL IS DEGRADED AND HIS LIFE-LONG EXCOMMUNICATION IS DECLARED; HIS WORKS ARE INCLUDED IN THE INDEX OF PROHIBITED BOOKS. On Friday, the fourth day of the month of November, in the year 1930. Father Joseph Turmel, from the archdiocese of Rennes (Dol-Saint-Malo) in France, who, as early as the year 1892, while engaged in the work of teaching at the Major Seminary of Rennes, was deprived of his office by the Most Reverend Cardinal Place, his Archbishop, because he had declared to some of his students that he did not believe in the real presence of Jesus Christ in the Most Holy Eucharist. In the year 1901, the Most Reverend Cardinal Richard, Archbishop of Paris, at the special mandate and in the name of the Holy Congregation, severely admonished Father Turmel concerning heretical articles published by him in the periodicals *Revue d'histoire et de littérature religieuses*, of which the unfortunate priest, A. Loisy, was the editor; and he forbade him from doing anything pertaining to the sacred disciplines in the future without prior ecclesiastical approval of public law. In the year 1908, before the Most Reverend and Venerable Lord, Augustus Dubourg, his Archbishop, he absolutely denied that he had written two books under the false names of "A. Dupin" and "G. Herzog," which were against the dogmas of the Most Holy Trinity and the Virginity of Mary, and also against other prerogatives of the Most Holy Mother of God, firmly asserting that he had absolutely nothing in common with those authors, and that he did not even know them. On that occasion, in order to avert any suspicion from himself, he presented to his Ordinary, in writing, an explicit profession of the Catholic faith on May 22, 1908. The aforementioned two books, the first under the name "A. Dupin," by order of May 25, 1908, and the other under the name "G. Herzog," by order of July 5, 1909, were then included in the Index of Prohibited Books.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Official Commentary From the year 1909 to the year 1911, the Sacred Congregation of the Index condemned seven works by the priest Turmel with three separate decrees, promulgated respectively on July 5, 1909, March 7, 1910, and January 2, 1911; however, after each condemnation, the author absolutely submitted himself in writing to his Archbishop, declaring that he firmly adhered to Catholic doctrine. Nevertheless, he did not cease from his nefarious works, but

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continued to publish other books or articles under various false names, containing blasphemies against God, promoting heresy, and undermining the very foundations of the religion, which were attributed to him as the author, although he persistently denied it. Finally, in the year 1929, after a thorough investigation, sufficient evidence was gathered to designate the priest Turmel as the true author of many of these works published under various names, and, by order of the Most Holy Congregation of the Holy Office, a formal process was initiated by the Most Reverend Cardinal Charost, Archbishop of Rennes. In this process, the priest Turmel, having been summoned, appeared on the days of December 10, 20, 21, 23, 1929, and January 10, 1930, and, despite his firm, repeated, and even sworn denials, he was found guilty, and on January 23, 1930, he was sentenced to the penalty of suspension from divine office, a sentence which was published in the issue of the *Semaine Religieuse du Diocèse de Rennes* of January 25, 1930. Shortly before the suspension from divine office was communicated to him, this unfortunate priest, still persevering in his denial of his guilt, declared to the Most Reverend Archbishop that he was ready to make a profession of the Catholic faith; however, a few days later, already suspended from divine office, he sent a manuscript to the publisher Bieder of another volume of the work *Catéchisme pour adultes*, evidently written with the intention of attacking the Christian religion and propagating atheism. When he finally saw himself clearly exposed, the priest Turmel, in two letters dated March 25 and April 1 of the current year, confessed to the Most Reverend Cardinal Charost that he had published many articles and fourteen works under the following fourteen false names: "Louis Coulange, Henri Delafosse, Armand Dulac, Antoine Dupin, Hippolyte Gallerand, Guillaume Herzog, André Lagard, Robert Lawson, Denys Lenain, Paul Letourneur, Goulven Lézurec, Alphonse Michel, Edmond Perrin, Alexis Vanbeck." As is easily understood, from so many books and articles published under various names, promoting heresy and impiety, a legitimate suspicion arose that there were so many priests in France who were opposed to the Catholic faith; which, indeed, inflicted a grave and manifest injury upon the French clergy.

[*Latin ed. p. 519*]

The Most Holy Congregation of the Holy Office, 519. Since the priest Turmel has, for forty years now, expressed ideas contrary to the Catholic faith, and having been repeatedly warned, and having incurred penalties from ecclesiastical authority, as is evident from what has been stated, and has even dared daily to profane the Sacred Liturgy, the Eminent and Reverend Fathers, entrusted with the safeguarding of faith and morals, in a Plenary Session held on Thursday, the fourth of the week, on November 6, 1930, following the proper procedure of the Most Holy Tribunal of the Holy Office, according to canon 1555 and following, and after hearing the

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vote of the Most Reverend and Most Illustrious Consultors, decreed:

1. Twelve works of the priest Joseph Turmel, the titles of which are noted below, published under various names, but acknowledged by him as his own, in addition to the two already condemned and placed on the Index, are to be considered as condemned and are to be inserted into the Index of Prohibited Books:

* Louis Coulange, *La Vierge Marie*. Paris, Rieder, 1925.

* Id., *La Messe*. Paris, Rieder, 1927.

* Id., *The Life of the Devil*. London, 1929.

* Id., *Catéchisme pour adultes* (2 volumes). Paris, Rieder, 1929-1930.

* Henri Delafosse, *Le Quatrième Evangile*. Paris, Rieder, 1925.

* Id., *Les écrits de Saint Paul: L'Epître aux Romains*. Paris, Rieder, 1926.

* Id., *Les écrits de Saint Paul: La première Epître aux Corinthiens*. Paris, Rieder, 1926.

* Id., *Les écrits de Saint Paul: La seconde Epître aux Corinthiens. Les Epitres aux Galates, aux Colossiens, aux Ephésiens, à Philémon*. Paris, Rieder, 1927.

* Id., *Les écrits de Saint Paul: L'Epître aux Philippiens. Les Epitres aux Thessaloniciens. Les Epitres Pastorales. L'Epître aux Hébreux*. Paris, Rieder, 1928.

* Id., *Lettres d'Ignace d'Antioche*. *Traduction nouvelle avec introduction et des notes*. Paris, Rieder, 1927.

* André Lagarde, *The Latin Church in the Middle-Age*. Edinburgh, 1925.

* Edmond Perrin, *Saint Thomas d'Aquin, Somme Théologique*. Volumes I-II: *Dieu*. *Traduction nouvelle avec une introduction et des notes*. Paris, Rieder, 1927-1929.

2. He himself, who has already been placed under the sentence of excommunication, according to canon 2314 § 1, 1, is now, by the present decree, to be excommunicated specifically and personally; he is to be subjected to all the penalties of public excommunication; and, moreover, he is to be avoided and is to be avoided by all.

3. He is also to be subjected to the penalty of degradation, with all its legal effects.

4. However, he will not be absolved from the excommunication mentioned above, unless, previously, true signs of repentance are given, and all his errors are formally retracted through a declaration approved by the Holy Office and made public. Only after these conditions have been fulfilled, and no otherwise, may he be admitted again to the Sacraments, as a

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layperson.

[*Latin ed. p. 520*]

Acts of the Apostolic See - Official Commentary 520 And on the same day, Friday, the 6th of the same month and year, Our Most Holy Lord, Pope Pius, by the divine Providence, in the usual audience granted to the Most Reverend Prelate, the Assessor, approved, confirmed, and ordered to be made public, the resolution presented to him by the Reverend Fathers. Given in Rome, from the Offices of the Holy Office, on the 8th of November, 1930. A. Subrizi, Notary of the Most Holy Congregation of the Holy Office. L. ® S. II DECREE: FIVE BOOKS PUBLISHED BY PAUL ROUÉ ARE CONDEMNED. On Thursday, the 19th of November, 1930, In the General Assembly of the Most Holy Congregation of the Holy Office, the Eminent and Reverend Lords Cardinals, entrusted with safeguarding the faith and morals, after the vote of the Consultors, condemned, proscribed, and ordered to be included in the Index of Prohibited Books, the books published by Paul Roué, with the following titles: *Le Procès de Jésus, étude historique et juridique.* Paris, André Delpeuch, publisher; *Le Procès de Judas dit Iscariote.* Paris, éditions de l'Epi; *Code de l'Union Libre (Amants, Maîtresses, Enfants naturels).* Paris, Librairie de Droit usuel pratique; *Traité de l'Annulation du mariage religieux.* Paris, Etienne Chiron, publisher; *Mon formulaire et actes sous-seings privés.* Paris, Librairie de Droit usuel. And on the following day, Saturday, the 20th of the same month and year, Our Most Holy Lord, Pope Pius, by the divine Providence, in the usual audience granted to the Most Reverend Prelate, the Assessor, approved, confirmed, and ordered to be made public, the decree presented to him by the Reverend Fathers. Given in Rome, from the Offices of the Holy Office, on the 21st of November, 1930. A. Subrizi, Notary of the Most Holy Congregation of the Holy Office. L. rB S-

[*Latin ed. p. 521*]

521 Sacred Congregation of the Council. SACRED CONGREGATION OF THE COUNCIL OF TOLEDO AND OTHERS. TO THE POPULATION. July 19, 1930. QUESTION. – The Most Eminent Cardinal Archbishop of Toledo, on January 1, 1930, reported to the Holy Sacred Congregation the following: "Even after the decree of the Sacred Congregation of the Council of December 28, 1919, there is a dispute in Spain regarding the obligation of applying the Mass for the people on feast days, formerly by particular law, such as, for example, in Spain, on the days of Saint Anthony of Padua, Saint Isidore the Farmer, Saint Augustine the Doctor, Saint Ferdinand the King, etc., but now suppressed, either by the Code or before the Code; while some deny it, because the suppressed feast days are not mentioned in the decree of December 28, 1919; others affirm it, adhering to the doctrine of certain writers. This gives rise to different practices and

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great confusion, which must be removed; and this can only be achieved through an authentic declaration of the Sacred Congregation. Therefore, I earnestly request that such a declaration be given as soon as possible." Regarding this question, which the Most Reverend Apostolic Nuncio to the Catholic King also recommends be authentically resolved, it is, as is customary, necessary to present the Opinion of the Consultor in its entirety. OPINION OF THE CONSULTOR. – I preface this with the well-known discipline currently in force regarding the application of the Mass for the people on suppressed feast days by universal law; namely: "nothing in this matter has been changed by the Code from the discipline previously in force" (Pont. Comm. Cod., February 17, 1918); therefore, the Mass must be applied on each of the days listed in the following list issued by the Sacred Congregation on December 28, 1919 (A. A. S., XI, p. 42). In this list, two local feasts are noted: "The feast day of the Patron of the Kingdom; the feast day of the Patron of the place," which, however, are of common law, namely, by virtue of the general law, although observed on different days according to the different regions and places. Therefore, the argument that anyone might put forward from canon 1247 § 2: "Ecclesiastical precepts do not apply to the feast days of Patrons," immediately falls away; namely, that it is understood that, as far as it remains, the precept regarding which is mentioned in the title "on feast days," does not bring about a change regarding the application of the Mass for the people. Having said this, the only argument presented by those who believe that the obligation of applying the Mass for the people is suppressed on suppressed feast days, is...

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - The official commentary is derived from the silence of the aforementioned decree concerning the feasts of particular law. However, immediately, everyone sees that such an argument has no validity, because: a) silence is, by its very nature, a negative thing; therefore, it cannot, nor should it, be taken as a positive argument; unless something else is added; b) the praised decree was published to dispel doubts and anxieties; it did not establish any law; on the contrary, it explicitly refers to existing law, citing the response of the Pontifical Commission, according to which nothing has been innovated by the Code; c) indeed, the decree formally excludes particular law, not only because it repeatedly speaks of feasts "in the universal Church," but also because it is nothing other than a determination of the celebrated Urbanian list, which established a law for the universal Church, setting aside particular law, as is clear from its tenor. Furthermore, if the matter is considered a little more closely, it immediately becomes apparent that the question is not at all about particular law. Indeed, particular law concerns the institution and, in some cases, the suppression of local feasts; but the legal nature of even local feasts is the

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same as that of universal feasts; that is, they involve the same obligation to hear the Divine Office, the same prohibition regarding servile works, and the same application of the Mass for the people. These things have nothing local or particular about them. Indeed, feasts that were formerly considered suppressed were introduced by common law, in which the prohibition of servile works was first lifted, and then the obligation to hear the Divine Office; but the obligation of the Mass for the people never ceased: as Canon 339, § 1 (cf. 466) states, and I refer to older texts: the Mass for the people is to be applied "on Sundays and other days of precept, even on those that have been suppressed." But why and how could things be different regarding feasts suppressed by particular law? Therefore, in order to admit that the application of the Mass for the people was lifted on days of feasts suppressed by particular law, it would be necessary to demonstrate that other and other rules regarding these and those feasts, of the same legal nature, were and are to be observed and maintained; and this demonstration must be made with a certain and authentic text, or at least with an example. However, no one has produced a text or example, as far as I know. Meanwhile, therefore, we can and must adhere to the most valid presumption mentioned above. But what can I say about a presumption, when a text exists? Indeed, Pope Pius VII, in the Brief of Pernes, for the clarification of matters, dated April 10, 1818, granted a reduction in the number of feasts formerly observed as obligatory in the Kingdom of Naples; in this Brief, not only were certain feasts of universal law, namely those from the Urbanian list, removed, but also certain feasts of particular law, such as the feast of Saint Anthony of Padua and Saint Dominic. Furthermore, with regard to all suppressed feasts, without making any distinction, the Pope wished "that nothing be innovated regarding the choir, with respect to feasts on which the obligation to hear the Divine Office was lifted." Immediately after the publication of the Brief, the Archpriest...

[*Latin ed. p. 523*]

The Holy Congregation of the Council, in the locality of Petrella, in the diocese of Aquila, after a first inquiry concerning the feast of Saint Anthony: "Whether, in the future, pastors are obligated to apply the Mass for the people and to celebrate the parochial Mass with singing on those days on which the precept of hearing the Sacred [Sacrament] has been suspended," clearly inquired about all suppressed feasts. And the Holy Congregation responded on October 18, 1818 (n. 2592): "Affirmatively to both parts, etc." This is based on the canonical consultation XCIV, by Cardinal Gennari, which, I believe, reaches its goal. Since no reason, nor even a slight one, is presented for why things might be different in Spain or in the Kingdom of Naples, the affirmative answer, or "that the obligation of applying the Mass for the people on suppressed feast days, according to the particular law, exists in Spain," seems certain. Therefore, etc.

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RESOLUTION. - In the plenary meetings held on July 19, 1930, in the Apostolic Palace at the Vatican, the Most Reverend Fathers of the Holy Congregation of the Council, regarding the aforementioned inquiry, namely "Whether the obligation of applying the Mass for the people on suppressed feast days, formerly derived from a particular law, still exists," judged that the answer should be: "Affirmatively." After a report was made to His Most Holy Father, Pope Pius XI, in an audience granted to the undersigned Secretary on July 31 of the same year, His Holiness approved and confirmed the given resolution. I. Bruno, Secretary.

THE HOLY CONGREGATION FOR RELIGIOUS. APPROVATIONS. His Most Holy Lordship, Pope Pius XI, by decrees of the Holy Congregation for Religious Affairs, entrusted with the supervision of religious congregations:

On March 12, 1930, the Constitutions of the Poor Clares nuns were approved for a period of seven years, for the purpose of experimentation.

On July 19, the Institute of the Sisters commonly known as the Sisters of the Most Sacred Heart of Jesus of Montmartre, whose principal house is located in the archdiocese of Westminster, was praised, and their Constitutions were approved for a period of seven years, for the purpose of experimentation.

The Institute of the Sisters of the Regular Third Order of Saint Francis was praised, and their Constitutions were approved for a period of seven years, for the purpose of experimentation.

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - Official Commentary: The Institute of Sisters commonly known as the Sisters of Christian Schools of Mercy, whose principal house is located in the diocese of Paderborn, was praised, and its Constitutions were approved for a period of seven years for the purpose of experimentation. The Institute of Sisters founded by Saint Joseph was praised, and its Constitutions were approved for a period of seven years for the purpose of experimentation. The Institute of Sisters commonly known as the Servants of the Holy Spirit and of the Immaculate Mary, whose principal house is located in the diocese of Saint Anthony in Saint Francis of Assisi, Texas, was praised, and its Constitutions were approved for a period of seven years for the purpose of experimentation. The Institute of Sisters commonly known as the Handmaids of the Sanctuary, whose principal house is located in the diocese of Terlizzi, was praised, and its Constitutions were approved for a period of seven years for the purpose of experimentation. The Institute of Sisters of the Divine Heart of Jesus, whose principal house is located in the archdiocese of Breslau, was praised, and its Constitutions were approved for a period of seven years for the purpose of experimentation. The Institute of Sisters of Saint Martha was approved together with its Constitutions, but these are approved for a period of seven

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years for the purpose of experimentation. The Institute of Sisters of Saint Charles was definitively approved together with its Constitutions. The Institute of Sisters commonly known as the Little Sisters of the Immaculate Heart of Mary of the Third Order of Saint Francis, whose principal house is located in the diocese of Czestochowa, was praised, and its Constitutions were approved for a period of seven years for the purpose of experimentation.

[*Latin ed. p. 525*]

The Apostolic Datary 525. ACTS OF THE OFFICES. APOSTOLIC DATARY. RULES TO BE OBSERVED BY ORDINARIES IN OBTAINING FROM THE APOSTOLIC SEE THE COLLATION OF BENEFICES. In order that recourse to the Apostolic See for the obtaining of benefices, which, according to the law, are reserved to the Apostolic See itself (Codex iuris can., 396, 1435), or are devolved (can. 1432 § 3), may be made easier, and that the provision may be properly and suitably made, and especially that the Roman Pontiff, to whom alone the collation of these benefices pertains and belongs, may freely choose those clerics whom he judges more worthy and more suitable in the Lord, the following rules, approved by the Most Holy Fathers, 25th of [month unspecified], Pope Pius XI, shall be observed:

I. From the day of the vacation of a reserved benefice, or from the day of its devolution, until the day on which recourse to the Apostolic See is to be made, a certain period of time shall elapse, so that the clerics of the diocese may have timely knowledge of the collation of the benefice in question, which knowledge shall be reserved to the Supreme Pontiff.

II. The Reverend Ordinaries, when submitting a petition for the obtaining of reserved or devolved benefices to the Eminent Cardinal Prefect of the Congregation of the Holy Roman Church, shall present the names of all those who aspire to the benefice, together with testimonies regarding their age, studies, life, morals, and the offices which each has commendably held, and regarding their suitability for the performance of the duties of the benefice in question; and at least three, if possible, indicating those who are more worthy.

III. If the reserved or devolved benefices are subject to a competition, whether general or particular, the votes given by the examiners regarding the suitability and knowledge of the candidates shall be sent to the Apostolic Datary, together with the curriculum vitae or testimonies, as mentioned above, along with the records of the competition kept in the archives of the Ordinary. If the benefice involves the duty of explaining the Holy Scriptures to the people, the candidate must, according to the prescription of the Motu Proprio of the Most Holy Pope Pius XI, dated April 27, 1924, possess a license or doctorate in biblical studies. If, however, the Ordinaries should wish to obtain a derogation from this law for a reasonable cause,

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they must provide testi-

[*Latin ed. p. 526*]

526 Acta Apostolicae Sedis - The Official Commentary states that the acts of the Apostolic See require that candidates demonstrate their knowledge of Holy Scripture, and that their conscience be burdened. IV. If the matter concerns a benefit pertaining to the care of souls, whose salvation must be held above all else, the judgment of the Reverend Ordinary regarding the knowledge, piety, zeal for souls, and suitability of the candidates for the governance of the parish in question – to whom he should be all the more appointed (can. 459) – is always required, and must be given with a conscience heavily burdened. Furthermore, the vote of the Reverend Ordinary concerning the candidate whom he deems more worthy and suitable will always be readily accepted by the Supreme Pontiff, and he will duly consider him, according to His wisdom and as He judges in the Lord. From the Apostolic Registry, on November 11, 1930. R. CARD. SOAPINELLI, S. R. E. Secretary. L. Eis. I. Guerri, Registrar.

[*Latin ed. p. 527*]

Diarium Romanae Curiae 527 DIARIUM ROMANAE CURIAE. Thursday, October 9th, His Holiness received in a solemn Audience His Excellency, Mr. Doctor Carlo P. Crisanti, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Venezuela, for the presentation of his Credentials.

SACRED CONGREGATION OF RITES. Tuesday, October 28th, 1930, before the Most Reverend and Venerable Cardinal Giulio Serafini, Promoter of the Cause of Beatification and Canonization of the Venerable Servant of God, Domenico Lentini, secular priest, the Preliminary Congregation was held, in which the Reverend Prelates and theological Consultors discussed the doubt concerning the heroic virtues of the aforementioned Venerable Servant of God.

Tuesday, November 11th, 1930, in the Apostolic Palace at the Vatican, the Particular Congregation of the Sacred Rites was held, in which the following matters were presented to the judgment of the Most Eminent and Reverend Cardinals who comprised the same:

1. Concerning the validity of the proceedings in the cause of Beatification and Canonization of the Servant of God, Maria of Jesus Crucified, professed religious of the Order of Discalced Carmelites.

2. Concerning the validity of the apostolic process conducted in Namur, regarding two miracles which are asserted to have been wrought by God through the intercession of the Blessed Giulia Billiart, Foundress of the Institute of the Sisters of the Blessed Virgin Mary, after her solemn beatification.

3. Concerning the confirmation of the cult never before rendered to the

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Servant of God, Felice de Andreis, priest and first General Founder of the Congregation of the Mission in America, in accordance with the decrees of Pope Urban VIII.

4. Concerning the validity of the apostolic process conducted in the diocese of Arras, regarding a miracle wrought by God through the intercession of the Servant of God, Sister Maria Eufrasia Pelletier, Foundress of the Congregation of the Sisters of the Good Shepherd.

5. Concerning the confirmation of the cult never before rendered to the Servant of God, Caterina Jarrige, of the Third Order of St. Dominic, in accordance with the decrees of Pope Urban VIII.

6. Concerning the validity of the apostolic process regarding the miracles wrought by God through the intercession of the Venerable Servant of God, Margherita Bourgeoys, Foundress of the Institute of the Sisters of Our Lady.

7. Concerning the validity of the proceedings in the cause of Beatification and Canonization of the Servant of God, Paolo Ginhac, professed priest of the Society of Jesus.

[*Latin ed. p. 528*]

From the Apostolic See - Official Commentary 8. And finally, concerning the validity of the proceedings in the cause of Beatification and Canonization of the Venerable Servant of God, Anthony Chevrier, a secular Priest, Founder of the orphanage "La Providence du Prado" and Founder of the Society of the Priests of Prado.

SECRETARY OF STATE, BY ORDER:

With letters from the Secretary of State, the Holy Father Pius XI, may He reign happily, has deigned to appoint:

Secret Chamberlains, honorary, extraordinary:

December 22, 1929. Monsignor Alessandro Pechnik, of the Archdiocese of Leopoli of the Latins.

July 24, 1930. Monsignor David Paterson, of the Diocese of Aberdeen.

October 8, 1930. Monsignor Giovanni Hofer, of the Diocese of Seckau.

October 8, 1930. Monsignor Alessandro Nagy, of the Diocese of Giavarino.

October 8, 1930. Monsignor Leandro Girard, of the Latin Patriarchate of Jerusalem.

October 9, 1930. Monsignor Carlo Stradner, of the Diocese of Seckau.

October 20, 1930. Monsignor Francesco Prisching, of the same Diocese.

November 6, 1930. Monsignor Gustavo Bernardoni, of the Diocese of Fabriano.

November 6, 1930. Monsignor Agostino Crocetti, of the same Diocese.

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November 13, 1930. Monsignor Giuseppe Aloy, of the Diocese of Alba.

Chamberlains of honor, in purple vestments, extraordinary:

July 17, 1930. Monsignor Giovanni P. Ledezma, of the Diocese of Cochabamha.

July 31, 1930. Monsignor Boceo Cosentino, of the Diocese of Policastro.

August 21, 1930. Monsignor Giorgio Feichtner, of the Archdiocese of Salzburg.

September 25, 1930. Monsignor Ludovico Wolker, of the Archdiocese of Colonia.

September 25, 1930. Monsignor Giacomo Rabino, of the Diocese of Asti.

Chamberlain of honor, of Sword and Cape, extraordinary:

March 14, 1930. Mr. Giulio Gonçalves Cerejeira, of the Patriarchate of Lisbona.

NECROLOGY:

September 28, 1930. Monsignor Maurizio Rivière, Archbishop of Aix.

November 7, 1930. His Eminence, Cardinal ALFONSO M. MISTRANGELO, of the title of Saint Mary of the Angels at the Baths, Archbishop of Florence.

November 7, 1930. His Eminence, Cardinal ALESSIO CHAKOST, of the title of Saint Mary of Victory, Archbishop of Rennes.

November 13, 1930. Monsignor Enrico Vittore Altmayer, titular Archbishop of Sinnada.

November 21, 1930. Monsignor Atanasio M. Vincenzo Soler y Royo, titular Bishop of Citarizo.

November 23, 1930. Monsignor Settimio Caracciolo di Torchiarolo, Bishop of Aversa.

[*Latin ed. p. 529*]

Year XXII - Vol. XXII, December 31, 1930, No. 13.

ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY.

ADDRESS BY POPE PIUS XI

TO THE MOST VENERABLE FATHERS, CARDINALS,

TOGETHER WITH THE ROMAN CURIAL OFFICIALS,

ASSEMBLED IN THE CONSISTORY HALL

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ON THE VIGIL OF THE BIRTHDAY OF OUR LORD JESUS CHRIST.

Venerable brothers and most beloved sons in Christ:

May the Nativity of the Lord be blessed, which, together with the other exquisite spiritual consolations that it customarily brings to all faithful souls, and even to those not entirely indifferent to the renewal and the passing of the hours of God, brings to you once again this always desired hour of heart-to-heart conversation.

The voice of your hearts has found such affectionate expression in that of the new Dean of the Sacred College of Cardinals, and We hasten to thank you for your fraternal and filial greetings, for the precious gift of prayers that you have offered for Us, and which you promise to continue to offer during the holy festivities and in the new year that is about to begin.

We, in turn, bring to you (and not only to you) a wish that corresponds to the universal desire, and which We can rightly call magnificent, because it is not Ours, but that of Heaven and of the God of peace who returns to this troubled and afflicted world, and We also bring to you (and ACTA, vol. XXII, no. 13. - 31-12-1930.

[*Latin ed. p. 530*]

The Acts of the Apostolic See – Official Commentary 530, once again, not only do we offer a gift which we hope will be beneficial to many. But before presenting to you the wish and the gift, we gladly follow the discreet invitation addressed to us by your Most Eminent representative, to cast a thoughtful gaze upon the many sources of consolation, and, unfortunately, also of sorrow and true pain, which have filled the year that is drawing to a close. It is dear to us to present, together with the blessing of God, on the one hand, the hymn of our gratitude, and on the other, the lament of our sorrows, which also seeks to express our unwavering and limitless trust in the help and remedies of that infinite mercy which has healed individuals and peoples. The holy and sanctifying splendors of the Franciscan centenary had not yet faded, and behold, the centenaries of St. Augustine, of St. Emeric, of St. Anthony, of the Miraculous Medal, of the Council of Ephesus, are being celebrated and are approaching, all prepared in diligent silence: glorious recollections and almost a resurrection and renewal of magnificent figures and memorable events of the past; a present and widespread awakening of faith and Christian life. And we can barely mention the successive Eucharistic Congresses of Budapest, of Carthage, of Loreto, which, with their wonders of faith, piety, and sanctification, make us desire even more those of Bari and Ireland, which are already on the horizon and are magnificently announced; we can barely mention those splendid stars, indeed, those true constellations, which divine Goodness has allowed us to add to the sky of glorified sanctity. Of all these great and truly ineffable consolations, and of all the others that accompanied them

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and were their precious fruits, we will never cease to thank the infinite goodness of the Lord. We place in the forefront among these fruits the wonderful perseverance and continuous growth of the industrious and generous zeal of all the faithful, and in all countries, for the Missions, for the Catholic Action, for the works and institutions intended to promote and elevate ever more religious education and the cultivation of science, of the sciences.

[*Latin ed. p. 531*]

531 The acts of Pope Pius XI are sacred and harmonized with all sciences; and all this despite the extraordinary difficulties of the times. And here begin the sorrowful observations, truly sorrowful, which history has never recorded; perhaps because the world has never found itself in those conditions, which We see and experience, of material and moral relationships, private and public, individual and collective, which make inevitable the most vast and far-reaching repercussions of all the upheavals that occur in different countries and in different political, social, financial, economic, and industrial environments. We speak of this general, indeed universal, financial and economic distress, which is so painfully felt within their own ranks by even the richest and most powerful states and peoples, as well as by the smallest and most humble families, from these (it is understood) much more painfully. We speak of this widespread unemployment that deprives so many workers and their families of work and bread, and which makes ever more keenly felt the need for a more just relationship between production and consumption, between machines and labor, and above all, for a better social and international order inspired by greater Christian justice and charity, and which, without overturning the order established by divine Providence, makes possible and effective among the different classes and among the different peoples, fraternal collaboration beneficial to all, instead of the harsh and unrestrained struggle, harmful to all and, in the long run, disastrous. Blessed are all initiatives aimed at alleviating the many sufferings of the present and at preparing a better future. We speak of these vague fears with which many regard the future, almost seeing in more than one sector of the horizon threatening clouds, fears (we say immediately) that are excessive for Us, and clouds (we hope always) that are not all harbingers of misfortune. And we say not all, because universal and terrible storms certainly prepare subversive propaganda of every kind and hostile to every religion, as well as the spread of bad habits, if disastrous ideologies, deplorable weaknesses, and more deplorable...

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - Commentarium Officiale. Connivances, and the excessively greedy pursuit of material interests, will continue to be too little attempted to be combatted, indeed, they will tend to work in their

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favor. And to all the troubles mentioned, have been added everywhere, but more ruinous and devastating in Italia, the many terrestrial, seismic, maritime, fluvial, and atmospheric disasters. Always and everywhere, the sufferings of the children are and will be the sufferings of the Father, who responds to the general distress first with the daily prayer and comfort of the paternal word, and then, as far as possible (increased by many filial and moving generosities), with some material assistance; preferred among all, even by Us, and among all most insistently requested and most willingly granted, is the charity of work, of many works. Placed by the hand of God at the head of all His Church, wherever it suffers, fights, and prays, there is Our heart, there are Our concerns, there are Our prayers, to pray, fight, and suffer with it. And this holy Church of God suffers, praying, untold sufferings, and, while praying, fights the most bitter battles in more than one country. We must still much pray (at least this) for our brothers and children of Mexico, for the admirable champions who, in the name and for the love of Jesus Christ, suffer and die in Busse, in Siberia, preparing with their sufferings for the rebirth in Christ of those immense regions and of those countless peoples. We must also pray for our good and valiant missionaries and for Our beloved Missions in Cina, which in many parts of that vast country have undergone and are still undergoing very harsh trials, not without the glory of true martyrs; not because of those populations, generally good and peaceful, but because of a few (relatively few) violent individuals, often spurred on by the same nefarious anti-social and anti-religious propaganda that threatens the entire civilized world. Placed by the same divine hand on the episcopal seat of the Prince of the Apostles and Bishop of this Borna, chosen by Jesus Christ as the center and head of all His Church, the Catholic Church, we must see with daily sorrow the proselytism...

[*Latin ed. p. 533*]

533 The acts of Pope Pius XI, who was not Catholic, nay, anti-Catholic, are explained in Italy, and more particularly in this very Rome, with an ever-increasing and ever-widening activity, where it is subtle and insidious, where it is bold and audacious, concealing the danger and harm to consciences with the allure of numerous free or almost free advantages, taking advantage mostly of ignorance and naiveté, often joined with poverty and hunger; and all this in the presence of a law which, while admitting non-Catholics to the practice of religions different from the Catholic religion, does not at all admit them to proselytism, and even less to unrestrained proselytism against the Catholic Religion, the only religion of the State (Lateran Treaty, Article 1); and all this as if there could be anything more offensive and injurious to the person of the Supreme Pontiff than precisely such proselytism (Treaty of Lateran, Article 8), or more contrary to the sacred character of the Eternal City, the episcopal seat of the Supreme Pon-

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tiff, the center of the Catholic world, and the goal of pilgrimages (Lateran Concordat, Article 1). The tenor of the law and the solemn Conventions is so clear and persuasive that it leads us to believe that either they are forgotten or that the lamented proselytism is ignored, in order to explain what is happening; for this reason, we have considered it necessary to make a clear reference to them here and to draw attention to them. And we are confident that this will not be without good effect, since, on the other hand, we cannot doubt those good dispositions which the interests of the country itself demand, the country threatened in its most precious treasure, the faith of the fathers, and in its deepest and most essential unity, religious unity. We are pleased to see a sign and a proof of such good dispositions in the decree, which we have just read, that recognizes legal personality for the purposes of the work which we have newly instituted in Italy for the preservation of the Faith. And now, our wishes to you, venerable brothers and most beloved sons. This solemn feast, which we are about to celebrate once again, puts it in our hearts and on our lips: peace on earth. It is the wish that came from Heaven and was first sung by the Angels above the cradle of the newborn King of the ages, immortal, who came to reconcile men with God, men with men, for all.

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Commentarium Officiale. Sacrificing themselves, all [people] recall the universal divine paternity and the universal human fraternity, the concept and practice of fraternal charity, the just estimation and detachment from earthly goods, the pursuit of spiritual goods as the primary and most important goal. What more opportune and fitting wish could be offered in response to this universal invocation for peace, peace? And precisely for this reason, Our wish is not only addressed to [certain individuals], but to the entire world. To the entire world, because Jesus came to save all, but in a particular way to all the beloved children of the great Catholic family of the Church, which Jesus came to found: it is the peace brought by Christ, the peace of Christ, which is with Christ and through Christ, if only one is within the Catholic Church and with the Catholic Church: *Ubi Ecclesia ibi Christus*. Therefore, Catholics are called not only to the widest and most perfect enjoyment of the peace of Christ, but, as to the consolidation and expansion of the Kingdom of Christ, so also to the expansion and consolidation of His peace; and this through the manifold apostolate of the good word, of beneficial works, of prayer, which is so easy and so powerful, indeed omnipotent, before God. The glory and the duty of this apostolate of peace belongs primarily to Us and to all those called to be ministers of the God of peace; but there is also a vast and magnificent field for the entire Catholic laity, whom we ceaselessly invite and call to participate in the hierarchical apostolate. It is to Catholics throughout the world, and especially to those who study, work, and pray

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in the Catholic Action, that we address this invitation and appeal with particular warmth today. May they all unite in the peace and for the peace of Christ, in full harmony of thoughts and feelings, of desires and prayers, of works and words – spoken word, written word, printed word – and it will be a warm and certainly beneficial atmosphere of true peace that will envelop the entire world. But "peace of Christ" must be, and is not merely a sentimental, confused, indiscreet, and dangerous pacifism; for that alone is the true peace that comes from God, and which possesses the essential and indispensable characteristics and the precious fruits of true peace.

[*Latin ed. p. 535*]

535. The Acts of Pope Pius XI. I recall, O Church, incomparable Mistress, that just a few days ago, you led us to reread the beautiful and profound words of the Apostle of the Gentiles (Philippians 4:7): "Let the peace of God, which surpasses all understanding, guard your hearts and your thoughts in Christ Jesus our Lord." Therefore, the peace of Christ, true peace, transcends understanding, and it is a grave error to believe that true and lasting peace can reign among men and among nations as long as they direct their primary, most urgent, and most insatiable desires towards sensible, material, and earthly goods, which, being finite, can scarcely suffice for all, even if no one wishes to take the lion's share, and, necessarily, the greater the number of participants, the smaller the share of each; hence, these goods are almost inevitably sources, not only of greed and envy, but also of discord and conflict. The opposite is true of spiritual treasures—truth, goodness, and virtue—which, the more widely they are shared, the more abundant and fruitful they become for individuals and for society as a whole. Another error, from which the divinely inspired apostolic word seeks to protect us, is that of those who believe that true external peace can exist among men and among nations if there is no internal peace, that is, if the spirit of peace does not possess the minds and hearts, that is, all souls; the minds, to recognize and respect the reasons of justice, and the hearts, so that charity may be joined to justice, and indeed prevail over it; for if, according to the prophet, peace must be the work and fruit of justice (Isaiah 32:17), it, as wisely teaches St. Thomas (2-2, q. 29, art. 3, ad 3), and as is in the nature of things, belongs more to charity than to justice. Unfortunately, it is difficult for the internal peace of minds and hearts among citizens and social classes to reign and endure if strong causes of conflict are created and maintained among citizens and among social classes by an unjust distribution and proportion of advantages and burdens, of rights and duties, of capital, direction, labor, and of participation in those fruits which can only be produced by their friendly cooperation. It is more difficult,

[*Latin ed. p. 536*]

It is, to put it mildly, highly improbable that peace can endure between

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peoples and states, if, in place of true and genuine patriotism, an egoistic and harsh nationalism prevails; that is to say, hatred and envy in place of mutual goodwill, distrust and suspicion in place of fraternal trust, competition and strife in place of harmonious cooperation, and the ambition for hegemony and domination in place of respect and protection for all rights, even those of the weak and the small. It is absolutely impossible for peoples to possess that tranquility in order and in liberty which is the very essence of peace, as long as threats and dangers loom from within and without, and are not countered by sufficient measures and provisions of defense. And certainly, threats and dangers are inseparable from the aforementioned anti-social and anti-religious propaganda; but these cannot be repelled and overcome with material defenses alone. As for threats of new wars, while the peoples still so painfully feel the scourge of the last immense conflict, we do not wish to, we cannot believe in their reality, nor can we believe in the existence of a civil state that would wish to become so monstrously murderous and, almost certainly, suicidal; and if we were to even remotely doubt the existence of such a state, we must turn to God with the inspired prayer of the king-prophet, who, though he knew war and victory, prayed: "Dispers the nations that will wage war" (Psalm 67:31), and with that daily and universal prayer of the Church: "Give us peace." But let the gift, the offering, come after the wish for peace, for true peace, for intimate peace, for tranquil and secure peace. We must state immediately that we have earnestly desired and hoped to present this offering, in its entirety, to you here, most beloved sons and venerable brothers, and to the Catholic world, today; but instead, we must limit ourselves to announcing it; it will be ready in a few days, and indeed, it must still bear the date of this year, 1930. We say "bear the date" because it is an encyclical, of which as yet, no one knows anything... As you can see, we are giving you a confidential preview, from father to sons, to the sons who are closest and most beloved.

[*Latin ed. p. 537*]

537 The Acts of Pope Pius XI, by which, having come to visit him, he can no longer keep the secret. It will be an encyclical on a subject of utmost importance, concerning all that relates to the family, to states, indeed to all of humanity; a topic of perennial relevance, a relevance which today presents aspects that are most lamentable and concerning; so concerning as to make us believe, in conscience, that Our intervention is not only opportune and necessary, but also a pressing matter of Christian marriage. The encyclical will treat of the conditions, the needs, the disorders present in the family and in society. It is evident, and it will be even more so after reading, that, due to its gravity and importance, it necessarily required long meditation and preparation, and had already made considerable progress in Our mind even before a royal marriage made it even more opportune and necessary than the general conditions of the world already did. More

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opportune, we say, because of the divine and ecclesiastical doctrines and laws, of which God, in the mystery of His counsel, has willed that We be custodians, interpreters, and teachers, to all, rich and poor, weak and powerful, small and great, and to those doctrines and laws belongs also what the Church teaches and ordains concerning marriage, and precisely concerning mixed marriages. We also say more necessary because of the grave events to which the marriage itself has given rise. We say this because, concerning this important event (important in itself and in its possible private and public consequences), of which We have weighed before God all the gravity and with it the responsibility that also derived from it, We had no, and could have no, other difficulties, except those inherent in things and people, difficulties that fully justify the attitude of the Catholic Church, which is always most opposed to mixed marriages, and its intransigence concerning the conditions and guarantees prescribed by the sacred canons, without which, even in the presence of serious reasons, the offense to God and the danger to souls make any permission and concession impossible. Of such conditions and guarantees We have treated, not with political personalities of any country or government, but with...

[*Latin ed. p. 538*]

538 Acta Apostolicae Sedis - Commentarium Officiale. These royal agreements were concluded with solemnity, and those who entered into them gave formal and written commitments, explicitly mentioning the relevant canons, and expressed in such terms that they inspired complete and absolute confidence (indeed, as is clear, this was due to the quality of their august persons) that they fully understood and appreciated the scope of the commitment undertaken, and with the perfect loyalty that befits sovereigns, they also assumed the obligation to maintain them. But now, a veritable cloud of false reports has spread over this historical event, concerning imaginary negotiations and absurd transactions, and comments which are confused and uncertain, and contrary to the truth of the facts and their moral and religious content, not only from private individuals and from private places, but especially from solemn confessional gatherings, carefully prepared to give the appearance before the general public of renewing, or at least completing, a marriage, which was already a completed and finished fact; with manifest offense to God Himself, dishonored in a Sacrament instituted by Him and particularly honored; with inevitable deception and error of many, and with a true and no less culpable scandal, for the scandal comes from those who, through naiveté and ignorance, assimilate things to what is base, to those base things of which Jesus Christ took, precisely against the scandal, such terrible defenses (Matthew 18:6, etc.). It is precisely and only for the honor of God and for the good of souls that, as required by the duty and responsibility of the apostolic ministry, we have taken advantage of this

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solemn gathering to bring the truth of things and facts fully to light. Our dear and faithful children in Nicopolis, the entire Bulgarian people, and their Sovereigns know the love that we bear them in Jesus Christ; a love of which, while maintaining the force of the law, we have given recognized proofs; a love that, according to our possibilities, moved us to provide assistance in the disasters that struck their country; a love that moves us and will always move us to pray to the Almighty and merciful God for all their true prosperity, both temporal and spiritual.

[*Latin ed. p. 539*]

Acta Pii PP. XI 539: "Have, venerable brothers and most beloved sons, Our wishes, Our Christmas gift; We have nothing left to do but to impart to you, as We do with all Our heart, the apostolic blessing: a great and abundant blessing that may suffice for you all, individually, who delight Us with your cherished presence, and also for all those and for everything that each of you has in mind and in heart; a blessing that We desire also to be a wish for good and excellent holy feasts, for a good and happy year, for all good things."

LITTERAE ENCYCLICAE AD VENERABILES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS, PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES : DE MATRIMONIO CHRISTIANO SPECTATIS PRAESENTIBUS FAMILIAE ET SOCIETATIS CONDICIONIBUS, NECESSITATIBUS, ERRORIBUS, VITIIS. PIUS PP. X I

"Venerable Brothers, Greetings and the apostolic blessing. How great is the dignity of chaste marriage, this can be most clearly understood, Venerable Brothers, from the fact that Christ the Lord, the Eternal Father's Son, having assumed the flesh of fallen man, not only, with that most beloved plan, by which He carried out the restoration of all mankind, also willed to embrace, in a certain way, the very beginning and foundation of domestic society and, therefore, of human association; but also, having restored it to its original integrity according to the divine institution, He raised it to a true and "great" Sacrament of the New Law, and for this reason, He entrusted to His Church, the Spouse, the entire care and discipline thereof. However, that the fruits desired by all peoples of the whole world and of every time may be gathered from this renewal of marriage, first of all, the minds of men must..." (1 Ephes. V, 39).

[*Latin ed. p. 540*]

540 Acta Apostolicae Sedis - An Official Commentary on the Doctrine of Christ concerning marriage; then, Christian spouses, strengthened by the interior grace of God, ought to direct all their thinking and acting in accordance with that pure law of Christ, so that they may attain true happiness and peace for themselves and for their family. But on the contrary, not

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only do We, from this Apostolic See, observe what is happening, but you yourselves, Venerable Brothers, perceive and, indeed, deeply grieve with Us, that many people, forgetting that divine work of restoration, either completely ignore or impudently deny, or even, adhering to the principles of certain false and very perverse doctrines, openly trample upon the sanctity of Christian marriage. These most pernicious errors and wicked customs, having even begun to be introduced among the faithful, and gradually, without any sense of shame, striving to spread more and more each day, We have considered it Our duty, in Our office as the Vicar of Christ on earth and as the supreme Pastor and Teacher, to raise Our Apostolic voice, so that We may keep Our flock away from poisonous pastures and, as far as is in Us, keep them safe. Therefore, you, Venerable Brothers, and through you the entire Church of Christ, and indeed the entire human race, concerning the nature, dignity, advantages, and benefits of Christian marriage, and those emanating from it for the family and for human society itself; concerning the most serious errors contrary to this evangelical doctrine; concerning the vices opposed to conjugal life; and finally, concerning the principal remedies to be employed, We shall lay down, following the footsteps of Leo XIII, Our predecessor, whose Encyclical Letter *Arcanum*, published fifty years ago, We reaffirm and confirm, and, while We explain some things more fully in accordance with the conditions and necessities of Our time, We declare that it has not lost its force, but retains its full power. 1 1 Encyclical Letter *Arcanum*, of divine wisdom, February 10, 1880.

[*Latin ed. p. 541*]

Acta Pii PP. XI 541 And as we begin with these very documents, which are almost entirely devoted to defending the divine institution of marriage and its sacramental dignity and perpetual firmness, let this first principle remain an immovable and inviolable foundation: Marriage is not instituted nor restored by human means, but by divine means; it is not established by men, but by the Author of nature Himself, God, and by Christ the Lord, according to the laws of the same nature, confirmed, elevated; therefore, these laws are subject to no human opinions, nor to any agreement, even of the spouses themselves. This is the teaching of the Sacred Scriptures, "this is the constant and universal tradition of the Church, this is the solemn definition of the Holy Council of Trent, which, with the very words of the Sacred Scriptures, proclaims and confirms the perpetual and indissoluble bond of marriage, and its unity and firmness, which come from God, the Author."

2. Although marriage is, by its very nature, divinely instituted, human will also has its part in it, and a most noble one; for each individual marriage, as it is the conjugal union between this man and this woman, arises only from the free consent of both spouses: and this act of free will, by which each party gives and receives the right of conjugal union,

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is so necessary for constituting a true marriage that no human power can supply it. However, this freedom extends only to the extent that it establishes whether the contracting parties truly intend to enter into marriage, and with this person, or not; but the freedom of man is entirely subject to the nature of $\text{marriage, so that, if anyone has once entered into marriage, he is subject to its divine laws and essential properties. For the Angelic Doctor, when discussing faith and procreation, says: "Gen., I, 27-28; II, 22-23; MATTH., XIX, 3 sqq.; Ephes., V, 23 sqq."}$

3. Cf. Cod. iur. can., c. 1081 § 2. * Cf. Cod. iur. can., c. 1081 § 1.

[*Latin ed. p. 542*]

Acta Apostolicae Sedis - Commentarium Officiale 542 a states: "In marriage, the bond arises from the very conjugal agreement, so that if something contrary to these [elements] were expressed in the 'consent which constitutes marriage,' it would not be a true marriage." Therefore, the minds are joined and coalesced, and this occurs first and more closely than the bodies, not through the flux of senses or affections of the soul, but through a deliberate and firm decree of the will; and from this union of minds, as God ordains, a sacred and inviolable bond arises. This contract, by its very nature and uniqueness, distinguishes it entirely from the unions of animals, which are made solely by the blind instinct of nature, in which there is no reason or deliberate will, and also from the loose unions of men, which are removed from all true and honorable bonds of the will and are devoid of any domestic bond. Therefore, it is clear that legitimate authority has the power, and indeed is obligated by duty, to restrain, prevent, and punish shameful unions that are contrary to reason and nature; but when it is a question of the very nature of man, it is equally certain that what our predecessor, Pope Leo XIII, clearly warned: "In choosing the way of life, there is no doubt that it is within the power and the right of each individual to choose either to follow the counsel of Jesus Christ concerning virginity, or to bind oneself with the marital bond." "To take away from man the natural and primordial right of marriage, the principal cause of marriage, which was established by the authority of God from the beginning, no human law can, in any way, restrict: 'But increase you and multiply, and go upon the earth and fill it.'" 1 2 3 Thus, the sacred union of marriage is established by both divine and human will: the institution of marriage itself, Fismes, leges, and goods, are from God; but, with God granting, Summa Theologica, p. III, Supplement, q. XLIX, art. 3. 1 St. THOMAS AQUINAS, 2 Litterae Encyclicae Rerum Novarum, 15 Maii 1891. 3 Cm., I, 28. C.

[*Latin ed. p. 543*]

543 During the pontificate of Pope Pius XI, and with his support, it is fitting that, through the generous example of his own life, the particular

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bond of marriage, established by God, be joined with its proper duties and goods for the entire duration of life. When we begin to explain what these divinely given goods of true marriage are, Venerable Brothers, the words of that most illustrious Doctor of the Church come to mind, whom We celebrated not long ago with Our Encyclical Letter *Ad salutem*, given on April 20, 1930, on the tenth anniversary of his death: "These things," says St. Augustine, "are the goods for which marriages are good: CHILDREN, FAITH, and SACRAMENT." These three principles rightly contain the clearest summary of the entire doctrine concerning Christian marriage, as the holy Doctor himself declares when he says: "In faith, care is taken that no one lies with another, man or woman, outside the conjugal bond; in children, that they be lovingly received, benevolently nurtured, and religiously educated; and in the sacrament, that the spouses be not separated, and that neither the man nor the woman be put away, nor for the sake of children, but be joined to each other. This is a rule of marriages, by which either the fecundity of nature is adorned, or the wickedness of incontinence is restrained." 1 2 3 Therefore, first among the goods of marriage is CHILDREN. And indeed, the Creator of the human race Himself, who, out of His goodness, willed to provide for the propagation of mankind in life, taught this when, establishing marriage in paradise, He said to the first parents, and through them to all future spouses: "Be fruitful and multiply and replenish the earth." 4

[*Latin ed. p. 544*]

544 Acta Apostolicae Sedis - Commentarium Officiale 1. Verba ad Timotheum perbelle eruit, dicens: "Generatio, itaque causa fieri nuptias, Apostolus ita testis est: 'Volo, inquit, iuniores nubere.' Et quasi ei diceretur: 'Quid?', continuo subiecit: 'Filios procreare, matres familias esse'." 2. Quantum vero hoc Dei beneficium sit et matrimonii bonum ex hominis dignitate et altissimo fine apparet. Homo enim vel solius rationalis naturae praestantia omnes alias creaturas visibiles superat. Accedit, quod Deus homines generari vult, non ut solum sint et impleant terram, sed multo magis, ut Dei cultores sint, ipsum cognoscant et ament et eoque tandem perenniter fruantur in caelis; qui finis ex mirabili hominis per Deum in supernaturalem ordinem elevatione, omne superat quod oculus vidit, et auris audivit et in cor hominis ascendit. Ex quo facile apparet proles, omnipotenti Dei virtute, coniugibus cooperantibus, orta, quantum divinae bonitatis sit donum, quam egregius matrimonii fructus. 3. Christiani vero parentes intelligant praeterea se non iam solum ad genus humanum in terra propagandum et conservandum destinari, immo vero, non ad quoslibet veri Dei cultores educandos, sed ad pariendam Ecclesiae Christi subolem, ad cives Sanctorum et domesticos Dei procreandos, ut populus Dei et Salvatoris nostri cultui addictus in dies augeatur. Etsi enim christiani coniuges, quamvis ipsi sanctificati, sanctificationem in prolem transfúndele non valent, immo nat-

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uralis generatio vitae facta est mortis via, qua originale peccatum transeat in prolem; aliquid tamen quodammodo participant de primaevo illo paradisi coniugio, cum eorum sit propriam subolem Ecclesiae offerre, ut ab illa matre filiorum Dei fecundissima per.

[*Latin ed. p. 545*]

Acta Pii PP. XI 545: Ut per baptismum, ad iustitiam supernaturalem regeneretur, et ut fiat membrum vivum Christi, participans vitae aeternae, et tandem heres gloriae aeternae, quae omnes toto corde desideramus. Si mater, vera christiana, hoc perpendat, intellegit profecto, cum celsiore et pleno sensu consolationis, quod de se dictum est a Redemptore nostro: "Mulier... cum peperit puerum, iam non meminit pressurae, propter gaudium, quia 'natus est homo in mundum'"; et, omnibus doloribus, curis, oneribus officii matris maior, multo iustius et sanctius quam illa matrona romana, mater Gracchorum, florentissima corona liberorum in Domino gloriabitur. Ambo vero coniuges hos liberos, prompto et grato animo a Deo acceptos, sicut talentum a Deo commissum, intellegent, quod non in suum, neque in commodum tantum rei publicae terrenae impendatur, sed in die rationis Domino cum fructu restituatur. 1 Procreationis autem beneficio, non perficitur bonum prolis, sed aliud accedere oportet, quod debita prolis educatione continetur. Pauciore profecto prole generatae, atque ideo toti generi humano, provideret sapientissimus Deus, nisi, quibus potestatem et ius dederat generandi, iisdem ius quoque et officium tribuisset educandi. Neminem enim latere potest, prolem, ne in iis quidem quae ad naturalem vitam pertinent, multoque minus in iis quae ad vitam supernaturalem pertinent, sibi ipsam sufficere et providere posse, sed aliorum auxilio, institutione, educatione per multos annos indigere. Compertum autem est, natura et Deo iubentibus, hoc educandae prolis ius et officium illorum in primis esse, qui opus naturae generando coeperunt; inchoatumque, imperfectum relinquentes, certae ruinae exponere omnino vetantur. Iamvero, huic tam necessariae educationis liberorum, optima qua fieri potuit ratione, provisum est. 1 Io., XVI, 81. ACTA, vol. XXII, n. 13. — 31-12-930. 36

[*Latin ed. p. 546*]

The Acts of the Apostolic See – Official Commentary 546 pertains to marriage, in which, when parents are bound together by an unbreakable bond, the work and mutual assistance of both are always available. And having treated extensively elsewhere concerning the Christian education of youth, we now encompass all of this with the repeated words of Saint Augustine: "In children [one must] lovingly receive them... and religiously educate them." Indeed, this is also strongly stated in the Code of Canon Law: "The primary purpose of marriage is the procreation and education of children." Furthermore, it must not be silent that, since both of these are

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of such dignity and importance, entrusted to the parents for the good of the children, any honest use of the faculty given by God for procreating new life, as commanded by the Creator and the law of nature itself, is solely the right and privilege of marriage, and must be entirely contained within the sacred limits of marriage. The second good of marriage, which we mentioned and which Augustine recalled, is the good of FAITH, which is the mutual fidelity of spouses in fulfilling the conjugal contract, so that what is owed to the other spouse by this contract, sanctioned by divine law, must neither be denied to him nor permitted to anyone else; nor must anything be granted to that spouse which, being contrary to divine rights and laws and most alien to conjugal fidelity, can never be granted. Therefore, this fidelity primarily demands the absolute unity of marriage, which the Creator Himself established in the marriage of the first parents, when He willed that it be only between one man and one woman. And although, subsequently, the supreme Legislator, God, relaxed this primordial law to some extent for a time, there is no doubt that He...

[*Latin ed. p. 547*]

The Acts of Pope Pius XI, 547, have completely restored the original and perfect unity, and have abolished every dispensation, as the Evangelical Law demonstrates, as the words of Christ and the constant manner of the Church, whether in teaching or in practice, clearly show. Therefore, the Holy Council of Trent solemnly declared: "For the Lord Christ taught that this bond only joins and unites two persons, as He said: 'And they two shall be in one flesh. Therefore now they are not two, but one flesh.' 1 Moreover, the Lord Christ wished to condemn not only any form of polygamy or polyandry, whether successive or simultaneous, nor any other external act that is dishonest, but also, so that the sacred bonds of marriage may be completely preserved, He forbade even the voluntary thoughts and desires concerning these things: 'But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.' 2 These words of the Lord Christ cannot be invalidated by the consent of either spouse; for they reveal the law of God and of nature, which no human will has ever been able to violate or alter. Furthermore, the familiar customs between spouses themselves, so that they may shine with the splendor of a good faith, must be marked by chastity, so that spouses may conduct themselves in all things according to the norm of God's and nature's law, and may always strive to follow the will of the most wise and most holy Creator with great reverence for the work of God. 3 This, which is aptly called the faith of chastity by Saint Augustine, will flourish more easily, and much more pleasantly and nobly, from another most excellent source: namely, from conjugal love, which pervades all the duties of married life and holds a certain primacy in the Christian marriage. 1 Council of Trent, Session XXIV. 2 MATTHEW, V, 28. 8 Cf. Decree of the

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Holy Office, March 2, 1679, proposition 50.

[*Latin ed. p. 548*]

548 Acta Apostolicae Sedis - Official Commentary on Matters of Nobility. "Furthermore, the faith required for marriage demands that husband and wife be joined in a singular, holy, and pure love; not as adulterers love each other, but as Christ loved the Church; for the Apostle prescribed this rule when he said: 'Husbands, love your wives, as Christ also loved the Church' (Ephesians 5:25); and He, indeed, embraced her with that immense charity, not for His own benefit, but solely with the intention of benefiting the Bride. Therefore, we speak of charity, not one merely inclined to carnal and quickly vanishing desires, nor one confined to mere pleasant words, but one placed in the very depths of the soul, and, if the exhibition of love is a proof, proven by external deeds. This deed, in domestic society, not only encompasses mutual assistance, but must also extend to, indeed primarily aim at, helping spouses to more fully conform and perfect each other's inner selves; so that, through mutual companionship in life, they may progress more and more each day in virtues, and especially in true charity towards God and their neighbors, in which, indeed, 'On these two commandments dependeth the whole law and the prophets.' (Matthew 22:40). Certainly, the most perfect example of holiness, which God has proposed to men, namely, the Lord Christ, can be and should be imitated by all, regardless of their condition or the honorable way of life they have chosen, and, with God's help, they can even attain the highest pinnacle of Christian perfection, as is proven by the examples of many Saints. 2 3 4 This mutual conformation of spouses, this constant striving to perfect each other, can, in truth, as the Roman Catechism teaches, also be considered the primary purpose and reason of marriage, provided that marriage 5 Ephesians 5:25; cf. Colossians 3:19. 2 Roman Catechism, Part II, Chapter VIII, Question 24. 3 Cf. St. Gregory the Great, Homilies 30 on the Gospel (John 14:23-31), n. 1. 4 Matthew 22:40. 5 Cf. Roman Catechism, Part II, Chapter VIII, Question 13.

[*Latin ed. p. 549*]

The Acts of Pope Pius XI, 549, number, do not merely refer to the institution of marriage as a means of properly procreating and raising children, but more broadly, as a communion, habit, and society of life. With this same charity, all the rights and duties of marriage are composed; so that not only the law of justice, but also the norm of charity, is that which the Apostle says: "Let every wife have the due to her husband; and let every husband have the due to his wife." Finally, bound by the bond of this charity, the domestic society must flourish with that which Augustine calls the order of love. This order includes the husband's primacy over his wife and children, and the wife's prompt obedience in life, as the Apostle recommends with

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these words: "Let women be subject to their husbands, as to the Lord:" This obedience does not deny or take away the freedom that belongs to the woman, both for the excellence of her human person and for the most noble duties of wife, mother, and companion. Nor does it command her to obey any whim of her husband, which may be less fitting to reason or to the dignity of the wife; nor does it teach that the wife should be equated with those persons who are considered inferior in law, to whom the free exercise of their rights is not usually granted due to a lack of mature judgment or experience in human affairs; but it forbids that excessive license which does not care for the good of the family, and it forbids separating the heart from the head in this body of the family, to the greatest detriment of the whole body and the imminent peril of its ruin. For if the husband is the head, the wife is the heart, and just as he holds the principality of government, she can and should vindicate for herself the principality of love as her own. This obedience of the wife to her husband, as to degree and manner, can vary according to the conditions of persons, places, and times; indeed, if the husband... (The passage is incomplete).

[*Latin ed. p. 550*]

The Acts of the Apostolic See – Official Commentary 550, lacks this, the wife must fulfill her husband's role in directing the family. However, it is never and nowhere permitted to overturn or touch the very structure of the family and its principal law, which has been established and strengthened by God. Wisely, regarding this, and maintaining the order between husband and wife, our predecessor Leo XIII teaches in the Encyclical Letters which we have mentioned, concerning the Christian marriage: "The husband is the head of the family and the wife; yet, because she is flesh of his flesh and bone of his bones, she is to be subject to the husband, not as a slave, but as a companion; so that obedience rendered may not lack honor or dignity. In him who presides, and in her who obeys, since both reflect the image of Christ, the other of the Church, divine charity must be the perpetual guide of their actions." These, therefore, are those things which are comprehended by the bond of faith: unity, chastity, charity, and honorable and noble obedience; which, as there are so many names, so are there so many benefits for husband and wife and for marriage itself, by which peace, dignity, and happiness in marriage are safely placed and promoted. Therefore, it is truly not surprising that these have always been considered and held as the most outstanding and proper goods of marriage. However, the fullness of these great benefits is completed and, as it were, accumulated in that good of Christian marriage which we have called, with the words of Augustine, a SACRAMENT, by which is denoted both the indissolubility of the marriage bond and the contract made effective as a sign of grace through Christ. And first of all, the very firm strength of the indissoluble marriage covenant is urged by Christ Himself, saying: "What

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therefore God hath joined together, let not man put asunder," and: "Whosoever shall put away his wife, and shall marry another, committeth adultery: and whosoever shall marry her that was put away from her husband, hath committed adultery." 1 2 3

1. *Litt. Encycl. Arcanum*, 10 February 1880.

2. MATTHEW, XIX, 6.

3. LUKE, XVI, 18.

[*Latin ed. p. 551*]

Acts of Pope Pius XI, 551. In this indissolubility, Saint Augustine places what he calls the "good of the sacrament," expressing it with these words: "In the sacrament itself, it is observed that the marriage should not be dissolved, and that neither the man nor the woman, even for the sake of children, should be joined to another." And this inviolable firmness, although not with the same perfect measure for all, pertains to all true marriages: for the Lord's words, "What therefore God hath joined together, let not man put asunder," spoken concerning the marriage of the first parents, which is the prototype of any future marriage, must necessarily apply to all truly valid marriages. Although, before Christ, the sublimity and severity of that ancient law were so tempered that Moses permitted the citizens of the people of God to give a bill of divorce to one another for certain reasons, due to the hardness of their hearts; nevertheless, Christ, by virtue of His supreme legislative power, revoked this permission of greater license and restored the ancient law in its entirety with these words, never to be forgotten: "What therefore God hath joined together, let not man put asunder." Therefore, the most wise and blessed Pope Pius V, Our Predecessor, writing to the Bishop of Agriensem, said: "It is manifest, he writes, that marriage, even in the very state of nature, and certainly long before it was raised to the dignity of the properly called Sacrament, was divinely instituted so that it should carry with it a perpetual and indissoluble bond, which, therefore, no civil law can dissolve. And although the reason of the Sacrament may be separated from marriage, as, for example, among the infidels, yet in such a marriage, if indeed it is a true marriage, that perpetual bond must still remain; and indeed, it remains perpetually, that bond which, from the very beginning, is so closely connected with marriage by divine law, that no civil power can interfere. And therefore, whatever marriage is contracted, or is contracted in such a way that it is truly a marriage, it will always have that perpetual bond by divine law, which is common to all true marriages."

1 S. AUGUST., *De Gen. ad litt.*, Book I, chapter X, paragraph 7, number 1.

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2.

[*Latin ed. p. 552*]

Acts of the Apostolic See - Official Commentary 552, either cohering; or it is presumed to be contracted without it perpetually <(a bond), and therefore marriage is not, but an illicit union repugnant to the divine law; which therefore cannot be entered into nor maintained." If, however, this firmness seems to be subject to exceptions, even if very rare, as in certain natural unions begun only among non-believers, or, if among the faithful, valid but not yet consummated, this exception does not depend on human will, nor on any merely human authority, but on divine law, of which the Church of Christ is the sole guardian and interpreter. However, no power whatsoever will ever be able to invalidate a Christian marriage that is valid and consummated. For in it, just as the marital bond is fully perfected, so also the greatest firmness and indissolubility, by the will of God, shines forth, which no human authority can relax. 1 If, Venerable Brothers, we wish to reverently investigate the intimate reason for this divine will, we will easily find it in the mystical significance of the Christian marriage, which is fully and perfectly realized in the consummated marriage among the faithful. For, as the Apostle testifies, in his (which we mentioned at the beginning) letter to the Ephesians, Christian marriage refers to that perfect union which exists between Christ and the Church: "This sacrament is great, indeed, I say, in Christ and in the Church." This union, as long as Christ lives and the Church through Him, will certainly never be dissolved by any separation. This is also clearly taught by Saint Augustine with these words: "For this is preserved in Christ and in the Church, that the living should always remain with the living, never separated by divorce." Such observance is given to this Sacrament in the kingdom of our God, ... that is, in the Church of Christ ..., that "for the sake of procreating children, either women marry, or..." 2 1 Pius VI, Rescript, to the Bishops of Agrigento, July 11, 1789. 2 Ephesians, V, 32.

[*Latin ed. p. 553*]

Acts of the Popes, XI, 553: "Wives ought to be led [to the altar], and it is not permissible to abandon a barren spouse, but rather to seek another who may be fruitful. But if anyone does this, he is acting contrary to the law of this age [where, through divorce, it is permitted without fault to marry another wife; which also the Lord permitted to the holy Moses because of the hardness of heart of the Israelites]; but 'according to the law of the Gospel, he is guilty of adultery, just as she would be if she were to marry another.' "

How many and what benefits flow from the indissolubility of marriage, that one cannot deny, whether by considering the good of the spouses and their offspring, or the salvation of human society. First of all, spouses have

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in this firmness a certain sign of perpetuity, which the generous tradition of their own persons and the intimate association of their souls naturally demand so greatly, since true charity knows no end. Furthermore, steadfastness is built as a bulwark of fidelity against the incitements of infidelity, should any arise, either internally or externally; any anxious fear that one spouse might abandon the other at some time, whether through adversity or old age, is excluded, and in its place is established a certainty. Moreover, the dignity of each spouse and mutual assistance are provided for most fittingly, since spouses, perpetually persevering in an unbreakable bond, are constantly reminded not to seek things that are fleeting, nor to serve their lusts, but to procure for each other higher and eternal goods, having entered into a marriage covenant that cannot be dissolved except by death. Furthermore, the protection and education of children, which must extend over many years, are best provided for, since the heavy and long-lasting burdens of this office are more easily borne by parents united in their efforts. Nor are there fewer benefits that arise for the entire human association. For we know from experience that the firm stability of marriages is a most excellent [thing].

[*Latin ed. p. 554*]

554 The Acts of the Apostolic See – The official record – are a source of honest living and integrity of morals; and, moreover, the happiness and safety of the republic are securely established, provided that this order is observed: for a city is such as are the families and the people of whom it consists, just as a body is made up of its members. Therefore, those who strive diligently to defend the inviolable firmness of marriage, both for the good of the private life of spouses and children, and for the good of the public welfare of human society, merit the highest praise. But this sacrament, besides its indissoluble firmness, contains many other and even higher benefits, which are most aptly indicated by the very word of the Sacrament: for this word is not empty or void to Christians, since Christ the Lord, "the author and perfecter of Sacraments," truly made the marriage of his faithful a true and proper Sacrament of the New Law, and truly made it a special sign and source of that interior grace, by which he "perfected their natural love, and confirmed their indissoluble unity, and sanctified the spouses." 1 2 And since Christ himself established a valid agreement between spouses as a sign of grace, the reason of the Sacrament is so intimately connected with the Christian marriage, that no marriage among the baptized can exist "without being itself a Sacrament." Therefore, when the faithful sincerely give their consent in this matter, they open to themselves a treasure of sacramental grace, from which they draw supernatural powers to faithfully, holily, and perseveringly fulfill their duties and obligations until death. For this Sacrament, in those who do not oppose it, not only increases the abiding principle of supernatural life, that is, sanctifying grace, but also adds

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special gifts, good inclinations of the mind, and the seeds of grace. 3 1 Council of Trent, Session XXIV. Council of Trent, Session XXIV. Code of Canon Law, Canon 1012.

[*Latin ed. p. 555*]

Acta Pii PP. XI 555, by strengthening and perfecting the powers of nature, so that spouses may not only understand, but also deeply comprehend, firmly adhere to, effectively will, and actually accomplish whatever pertains to the conjugal state and its ends and duties; and finally, it grants them the right to obtain, as often as they need it for the fulfillment of the duties of this state, the actual help of grace. However, since the law of divine providence in the supernatural order is that men, after having made use of reason, do not fully receive the fruit from the Sacraments, unless they respond to grace, the grace of marriage will, to a great extent, remain a useless talent, buried in the field, unless the spouses exercise supernatural powers and cultivate and develop the seeds of grace received. But if, doing all that is in their power, they make themselves docile to grace, they will be able to bear the burdens of their state and fulfill its duties, and they will be strengthened and sanctified by this Sacrament, and as it were, consecrated. As Saint Augustine teaches, just as a man is designated and aided by Baptism and Holy Orders, either for living a life according to the Christian manner or for performing the priestly office, and is never deprived of their sacramental help, so too, those who have once been joined by the bond of marriage can never be deprived of this sacramental help and bond, almost (although not through a sacramental character). Indeed, as the same Saint Doctor adds, that sacred bond is carried with them, even after adultery has been committed, although not now for the glory of grace, but for the harm of the crime, "just as the soul of an apostate, or one who withdraws from the marriage 'of Christ,' even after losing the faith, does not lose the Sacrament of faith, which it received through the laver of regeneration." N 1. Moreover, these spouses, not constrained but adorned by the golden bond of the Sacrament, not hindered but strengthened, strive with all their might to ensure that their marriage is not only effective and significant through the power and meaning of the Sacrament, but also through themselves.

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis - The Official Commentary should always and should remain a living image of that most fruitful union of Christ with the Church, which is truly the most venerable mystery of perfect charity. All of these things, Venerable Brothers, if contemplated with attentive minds and living faith, if these outstanding goods of marriage, namely, procreation, fidelity, and the sacrament, are illuminated with due light, no one can fail to admire the divine wisdom, holiness, and goodness, which, for the sake of the dignity and happiness of spouses, and also for the preser-

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vation and propagation of the human race, has so abundantly provided in the sole, chaste, and sacred bond of marriage.

II. The more readily we consider the outstanding importance of this chaste marriage, Venerable Brothers, the more it grieves Us to see that this divine institution, especially in our own age, is often scorned and widely rejected. For no longer secretly, nor in darkness, but openly, with every sense of modesty cast aside, through every kind of spectacle, through Roman comedies, through amorous and frivolous tales, through so-called cinematographic images, through radio broadcasts, and through all the inventions of modern science, the sanctity of marriage is either trampled upon or mocked; divorces, adulteries, and the most heinous vices are either praised or at least depicted in such colors that they appear to be free from all guilt and infamy. And there are not lacking books, which do not hesitate to call themselves scientific, but which in truth are often only superficially adorned with the veneer of science, in order to find an easier way to gain acceptance. The doctrines that are advocated in them are sold as the products of a new genius, namely, that genius which, above all, seeks the truth.

[*Latin ed. p. 557*]

557 In Actis Pii Papae XI, asseritur quod certas opiniones antiquorum, quae sunt praejudicatae, sunt repudiatae, et inter has opiniones obsoletas, etiam doctrina tradita de matrimonio, quae est christiana, est contemnita et reiecta. Et haec sunt insita in omni genere hominum, divitiis et pauperum, operariorum et idiarum, doctis et indoctis, solis et coniugis, cultoribus Dei et osoribus, adultis et iuvenibus; praesertim autem his, quia sunt facilius adhibiti ad praedam, insidiae sunt structae. Non omnes qui sunt fautores novarum doctrinarum huiusmodi, sunt ducti ad extrema quae consectaria sunt libido indomita; sunt qui, quasi in medio itinere consistentes, in quibusdam tantum concedere putant aliquid praeceptis divinae et naturalis legis, quae sunt nostrae temporis. Sed hi quoque, plus minusve conscii, sunt emissarii illius inimici nostri, qui semper conatur zizania superseminare in medio tritici. Nos ergo, quos Paterfamilias custodes agri sui posuit, et quos sacrum officium urget cavendi ne bonum semen opprimatur ab herbis nocentibus, putamus gravissima dicta quae a Spiritu Sancto nobis sunt data, cum Apostolus Paulus dilectum suum Timotheum hortabatur verbis: « Tu vero vigila... Ministerium tuum imple... Praedica verbum, insta opportune, importune, argue, obsecra, increpa in omni patientia et doctrina ». 1 2 Et quia, ut fraudes inimicorum vitari possint, ante necesse est eas detegere, et multum iuvat eius fallacias incautis denuntiare, quamvis profecto mallemus huiusmodi flagitia nec nominare « But fornication and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints », propter animarum bonum et salutem, ea penitus silere non possumus. Ut ergo ab horum maiorum fontibus incipiamus, praecipua

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eorum radix est in eo quod matrimonium non ab Au3 1 Cfr. MATTH., XIII, 25. 2 II Tim., IV, 2-5. 8 Ephes., V, 3.

[*Latin ed. p. 558*]

558 Acta Apostolicae Sedis - Official Commentary. They call the institution of marriage, whether it originates from the nature of things or not, nor whether it was brought about by Christ the Lord for the true dignity of the Sacrament, but rather invented by men. Some assert that they have found nothing in nature itself and its laws, but only the faculty for procreation and a strong impulse to satisfy it in some way; others, however, acknowledge that certain beginnings and, as it were, germs of true marriage can be found in human nature, to the extent that, unless men are united by a certain bond, the dignity of spouses and the natural propagation and upbringing of offspring would not be properly provided for. Nevertheless, even these teach that marriage itself, insofar as it surpasses these germs, is solely invented by human minds, and established solely by human will. How greatly all these are mistaken, and how shamefully they deviate from honesty, is already evident from what we have explained in these letters concerning the origin and nature of marriage, and the good things inherent in it. Moreover, the perniciousness of these opinions is also evident from the consequences that even their defenders draw from them: since the laws, institutions, and customs by which marriage is regulated are established solely by human will, they are subject only to that will, and therefore can be modified, changed, abrogated, and even should be, according to human whim and the vicissitudes of human affairs; while the generative power, which is rooted in nature itself, is both more sacred and extends more widely than marriage: it can therefore be exercised both outside and inside the bonds of marriage, even neglecting the purposes of marriage, as if an unchaste woman enjoyed almost the same rights as the chaste motherhood of a legitimate wife. Grounded in these principles, some have gone so far as to invent new forms of unions, adapted, as they believe, to the present conditions of men and times, which they want to be new species of marriage: one for a time, another for experiment, another friendly, which is fully...

[*Latin ed. p. 559*]

From the Acts of Pope Pius XI, 559, marriage is granted with all rights reserved, but with the indissoluble bond removed, and the issue excluded, unless the parties subsequently convert their union and cohabitation into a marriage fully recognized by law. Indeed, there are those who desire and insist that such laws be approved, or at least excused on the grounds of public utility and institutions; and they do not seem to suspect that such things have nothing to do with the more recent culture of which they boast so much, but are rather abominable corruptions that have undoubtedly reduced even civilized nations to the practices of certain barbaric peoples.

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But, as we now proceed to examine the individual aspects that oppose the good of marriage, let us first speak of offspring, which many dare to call the burdensome aspect of marriage, and which spouses are commanded to avoid, not through honest continence (which is permitted even in marriage, with the consent of both spouses), but by corrupting the act of nature. This scandalous license is claimed by some, who say they only desire to experience pleasure without the burden of offspring; by others, who say they are unable to practice continence, or that, due to difficulties related to themselves or the family, they cannot have children. But, certainly, no reason, not even the most serious, can make what is intrinsically contrary to nature, appear to be in accordance with nature and honorable. Since the act of conjugal union is naturally destined for the procreation of offspring, those who, in exercising it, deprive it of this natural force and virtue, act contrary to nature and perform something shameful and intrinsically dishonorable. Therefore, it is not surprising that the Sacred Scriptures themselves testify that the Divine Majesty pursues with the utmost hatred this abominable act, and that it has sometimes punished it with death, as Saint Augustine recalls: "For it is illicitly and shamefully done, even with a legitimate wife, when offspring are not conceived."

[*Latin ed. p. 560*]

560 Acta Apostolicae Sedis - Official Commentary

(A remedy is avoided. This is what Onan, son of Iudae, did, and "for this reason God killed him." Therefore, when some, having manifestly departed from the Christian doctrine handed down from the very beginning and never interrupted, have judged it necessary to solemnly preach another doctrine on this matter, the Catholic Church, to whom God Himself has entrusted the task of teaching and defending the integrity and honesty of morals, standing in the midst of this moral ruin, in order to preserve the chastity of the marriage covenant, free from this shameful blemish, and as a sign of its divine mission, raises a loud voice through Our mouth and again proclaims: any use of marriage, in which, through the actions of men, the natural power of procreation is deprived, infringes the law of God and of nature, and those who commit such an act are stained with a grievous fault.

1. Therefore, We admonish priests, who are engaged in hearing confessions, and others who have care of souls, by Our supreme authority and for the sake of the salvation of all souls, not to allow those entrusted to them to err concerning this most serious law of God, and even more, to keep themselves safe from such false opinions, and in no way to connive at them. If, however, any Confessor or shepherd of souls, may God avert it, has led those entrusted to him into error, or has himself been led into these errors, or at least, by approving or falsely concealing them, has confirmed them, let him know that he will have to give a strict account to the Supreme

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Judge, God, of the betrayal of his office, and let him consider the words of Christ: "Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit."

2. The reasons for which the proper use of marriage is defended are, not infrequently, – as we shall be silent concerning those that are shameful – fabricated or exaggerated. Nevertheless, the pious Mother Church...

[*Latin ed. p. 561*]

56i The Acts of Pope Pius XI clearly demonstrate that the Church understands and recognizes what is said concerning the health of mothers and the dangers they face. Can anyone with a compassionate heart fail to consider these matters? Who would not be deeply moved by admiration, if they were to witness a mother, facing imminent death, displaying heroic fortitude, striving to preserve the life of her child conceived? That she may fully fulfill her natural duty, the most generous and merciful God will surely reward her, and will bestow a measure of grace not only abundant, but overflowing. The Holy Church also knows that it is not uncommon for one of the spouses to suffer rather than commit sin, when, for a very serious reason, a deviation from the proper order is permitted, a deviation which they do not desire, and for which they are therefore blameless, provided that they still remember the law of charity, and do not neglect to restrain the other from sin. Those spouses are not acting contrary to the natural order who rightly and naturally exercise their rights, even if, due to natural causes, or the passage of time, or certain defects, a new life cannot arise from this union. For there are also secondary ends, both in marriage itself and in the exercise of conjugal rights, such as mutual aid, mutual affection, and the curbing of concupiscence, which spouses are not forbidden to pursue, provided that the intrinsic nature of the act is always preserved, and therefore its proper order in relation to the primary end is maintained. We are also deeply moved by the lamentations of those spouses who, burdened by extreme poverty, suffer the most grievous difficulties in raising their children. But it must be carefully avoided that the adverse conditions of external circumstances provide an opportunity for a far more grievous error. No difficulties can arise that would derogate from the commandments of God, from acts that are evil by their very nature, or from the obligations of those who have made vows; in all external circumstances, however, spouses, strengthened by the grace of God, can always faithfully fulfill their duty and maintain chastity, free from this shameful stain.

[*Latin ed. p. 562*]

Acta Apostolicae Sedis - The official commentary: to diligently preserve the bond of marriage; for it is the truth of the Christian faith, expressed by the teaching of the Council of Trent: "No one, by that temerity which the Fathers have condemned with an anathema, ought to say that it is impos-

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sible for a just man to observe the commandments of God. For God does not command impossibilities, but by commanding, He reminds [man] to do what he can, and to ask for what he cannot, and He helps him to be able to do it." And this same doctrine has been solemnly reaffirmed by the Church and confirmed in the condemnation of the Jansenist heresy, which dared to blaspheme against the goodness of God with these words: "Some of God's commandments are impossible for just men who will and strive, according to the present powers which they possess; and they also lack the grace by which these things become possible."

But, Venerable Brothers, another matter must also be noted, a most grievous one, concerning the use of the life of offspring, hidden in the womb of their mother. Some allow this, with the consent of the mother or father; others, however, declare it illicit, unless grave reasons are added, which they call by the name of medical, social, and eugenic judgment. All of these demand that, with regard to the penal laws of the republic, by which the killing of offspring, whether already born or not yet born, is prohibited, they be given an indication, so that, while each defends a different view, they may also acknowledge the same laws of the public order and declare them free from all penalty. Indeed, there are even those who demand that public magistrates lend their assistance to these deadly practices; which, alas!, is known to happen very frequently in some places.

As for the "medical and therapeutic indication" – to use their own words – we have already said, Venerable Brothers, how much We pity the mother, to whom grave dangers to her health, or even to her very life, are imminent by reason of her natural duty; but what reason could ever justify the taking of the life of an innocent child?

1 Concil. Trident., sess. VI, cap. 11.

2 Const. Apost. Cum occasione, May 1653, prop. 1.

[*Latin ed. p. 563*]

Acta PP. XI, 563: Quid est, igitur, nisi excusatio directae innocentium occisionis? De hoc enim loco agitur. Sive illa matri infligitur, sive proli, contra Dei praeceptum est, et vocem naturae: "Thou shalt not kill." Vita enim utriusque aequa est, et nulla auctoritas, neque publicae, potest eam opprimere. Absurdissimum est, igitur, hoc contra innocentes repetere, ex iure gladii, quod solis reos attinet; neque hic valet ullum ius cruentae defensionis contra iniustum aggressorem (nam quis innocentem parvulum iniustum aggressorem vocet?); neque adest ullum "ius extremae necessitatis," quod vocant, quodque usque ad innocentis directam occisionem pervenire possit. In utraque igitur, et matris et prolis vita, tuenda et servanda, probi et experti medici laudantur; contra, nobili medicorum nomine et laude indignissimos se ii probarent, quotquot alterutri, per speciem medicandi, vel falsa misericordia moti, ad mortem insidiebantur.

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Quia quidem plane consonant verbis severissimis quibus Episcopus Hipponensis in coniuges depravatos invenitur, qui proli quidem praecavere student, at, si nullo exitu, nefarie eam interimere non verentur: "Aliquando eo usque, "inquit, pervenit haec libidinosa crudelitas vel libido cruci delis, ut etiam sterilitatis venena procuret, et si nihil valuerit, conceptos fetus aliquo modo intra viscera exstinguat ac fundat, volendo suam prolem prius interire quam "vivere, aut si in utero iam vivebat, occidi antequam nasci." Prorsus, si ambo tales sunt, coniuges non sunt: et si ab initio tales fuerunt, non sibi per connubium sed per stuprum potius convenerunt; si autem non ambo sunt tales, "audeo dicere: aut illa est quodammodo meretrix mariti, aut ille adulter uxoris."

Quae autem afferuntur pro sociali et eugenica indicatione, licitis honestisque modis et intra debitos limites, cfr. Exod. XX, XIII; cfr. Decr. S. Offic. 4 Maii 1898, 24 Iulii 1895, 31 Maii 1884.

S. AUGUSTINUS, De nupt. et concupisc., cap. XV.

[*Latin ed. p. 564*]

564 Acta Apostolicae Sedis - The reason for these things can and must be considered; but to seek to provide for necessities by means of the killing of innocents is utterly abhorrent and contrary to the divine precept, also proclaimed in apostolic words: "Let not evil be done that good may come." Furthermore, those who hold power and enact laws among nations must not forget that they are obligated to defend the lives of the innocent through just laws and punishments, and this all the more so for those who are least able to defend themselves, among whom the unborn in the womb of their mothers certainly hold the first place. If public magistrates not only fail to protect these little ones, but, through their laws and ordinances, permit and even hand them over to the hands of doctors or others to be killed, let them remember that God is the Judge and will avenge the blood of the innocent, which cries out from the earth to heaven. 1 2 Finally, that pernicious practice must be condemned which, while it ostensibly concerns the natural right of a man to enter into marriage, is also truly related to the good of posterity. There are those who, excessively concerned about eugenic principles, not only give certain salutary advice to ensure the health and strength of future offspring, which is certainly not contrary to right reason – but who also place a higher order of eugenic goal above all else, and wish to prohibit by public authority all those from whom, according to the norms and conjectures of their discipline, it is believed that, through hereditary transmission, defective and diseased offspring will be born, even if those individuals are themselves fit to enter into marriage. Indeed, they even wish to deprive them, even against their will, of that natural faculty through medical means; and this is not a punishment for a bloody crime committed.

1 Cfr. Rom., III, 8.

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2 Cfr. Gen., IV, 10.

[*Latin ed. p. 565*]

The acts of Pope Pius XI, whether to be repeated by public authority, or to prevent future crimes, it is permissible, namely, against all law and justice, to grant such power to civil magistrates, a power which they have never possessed, nor can legitimately possess. Whoever acts in this way wrongly believes that the family is more sacred than the State, and that men are primarily concerned with the earth and time, rather than with heaven and eternity. And it is certainly not lawful for men, who are otherwise capable of marriage, to be burdened with a grave fault if they enter into marriage, when it is foreseen, even with all care and diligence, that they will only be able to have children who will be born with defects, although often such a marriage should be discouraged. Public magistrates, however, have no direct power over the members of their subjects; therefore, they can never directly injure or harm the very integrity of the body, where no fault has intervened, and where there is no cause for a bloody punishment. The same is taught by Saint Thomas Aquinas, when he asks whether human judges can choose a man for a certain evil in order to prevent future evils; he concedes that this may be done for certain other evils, but he denies it with regard to bodily harm: "No one ought ever, according to human judgment, to be punished with the penalty of flogging, so that he may be killed, or maimed, or beaten, without fault." Furthermore, just as private individuals have no dominion over the members of another's body except that which pertains to their natural ends, nor can they destroy or mutilate them, or in any other way render them unfit for their natural functions, unless it cannot otherwise be provided for the good of the whole body, so too does Christian doctrine establish, and it is entirely clear from the light of human reason itself. Now, let us turn to another error, which concerns the bond of marriage. Whatever is done concerning the offspring, is sinful.

[*Latin ed. p. 566*]

566 Acta Apostolicae Sedis - The Official Commentary states that, concerning the bond of marriage, a sin is committed in some way when one is connected to the other through the good of marriage. But, furthermore, just as many heads of errors and corruptions must be enumerated individually that are contrary to the fidelity of marriage, as the same fidelity encompasses domestic virtues: namely, the chastity and fidelity of both spouses, the wife's honest obedience to her husband, and finally, the firm and brotherly charity between both. Therefore, those who corrupt fidelity first are those who, according to the opinions and customs of this time, believe that indulgence should be given to a certain false and harmless friendship with outsiders, and that greater license should be granted to spouses in these mutual relationships, and this, they claim, because (as

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they allege) not a few have an innate sexual nature, to which they cannot satisfy themselves within the narrow limits of monogamous marriage. Therefore, the noble spirit of chaste spouses considers this rigid disposition of mind, which condemns and rejects all lustful affection and action with outsiders, to be a certain outdated weakness of mind and spirit, or a base and vile pleasure, or a type of zeal; and therefore, whatever penal laws have been enacted by the republic concerning the maintenance of conjugal fidelity, they wish them to be invalid, or certainly to be made invalid. Indeed, the noble spirit of chaste spouses, guided even by nature alone, certainly rejects and despises these vain and shameful things; and nature's voice approves and confirms this with the commandment of God: "Thou shalt not commit adultery," and then that of Christ: "But I say to you, that every man who looks on a woman to lust after her, has already committed adultery with her in his heart." No human customs or corrupt examples, nor any species of advanced humanity, will ever be able to weaken the force of this divine precept. For just as "Jesus Christ is the same yesterday and today and forever," so too the divine law remains immutable.

[*Latin ed. p. 567*]

567 "Acta Pii PP. XI die ipse et in saecula," 1 ita una eademque Christi doctrina permanet, ex qua ne unus quidem apex praeteribit, donec omnia fiant. 2 Quicumque vero nuptialis fidei et castimoniae nitorem scribendo dicendoque obscurant, iidem errorum magistri fidam honestamque mulieris viro obtemperationem facile labefact ant. Audacius etiam plures iis indignam illam esse, alterius coniugerga alterum servitutem effutiunt; aequalia inter coniuges omnia esse iura; quae cum unius nem servitute violentur, quandam mulieris superbissime praedicant peractam esse emancipatio vel peragen dam. Hanc autem triplicem, sive in domestica societate regenda, sive in re familiari administranda, sive in prolis vita arcenda vel perimenda, physiologicam vocant: statuunt, et physiologicam socialem, oeconomicam, quidem, quatenus mulieres ab oneribus uxoris, sive conjugalibus, sive matris, pro sua libera voluntate solutas aut solvendas volunt (hanc autem non emancipationem, sed nequam facinus esse iam satis diximus); oeconomicam vero, quatenus volunt mulieres, etiam inscio et repugnante viro, libere posse sua sibi negotia habere, gerere, administrare, liberis, marito familiaque tota posthabitis; socialem denique, quatenus ab uxore curas domesticas sive liberorum sive familiae removent, ut, iis neglectis, suo ingenio indulgere valeat, et negotiis officiisque etiam publicis addicetur. Atne haec quidem est vera mulieris emancipatio, neque illa rationi congruens et dignissima libertas, quae christianae nobilisque mulieris et uxoris muneri debetur; potius est muliebris ingenii et matrinae dignitatis corruptio et totius familiae perversio, qua maritus privatur uxore, proles matre, domus familiaque tota vigili semper custode. Quin immo in ipsius mulieris perniciem vertitur haec falsa libertas et non naturalis cum viro aequalitas; nam si

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mulier.

[*Latin ed. p. 568*]

568 *Acta Apostolicae Sedis* - The official commentary states that the authority descending from that royal seat, which, according to the Gospel, was brought within the domestic walls, will soon be reduced to the old servitude (though not in appearance, but in reality), and it will become, as it was among the Gentiles, a mere instrument of the man. But that equality of rights, which is so greatly exaggerated and asserted, should be recognized only in those things which are proper to the person and human dignity, and which follow from the marriage contract and are inherent in marriage; and indeed, in these matters, each spouse should enjoy the same rights and be subject to the same obligations; in other matters, a certain inequality and moderation must be present, which the good of the family and the proper duties of domestic society, and the unity, firmness, and order thereof, demand. However, if the social and economic conditions of a married woman must be changed in some way, due to altered modes of human intercourse and customs, it is the duty of public authority to adapt the civil rights of the wife to the necessities and exigencies of the present time, taking into account those things which are required by the natural disposition of the female sex, by honorable conduct, and by the common good of the family, provided that the essential order of domestic society remains safe, which is founded on a higher authority than human, that is, on divine authority and wisdom, and which cannot be changed either by public laws or by private agreements. But even more, modern marriage advocates go further, claiming that a certain blind agreement of character, a consent of disposition, which they call "sympathy," is the solid and genuine foundation of conjugal happiness and intimate affection; and they teach that if this ceases, the bond by which the souls are united will relax and will be completely dissolved. What is this other than building a house upon the sand? For, as Christ the Lord said, when it is subjected to the waves of adversity, it will be constantly undermined and will collapse: "Et flaverunt venti et irruerunt in domum illam, et ceci-

[*Latin ed. p. 569*]

Acta Pii PP. XI 569 1 «and it was a great ruin». But, on the contrary, the house which is built upon a rock, that is to say, upon mutual charity between spouses, and strengthened by a deliberate and steadfast union of minds, will be shaken by no adversity, nay, will not be overthrown. We have, Venerable Brothers, thus far defended two of the most excellent goods of Christian marriage, against which the snares of modern society are laid. But just as this third good, which is that of the Sacrament, far surpasses the others, so it is no wonder that we see this excellence, above all, assailed by the same enemies. First, they assert that marriage is

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entirely a profane matter, and purely civil, and that it should in no way be entrusted to religious society, to the Church of Christ, but only to a civil society; then, they add that the nuptial bond should be freed from any unbreakable bond, that separations or divorces between spouses should not only be tolerated, but sanctioned by law; from which it will follow that, stripped of all sanctity, marriage will be placed among the number of profane and civil things. In the first place, they establish that the very civil act should be considered as the true nuptial contract (they call this civil marriage); the religious act, however, is considered as something added, or at most, permitted to a more superstitious people. Then, without any reprehension, they wish that it should be permissible for Catholics to intermarry with non-Catholics, without any regard for religion, nor any inquiry into the religious authority. The second, which follows, is placed in excusing perfect divorces, and in praising and promoting those civil laws which favor the dissolution of this bond. As for the religious nature of any marriage, and much more of the Christian marriage and Sacrament, and as for those things which are to be noted concerning this matter, see the Encyclical of Leo XIII, MATTH., VII, 27. "And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof."

[*Latin ed. p. 570*]

570. Those cyclical matters, which we have often mentioned and which we have already discussed in detail, will be treated more fully and supported by weighty arguments; therefore, we refer the reader to them and, for the present, we shall only repeat a few essential points. Even with the light of reason alone, especially if ancient historical monuments are investigated, if the constant consciousness of peoples is consulted, if the institutions and customs of all nations are examined, it is clearly evident that something sacred and religious inheres in the very natural union, "not an addition, but an inherent quality," not received from men, but inherent in nature," since "it has God as its author, and from the beginning it was a certain foreshadowing of the Incarnation of the Word of God." The sacred rationale of marriage arises, which is intimately connected with religion and the order of sacred things, both from that divine origin, which we have mentioned above, and from the end of procreating and raising up a soul for God, and also of joining spouses to Christ through Christian love and mutual assistance; and finally, from the very office of this natural union, instituted by the most provident mind of the Divine Creator, so that it may be a kind of vehicle for the transmission of life, through which parents serve as administrators of divine omnipotence. To this is added a new reason for dignity, derived from the Sacrament, by which Christian marriage becomes far the most noble and is elevated to such excellence that it appears to the Apostle as "a great mystery," "honorable... in all things." 1 2 This religious

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character of marriage, and its high grace and the significance of its union between Christ and the Church, demand that the spouses should have a holy reverence and a sincere desire for the Christian marriage, so that the marriage which they are about to enter into may come as close as possible to that archetype. But many fall far short of this, and sometimes not without...

1 LEO XIII, Litterae Encyclicae, Arcanum, 10 Feb. 1880.

2 Cf. Ephes. V, 32; Hebr. XIII, 4.

[*Latin ed. p. 571*]

571 The Acts of Pope Pius XI concerning the danger of eternal salvation, for those who rashly enter into mixed marriages, from which the maternal love and providence of the Church, for most serious reasons, withdraws its protection, as is evident from numerous documents, and which are included in the Code of Canon Law, which states: "Most severely, the Church everywhere prohibits marriage between two baptized persons, one of whom is Catholic, and the other belongs to a heretical or schismatic sect; and if there is a danger of the Catholic spouse and offspring being led astray, such a marriage is also forbidden by divine law." Although the Church sometimes, for reasons of time, circumstances, or persons, does not refuse a dispensation from these stricter prescriptions (always preserving divine law, and removing, as far as possible, the danger of perversion with appropriate safeguards), it is nevertheless difficult for the Catholic spouse not to suffer some detriment from such a marriage. 1 Consequently, a regrettable deviation from religion, or at least a precipitous decline into religious negligence, or, as they call it, indifference, closely akin to impiety, is not infrequently derived from such unions. Furthermore, it also happens that in mixed marriages, that living harmony of souls, which we have mentioned as a mystery, namely the intimate union of the Church with Christ, is made much more difficult. For it is easy for the closer communion of souls, which, as it is the sign and mark of the Church of Christ, so too should be the sign of a Christian marriage, its beauty and ornament, to be weakened or at least relaxed, where there is a difference of opinion in matters of the highest importance, that is, in the truths and sentiments of religion, and where there is a difference in the will. From this, there is a danger that charity between spouses may weaken, and that the peace and happiness of the domestic society, which arises primarily from the unity of hearts, may be undermined. For, as the ancient Roman law defined long ago: "Marriages..."

[*Latin ed. p. 572*]

Acta Apostolicae Sedis - Official Commentary 572: "Marriage is a union of man and woman, and a consortium of all 'life, a communication of divine and human rights.' But, as We have already pointed out, Venerable Brothers, the increasing ease of divorce hinders the restoration and perfection of

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marriage established by Christ the Redeemer. Indeed, even the supporters of neopaganism, uninstructed by the sad course of events, are increasingly attacking the indissolubility of the sacred bond of marriage, and the laws that support it, and they contend that divorce should be permitted, so that another law, namely, a more humane one, may suffice in place of obsolete laws. These, however, put forward many and varied causes for divorce; some arising from the vice or fault of individuals, others from circumstances (which they call subjective, these, and objective, those); whatever, in short, makes individual life in society more difficult and unpleasant. They intend to prove these causes and laws from many points: first, from the good of each spouse, whether one is innocent and therefore enjoys the right to separate from the guilty party, or whether the other is subject to crimes and, for that reason, must be separated from an ungrateful and forced union; then, from the good of the children, who are deprived of proper upbringing or lose the fruits thereof, since they are easily led astray from the path of virtue, being offended by the discord and other misdeeds of their parents; finally, from the common good of society, which requires, first, that those marriages which are completely useless for achieving what nature intends should be extinguished; then, that the power to separate should be granted to spouses by law, so that crimes that would easily be feared from the conviction or association of these spouses may be averted, and so that the judicial forum and the authority of the laws may not be mocked day by day, since spouses, in order to obtain the desired divorce decree, either deliberately commit crimes, for which the judge, according to the law, can dissolve the bond, or they commit such things before the judge, even though the circumstances are clearly apparent to him." 1 MODESTINUS (in Dig., lib. XXII, i l: De ritu nuptiarum), lib. I, Regularum.

[*Latin ed. p. 573*]

573 The acts of Pope Pius XI brazenly lie and perjure themselves. Therefore, it is proclaimed that laws must be entirely conformed to all these necessities, and to the changed conditions of times, to the opinions of men, to the institutions and customs of states: which, whether individually, or especially all together, most clearly demonstrate that the faculty of divorce for certain reasons must be entirely permitted. Others, having progressed even further with astonishing audacity, believe that marriage, being merely a private contract, based on the consent and private will of both contracting parties, as is the case with other private contracts, should be entirely left to itself, and therefore dissolved for any reason whatsoever. But, contrary to all these insanities, stands one certain law of God, most abundantly confirmed by Christ, which must not be weakened by any human decrees or the will of the people, nor by the will of legislators: "What therefore God hath joined together, let not man put asunder." Indeed, if a man separates [them] unjustly, it shall be utterly void; therefore, as we have seen more

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than once, Christ Himself affirmed: "Whosoever shall put away his wife, and shall marry another, committeth adultery: and whosoever shall marry her that was put away from her husband, hath committed adultery." And these words of Christ apply to whatever kind of marriage, even merely natural and legitimate; for all true marriages possess that indissolubility, by which they are entirely subject, with regard to the dissolution of the bond, to the will of the parties and to all secular authority.

It is also necessary to remember the solemn judgment by which the Council of Trent, under pain of anathema, condemned these things: "If anyone shall say that the bond of marriage can be dissolved for heresy or for troublesome cohabitation or for contrived absence from the spouse, let him be anathema"; and: "If anyone shall say that the Church errs when it teaches and teaches that..."

[*Latin ed. p. 574*]

574 Acta Apostolicae Sedis - Commentarium Oficiale: «Iure, secundum doctrinam evangelicam et apostolicam, vinculum matrimonii, propter adulterium alterius coniugis, non potest dissolvi, et uterque, vel etiam innocens, qui causam adulterii non dedit, non potest, altero coniuge vivente, aliud matrimonium contrahere; moecharique eum, qui, dimissa adultera, aliam duxerit, et eam, quae, dimisso adultero, alii nupserit: anathema sit». Quod si non errat neque errat Ecclesia, cum haec docuit et docet, ideoque certum omnino est matrimonii vinculum ne ob adulterium quidem dissolvi posse, reliquae ergo, quae afferri solent, divortiorum causae multo minus valent, nihilique prorsus esse faciendas. Ceterum quae supra contra vinculi firmitatem e triplici illo capite obiiciunt, ea facile dissolvuntur. Incommoda enim illa omnia auferuntur ac pericula propulsantur, si quando, in extremis illis adiunctis, discessio permittatur coniugum imperfecta, id est incolumi atque integro vinculo, quam lex ipsa Ecclesiae concedit claris canonum verbis, quae de separatione tori et mensae et habitationis decernunt. Iam secessionis huiusmodi causas, conditiones, modum simul et cautelas, quibus et liberorum institutioni et familiae incolumitati fiat satis, atque incommoda item omnia, sive ea coniugi, sive proli, sive ipsi civili communitati impendent, quoad poterit, praecaveantur, legum erit sacrarum statuere, et ex parte saltem, etiam civilium legum, pro civilibus scilicet rationibus atque effectibus. 1 2 Quaecumque autem ad firmitatem coniugii indissolubilem asserendam afferri solent et supra attigimus, constat eadem eodemque iure valere, sive ad necessitatem facultatemque divortiorum excludendam, sive ad potestatem ea concedendi cuilibet magistratui negandam; quot item pro priore illa stant praeclara emolumenta, totidem contra apparent incommoda, si divortium concedatur.

1 Concil. Trid., sess. XXIV, c. 7.

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2 Cod. iur. can., cc. 1128 sqq.

[*Latin ed. p. 575*]

Acts of Pope Pius XI, 575, on the one hand, contain damages, most pernicious to both the individual and to the entire human society. And, as we once again express the opinion of our predecessor, how much material of good the indissolubility of marriage contains, and how much ruin divorce encompasses, it scarcely needs to be said. Hence, with the bond intact, we observe safe and secure marriages; from this, the very bonds of matrimony, through the proposed separations of spouses or the dangers of divorce itself, become subject to suspicion, and are certainly made anxious. Hence, mutual benevolence and the confirmation of good association are wonderfully present; from this, through the very act of separation, the most grievous weakening occurs. Hence, suitable safeguards are added to the chaste fidelity of spouses; from this, pernicious incentives are provided to infidelity. Hence, the conception, protection, and proper education of children are effectively promoted; from this, they are affected by more serious damages. Hence, access to discord is greatly hindered among families and relatives; from this, opportunities for discord are offered more frequently. Hence, it is more easily suppressed; from this, the seeds of sedition are sown more copiously and widely. Hence, the dignity and office of women, in society, whether domestic or civil, are happily restored and strengthened; from this, they are unjustly suppressed, since wives are cast into danger "lest they serve the lusts of men, and be accounted as abandoned." And since, as Pope Leo XIII gravely concludes, "to destroy families, and to break down the strength of kingdoms, nothing is more powerful than the corruption of morals; it is easily seen that divorce is most hostile to the prosperity of families and states, which arises from the depraved morals of the people, and, according to experience, opens the door and path to more vicious habits of private and public life." And these evils will be seen to be much more serious if we consider that no restraints will ever be sufficient to contain, within certain limits, once the faculty of divorce has been conceded.

[*Latin ed. p. 576*]

Acts of the Apostolic See - Official Commentary 576 "before those who are visible, to restrain the limits. The power of 'examples' is truly great, greater than that of desires: with these incentives, the lust for divorce must spread more and more every day, invading the hearts of many, as a contagious disease, or a flood of waters, overflowing the embankments." Therefore, as is read in those same documents, "unless plans are changed, families and human society will perpetually have to fear being cast into... the struggle and discrimination of all things." All of which, as was truly foretold fifty years ago, is abundantly confirmed by the growing corruption of

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morals and the unheard-of depravity of the family in those regions where Communism fully dominates.

Most Venerable Brothers, we have thus far admired and venerated what our most wise Creator and Redeemer has established concerning human marriage, and at the same time, we lament that so pious a plan of divine goodness is now frustrated, trampled upon, and thwarted by human desires, errors, and vices. Therefore, it is fitting that we turn our minds with a certain paternal concern to find suitable remedies, by which those most pernicious abuses that we have enumerated may be removed, and due reverence for marriage restored everywhere. To this end, it is primarily helpful to recall that which is certain in sound philosophy and, indeed, in sacred theology: namely, that whatever deviates from the right order cannot be restored to its original and congruous state with its nature by any means other than by that divine reason, which (as the Angelic Doctor teaches) is the measure of all things.

[*Latin ed. p. 577*]

The acts of Pope Pius XI, page 57?, serve as an example, and are worth considering. Our blessed predecessor, Leo XIII, vehemently rebuked the Naturalists with these most serious words: "The law is divinely ordained, so that those things which are instituted by God and nature may be experienced as more useful and salutary, to the extent that they remain in their natural state, whole and immutable; for indeed, the Creator of all things, knowing perfectly well what would be beneficial for the institution and preservation of each thing, has so ordered them with his will and mind, that each one will have its proper outcome. But if human recklessness or wickedness wishes to change and disturb the most providentially established order of things, then even the wisest and most useful things begin to be harmful, or cease to be beneficial, or lose the power of benefiting, or, what is worse, God himself punishes the pride and audacity of mortals."

Therefore, in order to restore the correct order in the matter of marriage, it is necessary that all contemplate the divine reasoning concerning marriage and strive to conform themselves to it. However, since this endeavor is especially opposed by the force of insatiable concupiscence, which is certainly the most powerful cause for sinning against the holy laws of marriage, and since a man cannot subdue his desires unless he first submits himself to God, this must be the first thing to be addressed, according to the divinely established order. For this is the law: that whoever submits himself to God may enjoy, with the help of divine grace, the subjection of his concupiscence and the movements of his soul; but whoever is rebellious to God will experience an internal war brought about by violent desires and will suffer. How wisely this has been decreed, St. Augustine explains: "For it is fitting that the lower be subject to the higher; so that he who wishes to have what is lower subject to him, may himself be subject to the higher.

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Recognize the order, seek peace! You to God; your flesh to you."

[*Latin ed. p. 578*]

578 Acta Apostolicae Sedis - Commentarium Officiale: "Estne hoc iustius? Estne hoc pulchrius? Tu, qui es maior, debes servire; tu, qui es minor, debes obtemperare: servi tú « ei, qui te fecit, ut tibi serviat quod factum est propter te. « Non enim hunc ordinem novimus, neque hunc ordinem commendamus: Tibi caro, et tu Deo! sed: Tu Deo, et tibi caro! Si autem contemnis, Tu Deo, numquam efficies, ut « Tibi caro. Qui non obtemperat Domino, torqueris a servo ». Quem divinae Sapientiae ordinem ipse beatissimus Doctor Gentium, afflante Spiritu Sancto, testatur; cum enim veterum sapientum meminisset, qui cognitum a se et exploratum omnium rerum Conditorem adorare et revereri renuissent: « Propterea, inquit, tradidit illos Deus in tenebras sidera cordis eorum, in immunditiam, ut contumeliis afficiant corpora sua in semetipsis»; et iterum: « propterea tradidit illos Deus in passiones ignominiae ». « Deus (enim) superbis resistit, humilibus autem dat gratiam », sine qua, quemadmodum idem Doctor Gentium monet, homo nequit rebellem concupiscentiam coercere. 1 2 3 4 Quoniam igitur huius indomiti impetus nequaquam, ut requiritur, temperari poterunt, nisi prius animus ipse demissum pietatis et reverentiae obsequium Conditori suo praestiterit, prae ceteris id est necessarium, ut eos, qui se sacro coniugii vinculo nectunt, intima et germana pervadat totos erga Deum pietas, quae universam eorum vitam informet, mentem et voluntatem summa erga Dei Maiestatem impleat reverentia. Rectissime igitur et ad absolutissimam christiani sensus normam faciunt illi animarum Pastores qui coniuges, ne in matrimonio a Dei lege desciscant, in primis ad pietatis et religionis exercitia hortantur, ut Deo se totos tradant, eius auxilium assidue implorent, Sacramenta frequenEnarrat, in Ps. 143. 1 S. 2 Rom., I, 2 4, 2 6. 3 Iac., 4 Cfr. Rom., VI, VII, VIII. August., I V, 6.

[*Latin ed. p. 579*]

Acta Pii PP. XI 579: May those who strive to foster and observe a devout and, in all things, God-fearing will. Those, however, are greatly deceived who, setting aside or neglecting those things which surpass nature, and through the use and discoveries of the natural sciences (namely, biology, the science of heredity, and similar fields), believe they can persuade men to restrain the desires of the flesh. We do not mean this as if natural things, which are not inherently dishonest, should be considered unimportant; for there is one Author of both nature and grace, God, who has provided the good of both orders for the use and benefit of mankind. Therefore, the faithful can and should be aided by natural arts; but they err who believe that these are sufficient to establish the chastity of the marital covenant, or who think that they possess greater power than the supernatural aid of grace. This conformity of marriage and morals to the divine laws concern-

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ing marriage, without which its effective restoration cannot occur, requires that it be diligently and with firm certainty, and without any admixture of error, understood what such laws are. But it is clear to all that how many avenues to deception would be opened, and how many errors would be introduced into truth, if these matters were left to be explored solely by the light of reason, or if they were investigated by a private interpretation of revealed truth. Indeed, while this is true in many other moral truths, it must be especially considered in those matters which pertain to marriage, where the lust for pleasure can easily break into the fragile nature of mankind, deceiving and corrupting it; and this is all the more so, because in order to observe the divine law, sometimes arduous and often long-lasting experiences are required of married couples, with which, as we learn from experience, weak man uses almost as many arguments to excuse himself from observing the divine law. Therefore, that the divine law may illuminate the minds of men and direct the morals of men, not through some fiction or corruption, but through true and genuine knowledge, let piety towards God and devotion to Him be...

[*Latin ed. p. 580*]

580 Acta Apostolicae Sedis: – Ad studium sinceri et humilis obsequii erga Ecclesiam, oportet addere oboedientiam. Nam Ecclesiam constituit ipse Christus Dominus, magistram veritatis, etiam in his quae ad mores pertinent, regendos et ordinandos; etsi in his multa humanae rationi per se impervia non sunt. Deus enim, sicut ad naturales veritates religionis et morum pertinet, rationis lumini revelationem adiit, ut, quae recta et vera sunt, « in praesenti quoque conditione generis humani ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint », ita Ecclesiam in eundem finem constituit, totius de religione et moribus veritatis custodem et magistram; cui propterea fideles, ut a mentis errore et a morum corruptione immunes servantur, oboediant, et mentem animumque subiciant. Et ne auxilio a Deo tam liberali benignitate collato se ipsi privent, necessario hanc oboedientiam praestare debent non solum sollemnioribus Ecclesiae definitionibus, verum etiam, servato modo, ceteris Constitutionibus et Decretis, quibus opiniones aliquae ut periculosae aut pravae proscribuntur et condemnantur.

1 2 Quocirca christifideles caveant in his etiam, quae hodie de matrimonio circumferuntur, quaestionibus, ne suo se iudicio nimis committant, neve falsa rationis humanae libertate, seu « autonomia » quam vocant, allici se sinant. Alienissimum enim est ab omni veri nominis christiano, suo ingenio ita superbe fidere, ut iis solum, quae ipse ex interioribus rerum visceribus cognoverit, assentiri velit, et Ecclesiam, ad omnes gentes docendas regandasque a Deo missam, rerum et adiunctorum recentium minus gnaram existimare, vel etiam iis tantum, quae per sollemniores quas diximus definitiones ea iusserit, assensum et oboedientiam praestare, perinde

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ac si opinari prudenter liceat cetera eius decreta aut falso laborare aut veritatis honestatisque.

1 Conc. Vat., sess. III, cap. %

8 Cfr. Conc. Vat., sess. III, cap. 4; Cod. iur. can., c. 1324.

[*Latin ed. p. 581*]

58. The acts of Pope Pius XI are not sufficient. It is, on the contrary, the proper duty of every true Christian, whether learned or unlearned, in all matters pertaining to faith and morals, to allow themselves to be governed and guided by the Holy Church of God, through her Supreme Pastor, the Roman Pontiff, who is himself governed by Jesus Christ, our Lord. Since all things must be brought back to the law and will of God, so that marriage may be restored in its entirety and perpetually, it is of the utmost importance that the faithful be properly instructed about marriage: by word and writing, not once or lightly, but often and thoroughly, with clear and weighty arguments, so that such truths may penetrate the mind and move the soul. Let them constantly know and reflect upon how much God has shown wisdom, holiness, and goodness towards the human race by instituting marriage, by establishing it with sacred laws, and all the more so when it was wonderfully elevated to the dignity of the Sacrament, through which a most abundant source of graces is opened to Christian spouses, so that they may faithfully and chastely serve the most noble ends of marriage, for the good and salvation of themselves, their children, and the entire civil and human society. Indeed, if those who today undermine marriage are so diligent in using sermons, writings, books, pamphlets, and countless other means to pervert minds, corrupt souls, mock conjugal chastity, and praise the most shameful vices, then you, Venerable Brothers, whom the Holy Spirit has placed as bishops to govern "the Church of God, which He has acquired with His own blood" (Acts 20:28), must be equally diligent in using all means to oppose error with truth, to oppose the splendor of chastity to shameful vice, to oppose the servitude of lust to the freedom of the sons of God (cf. John 8:32 sq.; Galatians 5:13).

[*Latin ed. p. 582*]

Acts of the Apostolic See - Official Commentary 582, for the benefit of the faithful, ensuring the perpetuity of the true bond of marriage and the sacrament of faith, inviolate until death. Therefore, let the faithful, with all their heart, give thanks to God, for being bound by His command, and are urged with a certain force to avoid as far as possible any idolatry of the flesh and the shameful servitude of lust; and also, let them abstain greatly and turn away with all their efforts from those infamous commentaries, which, certainly to the disgrace of human dignity, are now circulated by word and writing under the name of "perfect marriage," and which, indeed, make that very "perfect marriage" to be the same as a "perverted

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marriage," as has already been said, justly and deservedly. This salutary instruction and religious discipline concerning Christian marriage will be far removed from that exaggerated physiological institution, by which, in these our times, some who boast of improving conjugal life, strive to serve their spouses, using many words about these physiological matters, by which, however, the art of cleverly sinning is rather taught than the virtue of living chastely. Therefore, Venerable Brothers, we wholeheartedly echo the words with which our predecessor, the blessed Pope Leo XIII, addressed all the Bishops of the world in his Encyclical Letters on Christian marriage: "As far as you can, by strength and by authority, strive to ensure that the integral and uncorrupted "doctrine, which the Lord Jesus Christ and the Apostles, interpreters of the divine will, have handed down, which the Catholic Church has religiously preserved, and which she has commanded to be preserved by all the faithful throughout all ages," is maintained. 7. Truly, even the best institution established by the Church alone is not sufficient to ensure that marriage is conformed to the law of God; for although...

[*Latin ed. p. 583*]

Although some may be deceived by false doctrines, it is necessary, on the part of those concerned, to have the firmest will to observe the holy laws of God and of nature regarding marriage. Whatever may be asserted or propagated by word or writing, let it be firmly and constantly declared to spouses: in all matters pertaining to marriage, they must, without hesitation, intend to obey the commandments of God; they must always render mutual help in charity, faithfully observe chastity, never violate the bond, and use the rights acquired through marriage only in a Christian manner and with moderation, especially in the early years of marriage, so that, if later circumstances should require it, both, already accustomed to restraint, may be able to practice it with greater ease.

Furthermore, it will greatly help them to conceive, retain, and put into practice this firm will, if they frequently consider their own state and remember the laborious reception of the Sacrament. Let them always remember that they are, as it were, especially consecrated and strengthened for the duties and dignity of their state by the Sacrament, whose efficacious power, although it does not imprint a character, nevertheless perpetually endures. Therefore, let them meditate on these words of the Holy Cardinal Robert Bellarmine, which are truly full of solid comfort, who, along with other theologians of great renown, so piously thought and wrote: "The Sacrament of Marriage can be considered in two ways: first, when it is being celebrated; second, when it remains after it has been celebrated. For it is a Sacrament, like the Eucharist, which is a Sacrament not only when it is being celebrated, but also when it remains; for as long as the spouses live, their union is always a Sacrament of Christ and the Church."

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Indeed, in order that the grace of this Sacrament may fully exert its power, as we have already pointed out, the efforts of the spouses must be added, and these efforts must consist in diligently striving to fulfill their duties.

[*Latin ed. p. 584*]

"For, in the order of nature, that the powers given by God may fully manifest their efficacy, they must be employed by men through their own labor and industry; otherwise, no benefit is derived from them. Thus also, the powers of grace, which flow forth from the Sacrament into the soul and remain there, must be exercised by men through their own diligence and labor. Therefore, let spouses not neglect the grace of the Sacrament which is within them; but, diligently pursuing the observance of their duties, however laborious, they will each day make the power of that grace more effective. And if at times they feel burdened by the conditions of their lives and their labors, let them not despair, but let them consider what the most holy Apostle Paul wrote to his most beloved disciple, Timothy, who was scarcely delighted with labors and insults, concerning the Sacrament of Orders: "I remind you to stir up the grace of God which is in you through the laying on of my hands. For God has not given us a spirit of fear, but of power, and of love, and of sobriety." But all these things, Venerable Brothers, depend in a great measure on the proper preparation of spouses, both in matters remote and close to marriage. For it cannot be denied that the firm foundation of a happy marriage, and the ruin of an unhappy one, are instilled and established in the minds of boys and girls during the time of childhood and youth. For those who, before marriage, are concerned only with themselves and their own desires, and who indulge their passions, are to be feared, lest they be the same in marriage as they were before marriage; and they must expect to reap what they have sown – namely, within the domestic walls, sadness, grief, mutual contempt, quarrels, animosities, and the tedium of a common life – and, above all, that they will find themselves, with their unbridled desires, within the marriage itself.

[*Latin ed. p. 585*]

Acta Pii PP. XI 585. Quamobrem, animi sanos et parati, sponsi ad initium coniugii progrediantur, ut possint, per id quod ad illa aptum est, sese mutuo iuvare in adversis vitae cursum suscipiendis, et multo magis in aeterna salute procuranda, et in interiore homine ad plenitudinem aetatis Christi conformando. Hoc etiam conferet, ut ipsi, electi coniuges, tales se praebeant, quales Deus voluit, patres pro filiis: ita videlicet ut pater vere pater sit, mater vera sit mater; per quorum amorem pium et curas assiduas, domus, etiam in extrema rerum inopia et media in hac valle lacrimarum, evadat liberis quodam illius paradisi vestigium, in quo primi homines Creatore generis humani collocati sunt. Hinc etiam sequetur ut filios facilius

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efficiant perfectos homines et perfectos Christianos, eos germine Ecclesiae Catholicae sensu imbuant, et eisdem nobilem illam caritatem erga patriam infundant, ad quam pietatis et gratitudinis causa tenemur. 1. Itaque, tam illi, qui iam de sacro hoc connubio aliquando cogitant, quam qui iuventutis christianae educandae curam habent, haec tanti faciant, ut bona praeparent, mala praecaveant, et memoriam renovent eorum quae in Nostris Litteris Encyclicis de educatione monuimus: « Ab infantia igitur voluntatis inclinationes, si prae vae, cohibendae, sin autem bonae, promovendae sunt, et « praesertim puerorum mens imbuatur doctrinis a Deo profectis et animus divinae gratiae auxiliis roboretur, oportere, quae si defuerint, nec suis quisque cupiditatibus poterit moderari, neque ad absolutionem perfectionem que adducetur, disciplina atque informatione ab Ecclesia, quam ideo Christus caelestibus doctrinis et divinis Sacramentis instituit, ut efficax esset magistra omnium hominum ». 2. Ad proximam vero, boni matrimonii praeparationem maximopere pertinet eligendi coniugis studium; nam 1 Cfr. Eph., IV, 13. 2 Litt. Encycl. Divini Illius Magistri, 31 Dec. 1929.

[*Latin ed. p. 586*]

Acta Apostolicae Sedis - Official Commentary 586, and it depends greatly on whether a marriage will be happy or not, since one spouse can be either a great help to the other in leading a Christian life in marriage, or a great danger and impediment. Therefore, so that the consequences of an ill-considered choice may not be endured throughout life, let the betrothed deliberate carefully before choosing a person with whom they will then live perpetually; and in this deliberation, they should first consider the true will of God and the Christian religion, then their own well-being, the well-being of the other betrothed, the future offspring, and also the well-being of human society and civil life, which arises from marriage as from its source. Let them earnestly seek divine help, so that they may choose according to Christian prudence, and not be led by blind and unrestrained passion, nor solely by the desire for gain or another less noble impulse, but rather by true love and sincere affection for the future spouse; moreover, let them seek those ends for which marriage is established by God. Finally, let them not neglect to seek the prudent counsel of their parents in choosing a spouse, and let them consider this to be of great importance, so that, through the more mature knowledge and experience of human affairs, they may be warned against harmful errors in this matter, and may more abundantly obtain the divine blessing of the fourth commandment, those about to enter into marriage: "Honor thy father and thy mother, (which is the first commandment with promise), that it may go well with thee, and that thou mayest live long upon the earth." 1 And since the perfect observance of God's commandments and the honesty of marriage often suffer great difficulties, because spouses are burdened by the hardships of family life and a great lack of temporal goods, their needs should certainly

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be assisted, as far as possible. And above all, it must be ensured that, as Our Predecessor Leo XIII wisely decreed, economic and social matters in civil society... 1 Ephes., VI, 2-3; cfr. Exod., XX, 12. Littera Encyclical Berum novarum, 15 Maii 1891.

[*Latin ed. p. 587*]

58T The acts of Pope Pius XI should be structured in such a way that all heads of families can earn and obtain the necessary means to support themselves, their wives, and their children, according to their dignity and station: "for the laborer is worthy of his reward." To deny this, or to provide a reward that is clearly insufficient, is a grave injustice, and is placed among the greatest sins by the Holy Scriptures; nor is it fitting that wages should be set so low that, given the circumstances, they are inadequate to support a family. However, it must be ensured that even the spouses, and indeed long before they enter into marriage, strive to anticipate or at least mitigate future hardships and necessities, and that they are taught by experts how to do this effectively and honestly. Provision must also be made for the fact that, if their own resources are not sufficient, they may receive assistance through the combined efforts of similar individuals, and through private or public associations, to meet their needs. When, however, these things, which we have said, are not sufficient for a family, especially if it is larger or less prosperous, Christian love absolutely requires that those who are lacking be assisted by Christian charity, so that the wealthy may help the less fortunate, and that those who have superfluous goods should not squander them on vain expenses, but rather direct them towards the support of life and health for those who are even deprived of necessities. Those who have given to Christ in the poor will receive a most abundant reward from the Lord when He comes to judge the world; those who have done otherwise will suffer their punishments. For the Apostle does not say this in vain: "He that hath the substance of this world and shall see his brother in need and shall shut up his bowels from him: how doth the charity of God abide in him?" 1 John 3:17.

[*Latin ed. p. 588*]

588. It is of such great importance for the common good, as is the condition of families and spouses, a condition worthy of men. For if families, especially those with numerous children, lack suitable dwellings; if a man cannot find the opportunity to earn a living through labor; if, for daily necessities, things cannot be bought except at exorbitant prices; if even the mistress of the house, to the detriment of the household, is burdened by necessity and the obligation to earn money through her own labor; if she, in the ordinary or even extraordinary labors of motherhood, lacks proper nourishment, medicine, the assistance of a skilled physician, and other things of that kind: it is clear that, if spouses also lack fortitude of

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spirit, how difficult their domestic life becomes, and how much harm this can bring to public safety and to the very health and well-being of civil society, if such people are reduced to such despair that, having nothing left to fear losing, they may dare to hope for much from the disruption of the state and of all things. Therefore, those who are concerned with the welfare of the state and the common good cannot neglect the needs of such families, lest they inflict serious harm on the state and the common good; therefore, in enacting laws and in allocating public funds, they must provide for the relief of the poverty of these families, so that such care may be among the most important aspects of their authority. In this matter, we lament that it is now not uncommon to see, in a perverse order, that assistance is very easily provided to the mother of an illegitimate child (to whom, indeed, help must be given, even to prevent greater evils), while it is either denied to the legitimate family, or granted so sparingly that it seems to be extorted against their will. But not only this, Venerable Brothers, is of great importance to public authority, in matters concerning temporal goods.

[*Latin ed. p. 589*]

The Acts of Pope Pius XI state that marriage and the family are well-established, but also that, concerning matters pertaining to the good of souls, just laws must be enacted and faithfully observed, those pertaining to the bond of chastity and the mutual aid of spouses, because, as history testifies, the safety and well-being of the republic and the temporal happiness of citizens cannot be secure and preserved where the foundation upon which it rests, namely, the order of morals, is undermined and, through the vices of citizens, the source from which the state is born, namely, marriage and the family, is obstructed. To maintain moral order, neither the power and punishments of the civil state are sufficient, nor the beauty and necessity of virtue proposed to men, but it is necessary to add the authority of religion, which illuminates the mind with truth, directs the will, and strengthens human frailty with the aids of divine grace, and which alone is the Church instituted by Christ the Lord. Therefore, we earnestly urge all who hold the highest civil authority to strive for and strengthen concord and friendship with this Church of Christ, so that, through the joint efforts and diligence of both powers, the immense damages that threaten both the Church and civil society itself may be repelled, damages arising from those impious freedoms that assault marriage and the family. Above all, civil laws can greatly serve this most serious duty of the Church if, in the laws they enact, they take into account what is established by divine and ecclesiastical law, and if they punish those who have sinned. For there are those who, because the laws of the state permit or do not certainly punish something, would also consider it permissible for themselves according to the moral law, or, even against their conscience, would carry it out, because they fear neither God nor consider anything to be feared from human laws; hence, it often

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happens that they bring ruin upon themselves and others. And truly, the rights and integrity of the state suffer no danger or diminution from this association with the Church.

[*Latin ed. p. 590*]

Acts of the Apostolic See - Official Commentary 590: Such suspicion and fear are vain and empty; for Pope Leo XIII had already clearly demonstrated this: "Indeed, no one doubts," he says, "that the Founder of the Church, namely Christ, willed that the Church's power should be free from civil interference, and that it should be able to carry out both its affairs freely and without hindrance; but with this addition, which is beneficial to both, and which concerns the good of all men, that there should be a connection and harmony between them... If the civil authority of the Church is in friendly agreement, a great increase in benefit must necessarily result for both. The dignity of one is increased, and since religion precedes, it will never be an unjust rule; and to the other are provided aids of protection and defense for the public good of the faithful." 1 And so, as a recent and clear example shows, this happens entirely according to the right order and according to the law of Christ, namely, that in a solemn Convention happily begun between the Holy See and the Kingdom of Italy, a certain peaceful agreement and friendly action was established, even concerning marriages, so that it would be fitting for the glorious history and ancient sacred memories of the Italian people. And indeed, these things decreed in the Lateran Pacts are read: "The Italian State, wishing to restore to the institution of marriage, which is the foundation of the family, the dignity that is consistent with the traditions of its people, recognizes the civil effects of the Sacrament of marriage, which is governed by canon law," to which further articles of the associated convention were then added. 2 This matter can be an example and an argument for all, even in this our age (in which, alas, the complete separation of civil authority from the Church, indeed from all religion, is so often proclaimed), that one supreme power can be in harmony with another, without any detriment to the rights or supreme power of either, through mutual concord and friendly cooperation.

1 Litt. Encycl., Arcanum, 10 February 1880.

2 Concordat, art. 31: Acts of the Apostolic See, XXI (1929), page 290.

[*Latin ed. p. 591*]

591 The Acts of Pope Pius XI clearly state that, for the common good of both societies, marriage and family matters should be united and coordinated, and that both authorities should share responsibility, so that the pernicious dangers, indeed, the very ruin that threatens Christian couples may be kept far away. All of these things, Venerable Brothers, moved by pastoral concern, we carefully consider, and we desire that, among all our beloved sons, those who are part of the great family of Christ, according to

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the norms of Christian prudence, may be enlightened and instructed in every way, so that all may fully know the true doctrine concerning marriage, and also diligently beware of the dangers prepared by the heralds of error, and especially « that, denying ungodliness and worldly desires, they may live soberly and justly and piously in this world, awaiting the blessed hope and the appearing of the glory of our great God and Savior Jesus Christ ». 1 May the Almighty Father, « of whom all paternity in heaven and earth is named », strengthen the weak and give courage to the timid; may Christ the Lord and Redeemer, « the author and perfecter of the venerable Sacraments », who made marriage a mystical union and brought about the image of His ineffable union with the Church; may the Holy Spirit, God of *Caritas*, the light of hearts and the strength of the mind, so that all may understand with their minds what We have explained in these letters concerning the holy Sacrament of marriage, concerning the wonderful law and will of God concerning it, concerning the errors and dangers that threaten, and concerning the remedies by which they may be averted, that, with ready will and with the help of God's grace, they may put them into practice, so that, from this, may again flourish and thrive in Christian marriages the fecundity dedicated to God. 2 3 1 Timothy, II, 13. 2 Ephesians, III, 15. 3 Council of Trent, Session XXIV.

[*Latin ed. p. 592*]

Acts of the Apostolic See - Official Commentary 59S: unwavering faith, unshaken firmness, the sanctity of the sacraments, and the fullness of graces. That God, the Author of all graces, from whom all desire and accomplishment proceed, may, according to His goodness and omnipotence, deign to effect and bestow these things, while we humbly offer our prayers to the Throne of His grace, we impart to you, Venerable Brothers, and to the clergy and people entrusted to your diligent care, the Apostolic Blessing, a pledge of the abundant blessings of the same Almighty God.

Given at Rome, near Saint Peter, on the thirtieth day of the month of December, in the ninth year of Our Pontificate.

PIVSPP. XI.

1 Philippians, I, 13.

[*Latin ed. p. 593*]

ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE, Vol. XXII, December 31, 1930, No. 14.

DECREES OF HIS HOLINESS, POPE PIUS XI.

LETTERS: BEATIFIED ROBERT CARDINAL BELLARMINE WILL BE

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INSCRIBED IN THE CATHOLIC MARTYROLOGY.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR EVERMORE, desires to commemorate:

That light, by which in the eternal ages those who have been instructed and who have taught many *in justice* shine forth as stars, seems to gleam with new splendor in the Blessed Robert Cardinal Bellarmine, to whom, by the singular goodness of God, it has been granted to us today to bestow the honors of the heavenly host of Saints. For he, a most ardent defender and champion of Catholic truth, illuminated the holy Church of God with the word of doctrine and the example of good works, and zealously defended it from the wicked machinations of heretics; and rightly and deservedly, both the Society of Jesus, and the College of Cardinals, and the Catholic episcopate, shine with the brightest glory.

On the fourth day of the month of October, in the year one thousand five hundred and forty-two, the Servant of God was born in the city of Montalto in Etruria, from the noble family of the Bellarmines. He had for his father Vincent, a knight held in high esteem by his fellow citizens, and for his mother, Cynthia Cervini, sister of Pope Marcellus II, a most distinguished woman, and a most pious mother. In the sacred waters of baptism, the names Robert, Francis, and Romulus were given to him. Having been excellently instructed by his parents, he showed from a very early age outstanding piety and most virtuous manners; abhorring childish games, he often devoted himself to prayer and other pious exercises, and he repeated to his brothers the sermons he had heard in church, and...

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - Official Commentary: He found delight in teaching the first elements of the faith to rural folk. Having entered the curriculum of studies, endowed with a keen intellect and a most ardent desire for learning, he quickly demonstrated his abilities, so that he learned grammar in a short time. Afterwards, he went to the schools of the Society of Jesus in the city and, having been admitted among the students of rhetoric, he practiced poetry with no small merit. He excelled in both Latin and Greek literature, and he rightly earned the praise of teachers and the affection of his classmates.

Robert, eighteen years of age, despising the honors of the world, considered entering the Society of Jesus. Having overcome all obstacles with a courageous heart, he came to Rome and, after completing his novitiate, spent three years in the Roman College studying philosophical disciplines. And, having successfully passed the public examination, he obtained the title of master with full honors. Sent to teach human letters, he fell gravely ill; but he recovered unexpectedly and, with renewed zeal, he devoted himself to fulfilling the duties of his office as master, and also to achieving the perfection of his interior life. Then, he was sent to Monte Regale in

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Pedemonte, to teach the Greek language, and later to Padua to study sacred theology; and in both these cities, as well as in Florence and Lodi, he wonderfully fulfilled the duties of a doctor and preacher, even before being ordained a priest. In Lodi, he also learned the Hebrew language; and in that most famous college, he cultivated theology, and, after being ordained a priest, he taught in such a way that he brought many heretics back to the unity of the Church, and he became a theologian renowned throughout Europe, whom Saint Charles, the Archbishop of Milan, and the College of the Society of Jesus in Paris, sought after.

But he was recalled to Rome by the desire of our predecessor, Gregory XIII, and to him was entrusted a special chair of theology, concerning controversies of the faith, which that Pope established in the Roman College, in order that Catholic dogmas might be defended against the errors of the Lutherans, Calvinists, and other innovators, who were spreading in many nations of Europe at that time; and in it, for eleven years, the Servant of God, through most learned lectures, refuted the false doctrines of the heretics, and these same lectures, printed and published under the title "Disputations on the controversies of the Christian faith," and spread throughout Europe, led many to embrace the Roman faith. In the year 1587, in which he was more intensely engaged in the work of writing, he relinquished the office of teaching, and he became a master of spiritual life and later rector in the Roman College; in this office, he inspired his students, not only through counsel but also through example, to strive for the perfection of religious life and especially for humility; among his students was the angelic young man Aloysius Gonzaga, whom he guided along the paths of sanctity. Two years later, Pope Sixtus V, who had him as a former colleague in the publication of the works of Saint Ambrose of Milan, appointed him, along with Cardinal Cajetan, as a theologian...

[*Latin ed. p. 595*]

595. The Holy Father, Pius XI, sent him as his legate to France, where he was a zealous helper and advisor to the Apostolic Legate. Thirteen months after the Servant of God returned to his homeland, Pope Gregory XIV entrusted him, along with other learned men, with the task of revising the text of a new edition of the Sacred Scriptures of Sixtus. He undertook this immense work with eager zeal, striving diligently to complete it splendidly. In the year 1594, he was called to govern the Neapolitan province of the Society of Jesus, and he prudently governed it according to the mind of St. Ignatius. However, he did not remain in this office for long. For, after about two years, Pope Clement VIII summoned him to Rome, desiring him to be his theologian and a consultant to the Holy Office; and, despite his reluctance and refusal, he was appointed among the Cardinals in a Consistory on the third of March in the year 1599, with this splendid praise being spoken of him: "We choose him because the Church of God has no equal to

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him in learning." — Although chosen for the highest council of the Church, the Servant of God did not consider it necessary to deviate from the tenor of his religious life; and, firmly refusing generous pensions offered by the King of Spain, he accepted only a modest sum from the Roman Pontiff, necessary to maintain the dignity of the cardinalate. But another burden remained for the Servant of God, one that was also to be feared by angelic beings: when, in the second year after 1600, the metropolitan Church of Capua became vacant, the aforementioned Pontiff entrusted its governance to him, and on the twentieth of April of that year, he himself consecrated him as the Archbishop of Capua. Therefore, the Servant of God took charge of Capua and, for three years, administered the Church entrusted to him most piously, demonstrating himself to be a most vigilant and prudent pastor, until, after the death of Pope Clement VIII and, a few days later, Pope Leo XI, Pope Paul V retained Bellarmine at the Curia, in order to avail himself of his wise counsel. — Having relinquished the See of Capua, the Servant of God remained in Rome, and there he devoted himself with great zeal to the apostolic congregations, and in dealing with the most serious matters, he exhibited testimonies of brilliant doctrine and prudence; and yet, even at this time, he was accustomed to instruct young boys and those newly initiated in the Christian faith. He also wrote many excellent works, earning the merit that, following St. Thomas Aquinas as his guide and master, he reformed theology against new errors, and he established a method that leading doctors of subsequent times considered worthy of being followed. Among his writings, some small books are highly praised, which he composed for fostering piety, rather than for study, in annual spiritual exercises, through prayer. Furthermore, there exists a golden compendium of Christian doctrine, adapted so wisely for children and the young, that it serves as a model for catechesis.

[*Latin ed. p. 596*]

§96 The Acts of the Apostolic See – the official commentary should be considered. Therefore, he was rightly judged by a certain Cardinal, sent by God, to instruct Catholics, to cherish the pious, and to crush heretics; Saint Francis de Sales was a "fountain of doctrine"; Benedict XIV, our Predecessor, called him "the scourge of heretics." Finally, weakened by his labors, and having obtained permission from the Supreme Pontiff Gregory XV, he withdrew to the house of his Society's novices, near St. Andrew on the Quirinal Hill, in order to prepare himself for death, which he foresaw was approaching. And indeed, not long afterward, he was seized by a grave illness. "I desire to be dissolved and to be with Christ." He bore the pains of his infirmity with a patient spirit and wished to be administered the sacraments of the Church in his final moments. The Supreme Pontiff himself, along with many Cardinals and numerous citizens, both from the nobility and the common people, were present, lamenting the loss of such a pillar

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of the Church. Finally, on the seventeenth day of September, in the year one thousand six hundred and twenty-one, on the day when the memory of the stigmata of Saint Francis of Assisi is celebrated, whose observance he himself had promoted, he surrendered his pure soul to God, honored by the tears of all the good. The entire city celebrated the funeral ceremonies, all proclaiming him a saint with one voice. The venerable body of the Servant of God was transferred at night to the church dedicated to the Name of Jesus; and there, although the humble Servant of God had written in his will that a simple funeral, devoid of any pomp, should be arranged for him, nevertheless, the Roman Pontiff, at his own expense, wished him to be buried with the solemn ceremonies befitting a Cardinal. When the doors of the temple were opened, it was incredible to see the immense crowd that flocked to see the sacred remains. Such was the reputation of Robert Bellarmine for his sanctity of life, that everyone eagerly sought to touch the hem of his garment, to kiss his hands and feet reverently, and to take away with them as a precious relic a piece of the mortuary cap or a tuft of wool from the Cardinal's hat. The soldiers summoned were insufficient to control the crowd, which with one voice proclaimed Robert a saint. These funeral ceremonies seemed not to be a funeral procession, but truly a triumph. The sacred body was placed in the same temple mentioned above, dedicated to the Name of Jesus, first in the common burial place assigned to the priests of his Society, and then in that very burial crypt, where already lay the mortal remains of Ignatius of Loyola, the founder of the Society of Jesus. But the extraordinary opinion that held in the hearts of men regarding the sanctity of this Servant of God, while he was still alive, increased even more after his departure from this mortal life, being enriched above all by heavenly signs and miracles, which were attributed to his intercession. Therefore, continuously and with great fervor, in this city and in the ecclesiastical courts of Naples, Capua, and Montepulciano, his cause for canonization was promoted with the authority granted for causes of sanctity.

[*Latin ed. p. 597*]

The acts of Pope Pius XI, number 597, concerning his fame, as well as suitable investigations into his virtues and miracles, were completed. Urban VIII, Our Predecessor, signed with his own hand, on the twelfth day of the month of September in the year one thousand six hundred and twenty-six, the introduction of the Cause [for canonization]. After the customary discussions concerning the virtues of the Venerable Servant of God, Our Predecessor, Benedict XIV, firmly resolved to issue a decree concerning the heroic nature of those same virtues at some point, but postponed it to a more opportune time due to various external reasons.

However, this most noble cause remained silent for a long time, until the tenth day of the month of November in the year nineteen hundred and

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twenty, in the ordinary Congregation of the Holy See, at the mandate of the Most Blessed Pope Benedict XV, a discussion took place concerning the doubt: "Whether, after careful consideration of the report of the Reverend Promoter of the Faith regarding the cause of the virtues of the Venerable Robert Bellarmine, the virtues themselves appear to have been sufficiently discussed, so that it may be safely proceeded with to further steps, with the aim of Beatification." To which doubt, having been given an affirmative answer, the same Supreme Pontiff, on the twenty-second day of the month of December of the same year, issued a solemn decree: "That the theological virtues of Faith, Hope, and Charity in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Fortitude, and Temperance, and those attached to them, are present in the Venerable Servant of God, Robert, Cardinal of the Holy Roman Church, Bellarmine, in a heroic degree, in the case before us, for the purpose of what is being considered."

Subsequently, an investigation was instituted concerning two events, which, at the request of the Venerable Bellarmine, were asserted to have been performed by God as miracles. After these were proposed, with the rigor of judgment applied, and after hearing the testimony of expert witnesses, and after all things were carefully considered, We ourselves, on the second Sunday after Easter, on the fifteenth day of the month of April in the year nineteen hundred and twenty-three, with the following present before Us: His Eminence Anthony Cardinal Vico, Bishop of Oporto and of S. Rufina, Prefect of the Congregation of Holy Rites; His Eminence Aidan Cardinal Gasquet, Relator of the Cause; as well as the Reverend Angelo Mariani, General Promoter of the Holy Faith, and Our beloved son Alexander Verde, then Secretary of the same Holy Congregation, solemnly decreed: "That both of the proposed miracles are established: namely, the first, of the instantaneous and perfect healing of the boy Ignatius de Lazzaris from a serious concussion of the brain and from a severe hematoma in the right temporal region, which two were produced by the aforementioned Ignatius falling from a great height to the ground; and the second, of the instantaneous and perfect healing of Arsilia Altissimi from an ulcerated hemorrhoidal tumor."

After the judgment concerning the heroic degree of virtues and the proposed miracles was given, one matter remained to be discussed, namely, whether it could be safely proceeded with to the solemn Beatification of the same Venerable Servant of God. This doubt was to be resolved, and the aforementioned His Eminence Cardinal Gasquet proposed it in the general assembly before Us in the Vatican Basilica on the twenty-fourth day of April.

[*Latin ed. p. 598*]

598 Acta Apostolicae Sedis - Official Commentary of that same year. All the Cardinals, as well as the Consultor Fathers, who were present, al-

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though with unanimous consent they had reached a positive judgment, nevertheless, in a matter of such importance, We refrained from expressing Our opinion, until We might obtain the assistance of the greater light of heavenly wisdom. Having implored this with fervent prayers, finally, on the third day of the following month of May, during the sacred feast of the Invention of the Holy Cross, after the Holy Sacrifice of the Eucharist had been duly celebrated, with the aforementioned Cardinals Vico and Gasquet present, as well as the Secretary of Sacred Rites and the General Promoter of the Faith, We solemnly decreed: that it was safe to proceed with the solemn Beatification of the Venerable Servant of God, Father Robert, of the Society of Jesus, Bellarmine. In the Patriarchal Basilica of the Vatican, these solemnities of Beatification were splendidly carried out in the presence of a large number of clergy and people, on the thirteenth day of the month of May of the same year. — Not long afterwards, that is, on the twenty-first day of June, the sacred relics of the Blessed Robert Cardinal Bellarmine, with Our most willing approval, were solemnly carried from the Church of the Holy Name of Jesus, bringing joy to the entire city, in a magnificent procession, to the church of Saint Ignatius. Thus, the pious desire of the Blessed Robert, that his remains might remain near the tomb of Saint Aloysius Gonzaga, was fulfilled; these remains are constantly exposed for the veneration of the Christian faithful in a beautifully constructed ark. How many and what benefits are attributed to the intercession of the same Blessed One is clearly evident from the numerous votive tablets placed near his ark, in thanksgiving. But also outside the City and outside Italy, the name and cult of the Blessed Cardinal Bellarmine have been graciously increased by God with great benefits and also with certain miracles, so that the desires of many were aroused to obtain his canonization as soon as possible, and some of the most distinguished men sent letters to Us, acting as promoters for this purpose. — Therefore, the pious Father Aurelian Faiella, General Postulator of the Society of Ignatius, in whose place Our beloved son Charles Miccinelli, also of the same Society, diligently serves as Postulator, at Our request, asked that We would deign to sign a decree establishing a Commission for the resumption of this Cause. The decree for the resumption was signed by Us on the twenty-fifth day of the month of November of the year nineteen hundred and twenty-five. After the necessary letters had been granted to the venerable brothers, the Archbishop of Kollotschau and the Bishop of Barcelona, the following year the Apostolic Process concerning the two miracles, which were said to have been granted by God through the intercession of the Blessed Bellarmine, were completed, and duly sent to the Congregation of Sacred Rites. — The history of the first of these two miracles is as follows: Raymond Agras, son of Raymond and Antonia, born in the town of Alcover in the province of Tarragona, until

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the year nineteen hundred and twenty-five, enjoyed good health.

[*Latin ed. p. 599*]

The acts of Pope Pius XI, page 599, recount that, although his stomach pains occasionally increased, in the first months of the year, the pains became more severe. On August 2nd, he departed from Barcelona, traveling to the town of Garaips, located in the mountains near Lerida, where he arrived on the 6th, having undertaken the journey for a particular purpose. That very day, he wished to visit the shrine of the Blessed Virgin Mary of Nuria. However, during the journey, he was seized by such severe abdominal pains that he was forced to lie down. Two days later, the doctor, Raymond, declared that he was suffering from a severe general peritonitis and administered remedies according to his art. However, the illness worsened, and no medicine could bring relief to the sick man; indeed, the condition progressed to such an extent that the doctor and all those present abandoned all hope of recovery. With all hope completely lost, both the sick man and those around him offered fervent prayers to Blessed Bellarmino, which God deigned to accept favorably. On August 12th, as the dying man was administered the last sacraments of the Church, and while fervent prayers were being offered to the Blessed, the most severe symptoms of the illness immediately disappeared, so that the doctor was able to declare him to be safe. Soon after, all the pains and abdominal swelling vanished, and Raymond was restored to perfect, complete, and stable health.

Another miracle occurred as follows: Albin Benz, son of Othon and Helen Csäki, was born in the city of Kaschau, in Hungary. At the age of ten, he entered a college in the city of Kollotschau, run by the Fathers of the Society of Jesus, to pursue his studies. He seemed to enjoy less robust health, as he came from a family not immune to tuberculosis and had been afflicted by various illnesses since his early years. In June of the year 1905, Albin was struck by a serious illness, which the doctor declared to be measles. He had not yet recovered from this illness when he was afflicted by a new and very serious ailment, which quickly brought him to the brink of death. The doctors who were called declared that this new illness was indeed and truly a severe case of pulmonary tuberculosis. After a few days, the severity of the illness progressed to such an extent, and the illness itself was of such a nature, that not only the doctors, but all who were aware of the vicissitudes of the illness, abandoned all hope of recovery; and the boy's mother had made all preparations for the funeral, and had even prepared a death notice and handed it to the parish priest, to announce the death of her son to her relatives and friends. However, the President of the College, recognizing the nature and severity of the illness, began to offer novenas of prayers to Blessed Bellarmino; which were begun on June 21st in the aforementioned College, with Albin's mother also present. On the fourth day, that is, the 25th of June, the sick boy began to feel better, and all the symptoms of the

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illness gradually disappeared, so that on the 29th, the sick boy's lungs were completely

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - The official record states that the symptoms of the illness were completely absent, and the child was restored to perfect and lasting health in a short time. — Regarding these miracles, which have been debated on several occasions due to strict legal norms, finally, at the general meetings of the Congregation of Sacred Rites held on the thirty-first day of April of this year, before Us, Our beloved son Camillus Cardinal Laurenti, in place of and acting as Our equally beloved son Caietan Cardinal Bisleti, who, having been supported by the venerable Cardinal Aidano Gasquet, the Relator or Presenter of the Cause, who had passed away, proposed the question: "Whether and concerning which miracles it is established in the case and to what effect it pertains"; and the attending Fathers Cardinals and Consultors of the same Sacred Congregation expressed their opinions on both proposed miracles. We, however, postponed giving Our judgment, so that in this very serious matter, We might obtain the grace of greater enlightenment from Almighty God. On the fourth day of May, We ordered that the aforementioned Cardinals Laurenti, Prefect of the Congregation of Sacred Rites, and Bisleti, Relator of the Cause, as well as Our beloved sons Alfonsus Carinci, Secretary of the same Congregation, and Carolus Salotti, General Promoter of the Holy Office, be summoned to Us, and, after a most sacred and devout ceremony, they entered the noble Vatican Hall, and, seated on the pontifical throne, We issued a solemn decree concerning both proposed miracles, namely: the instantaneous and perfect healing of Bay, from a widespread acute peritonitis; and the instantaneous and perfect healing of Albini Benz from an incurable anatomical pulmonary lesion. We ordered that this decree should be made public and recorded in the acts of the Congregation of Sacred Rites. Furthermore, observing the aforementioned procedure, on the eighteenth day of May, with the same, the aforementioned beloved sons of Ours present before Us, We declared that it was safe to proceed with the solemn canonization of the Blessed Robert, Cardinal Bellarmino. — However, in order that the order of law might be observed in this important matter, as Our predecessors had established long ago, We first ordered that Our venerable brothers, the Cardinals of the Holy Roman Church, be summoned to attend a secret consistory held on the nineteenth day of the preceding month of May, so that their opinions might be heard; who, after a concise account of the life, virtues, and miracles of the aforementioned Blessed, given by Our beloved son Camillus Cardinal Laurenti, Prefect of the Congregation of Sacred Rites, unanimously urged Us to make a legitimate definition of this Cause; and after the consistory was successfully concluded, a public consistory was immediately held, in which Our

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beloved son Franciscus Pacelli, Advocate of the Consistorial Hall, formally proposed the solemn canonization of the aforementioned Blessed, according to the established custom. — Meanwhile, We took care to inform the venerable Patriarchs, Archbishops, and Bishops, not only those nearby, but also those who were most distant, by letter, about this solemnity, and, if it were possible for them, to express their opinions to Us in person. Many of them attended.

[*Latin ed. p. 601*]

The Acts of Pope Pius XI, page 601, record that certain individuals were summoned to the city, who, having been fully informed of the matter by the acts of the Congregation of Sacred Rites, copies of which we wished to be sent to each, were assembled before Us in a semi-public consistory on the twenty-second day of May. In that same assembly, the Cardinals expressed their opinion. The instruments relating to this matter, prepared by chosen sons of the Apostolic See, the Notaries, were presented to the archives of the Congregation of Sacred Rites. We appointed the twenty-ninth of June as the date for the celebration of this canonization, and we repeatedly urged all the faithful to offer prayers, especially in those places where the august Sacrament is publicly adored, so that they, too, might receive a greater benefit from this solemnity, and that the Spirit of Paraclete might be present with Us in carrying it out.

Therefore, when the day appointed by Us arrived, all the secular and regular clergy, the prelates and officials of the Roman Curia, and finally, all our venerable brothers, the Cardinals, Patriarchs, Archbishops, and Bishops of the Sacred Roman Church, assembled in the magnificently adorned Basilica of the Vatican; and, preceded by their solemn prayers, We entered the basilica. Then, Our beloved son, Cardinal Camillus Laurenti, Prefect of the Congregation of Sacred Rites and entrusted with the preparation of this canonization, together with Our beloved son, Augusto Milani, Advocate of Our Consistorial Hall, presented to Us the prayers and supplications of the sacred prelates, the Order of the Friars Minor of Saint Francis, and the Society of Jesus, requesting that, together with the Blessed John de Brébeuf, Isaac Jogues, and their companions, the martyrs, and the Blessed Theophilus a Curte, we enroll the Blessed Robert Cardinal Bellarmine, the confessor bishop, among the saints.

When, for the second and third time, the aforementioned Cardinal and Advocate of the Consistorial Hall had offered their prayers, We, again imploring the divine light with greater fervor, solemnly declared the following: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian religion, by the authority of Our Lord Jesus Christ, and by the authority of the Blessed Apostles Peter and Paul, and by Our own, after mature deliberation and frequently imploring divine assistance, and with the counsel of our vener-

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able brothers, the Cardinals, Patriarchs, Archbishops, and Bishops present in the city, We declare and define that the Blessed John de Brébeuf and his companions, Gabriel Lalemant, Anthony Daniel, Charles Garnier, Natal Chabanel, Isaac Jogues, René Goupil, and John de la Lande, and the Blessed Robert Cardinal Bellarmine, and the Blessed Theophilus a Curte, are Saints, and We enroll them in the catalogue of the Saints; We decree that their memory be observed throughout the Church each year on the day of their birth, namely, John de Brébeuf and his companions, the martyrs, on the twenty-sixth of September; Robert Cardinal Bellarmine, the confessor bishop, on the seventeenth of September; and Theophilus a Curte, the confessor, on the tenth of

[*Latin ed. p. 602*]

602 Acta Apostolicae Sedis - The Official Commentary states that this pious devotion must be observed on the ninth of May. In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. — We have, with all our heart, offered thanks to God, the Supreme Good, for so great a benefit, and we have celebrated the sacred and solemn liturgy. After the Gospel, those present spoke, urging that not only the Princes of the Apostles, who are solemnly commemorated today throughout the Christian world, wherever the faithful dwell, and especially in this venerable City, but also the newly canonized Saints, whose consecration seems to enhance this solemnity not so much by adding to it, as by adorning it, may obtain the favor of God for themselves, for the Church, and for all mankind. And in these very Saints, we have presented to all a wondrous example to be imitated, both in holiness and in the apostolate, from which others, according to their own condition in life, and according to their own offices, may strive to improve. Finally, we granted full indulgences to all those present, and we ordered that these decrees be published. — Therefore, let there be blessing, and glory, and thanksgiving to Christ, the Redeemer of mankind, who has deigned to grant such great patrons and intercessors to the Church in the eternal seats of heaven. Let all the faithful learn from these newly canonized Saints the perfection of Christian life; and let those who strive to defend the Immaculate Bride of Christ from the snares of the enemy, especially consider Saint Robert Bellarmine, who combined with a happy marriage, most excellent doctrine. Indeed, this is the chief glory. Saint Robert, whom we have today adorned with the honors of the blessed in heaven, not long after the canonization of Peter Canisius, Doctor of the Church, who was himself a member of the same Society of Jesus, with the same spirit and the same doctrine, vigorously defended the Catholic truth, established as it is in the See of Peter, as in the cornerstone, against the errors of the innovators of the sixteenth century. Therefore, it is right to hope that, through the intercession of Saint Robert Bellarmine, the light of truth may shine upon all minds, freed from the darkness of error, and that the love of Christ may

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be poured forth into the hearts of all, and that the awaited day may come when the divine promise will be fulfilled: "That there may be one flock and one shepherd." Therefore, having carefully considered all that was to be considered, with certain knowledge and with the fullness of apostolic authority, we confirm, strengthen, and again establish all the things mentioned above, we decree them, and we announce them to the entire Catholic Church; ordering that the same faith be given to these present documents, whether transcribed or copied, even if printed, as if they were exhibited or shown, provided that they are signed and sealed by the hand of a public notary. But if anyone should presume to infringe or, with audacious temerity, to contradict or attempt to violate these Our Decrees, —

[*Latin ed. p. 603*]

The acts of Pope Pius XI, page 603, attest that the Omnipotent God and the Saints Peter and Paul, His Apostles, have deigned to bestow [this honor]. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and thirty, on the twenty-ninth day of the month of June, in the ninth year of Our Pontificate. I, PIUS, Bishop of the Catholic Church.

£8 I, JANUARIUS, Bishop of Albano, Cardinal GRANITO PIGNATELLI DI BELMONTE.

£8 I, BASILIUS, Bishop of Velletri, Cardinal POMPILJ.

£8 I, MICHAEL, Bishop of Tusculum, Cardinal LEGA.

£8 I, DONATUS, Bishop of Sabina and Mandelensis, Cardinal SBARRETTI.

£8 I, THOMAS, Prus Bishop of Porto and S. Rufina, Cardinal BOGGIANI.

£8 I, PETRUS, of the title of S. Lawrence in Lucina, Presbyter, Cardinal GASPARRI.

£8 I, CAIETANUS, of the title of S. Agatha, Presbyter, Cardinal BISLETI.

£8 I, GULIELMUS, of the title of S. Cross in Jerusalem, Presbyter, Cardinal VAN ROSSUM.

£8 I, Fr. ANDREAS, of the title of S. Lawrence in Damasus, Presbyter, Cardinal FRÜHWIRTH.

£8 I, RAPHAEL, of the title of S. Jerome Illyricorum, Presbyter, Cardinal SCAPINELLI.

£8 I, FRANCISCUS, of the title of S. Marcellus, Presbyter, Cardinal RAGONESI.

£8 I, ACHILLES, of the title of S. Bernard ad Thermas, Presbyter, Cardinal LOCATELLI.

£8 I, ALOISIUS, of the title of S. George ad Velabrum, Presbyter, Cardinal SINCERO.

£8 I, BONAVENTURA, of the title of S. Cecilia, Presbyter, Cardinal CER-

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RETTI.

£8 I, HENRICUS, of the title of S. Bartholomew in Insula, Presbyter, Cardinal GASPARRI.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis - Official Commentary

£8 I, Aloysius, Cardinal Priest of the title of St. Peter in Chains.

£8 I, Lawrence, Cardinal Priest of the title of St. Pancratius, Major Penitentiary.

£8 I, Henry Alexander, Cardinal Priest of the title of St. Susanna.

£8 I, Eugene, Cardinal Priest of the titles of Sts. John and Paul, Secretary of State.

£8 I, Camillus, Cardinal Protodeacon of St. Mary Major.

£8 I, Joseph, Cardinal Deacon of St. Nicholas in Carcere Tulliano.

£8 I, Francis, Cardinal Deacon of St. Caesarea in Palatio.

£8 I, Alexander, Cardinal Deacon of St. Mary in Cosmedin.

Fr. Andreas, Cardinal Frühwirth, Chancellor.

Camillus, Cardinal Laurenti, Secretary.

Dominicus Jorio, Apostolic Protonotary.

Dominicus Spolverini, Apostolic Protonotary.

George Stara Tedde, Canon, Apostolic Assistant for studies.

EXPEDITA, on the twenty-eighth day of the month of October, in the ninth year of ALFRIDUS MARINI, Plumber.

Registered in the Canon. Ap., volume XLIII, number 17. - M. Riggi.

NOTE: In the preceding fascicle, number 13, page 565, line 1-2, it will become more clear if, in place of ”eorum,” the word ”sed” is read, and if, in place of ”licebit, scilicet,” the sentence ”reorum” is read.

[*Latin ed. p. 605*]

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*For the purpose of inquiry, let this distinct listing be noted:

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153. "In the allocution." – Concerning the new work to be undertaken in place of the Leonine Commission for the Preservation of the Faith.

307. IV. – APOSTOLIC CONSTITUTIONS, 1928, November 8.

"Universal solicitude for the Church." – Concerning the dismemberment of the Botucatu diocese and the erection of the new Assis diocese.

1929, March 1. "Care of souls." – Concerning the dismemberment of the St. Aloysius of Cáceres diocese and the nullius diocese of Porto Velho, and the erection of the new nullius prelate of Guajará-Mirim.

May 1. "For all the Lord's people." – Concerning the dismemberment of the Paraguay, or Most Holy Assumption, diocese, and the erection of a new ecclesiastical province, and the new dioceses of Concepción and Villarica, and of the Chaco.

19. "For the continuous good of all the Churches." – Concerning Manila and Nueva Segovia: the dismemberment and erection of the Lingayen diocese.

July 3. "Concerning spiritual matters." – Concerning the St. Thomas of Melipor diocese, with a new circumscription.

1930, January 31. "For the care of all the Christian faithful." – Concerning the dismemberment of the Beginat archdiocese and the erection of the Gravelbourg diocese.

February 12. "Churches throughout the world." – Concerning the dismemberment of the Bockhampton diocese and the erection of the diocese of Townsville in the Australian State of Queensland.

"With cares and labors." – Concerning the Pontifical Ethiopian Seminary.

April 23. "Where for the first time, Czechoslovakia..." – Concerning the Pontifical Nepomucene College in the City.

June 5. "With a solemn convention." – Concerning the new circumscription and hierarchical ordination of dioceses of both the Latin and Greek-Ruthenian rites in the Kingdom of Romania.

[*Latin ed. p. 609*]

In chronological order, decrees: V. - APOSTOLIC LETTERS, page 1929. July » » » » » » « » » » » August. » » » » » » » » October. » November. » » » » » » » 1. Regarding a Moderator and religious. - The Church of the B. Virgin Mary Immaculate, attached to the house of Clerics of the Exaltation of the Passion of Our Lord Jesus Christ, located in "Isola del Gran Sasso," within the

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boundaries of the dioceses of Penne and Atri, is raised to the rank of a minor Basilica. 13. Regarding instruction. - The apostolic prefecture of Lihsien is elevated to an apostolic vicariate, and a new seat and designation are granted, namely Ankuo. 18. Regarding a Delegate. - An independent mission of Hwangchow is established in China, separated from the apostolic vicariate of Hankow. "To us." - A separate territory is attached from the apostolic vicariate of Western Nigeria to the apostolic prefecture of Eastern Nigeria, which will subsequently be called Northern Nigeria. "Granted to us by divine providence." - A separate territory from the apostolic vicariate of Fooehow in China is separated, and an independent mission of Shaowu is established. 19. Regarding spiritual governance. - A separate territory from the apostolic vicariate of Suifu in China is separated, and the apostolic prefecture of Yachow is established, entrusted to the care of indigenous clergy. 2. Increased number of pastors. - The apostolic vicariate of Chungking in China is divided, and the apostolic vicariate of Wanbsien is established, entrusted to the care of indigenous clergy. "By the divine authority of the Supreme Apostolate." - The apostolic vicariate of Shunking is established through a division of the apostolic vicariate of Chengtu, and is entrusted to the care of indigenous clergy. "From this exalted position." - A separate territory from the vicariates of Mukden and Jehol is separated, and the apostolic prefecture of Sze-ping-kai is established in China. "Bearing the Catholic name." - The boundaries are defined between the apostolic vicariates of Loango and Brazzaville in Central Africa. 2.1. The Archbishop of Salerno. - The canonical form of election is dispensed with, and Saint Lucy, Virgin and Martyr, is declared the principal patron of the town of "S. Lucia del Serino," in the diocese of Salerno. 12. In the city of Milan. - The church of Saint Celso in the city of Milan is raised to the rank of a minor Basilica. 18. In Sessa Aurunca. - The cathedral church of Sessa Aurunca, under the title of the Holy Apostles Peter and Paul, is raised to the rank of a minor Basilica. 22. An apostolic office. - A separate territory is separated from the apostolic vicariate of Yunnanfu in China, and an independent mission of Ta-li is established. 27. Regarding the Roman Pontiffs. - The Apostolic Nunciature of Dublin is established, in the free State of Ireland. ACTA, vol. XXII, n. U. - 31-12-980. 158 124 125 126 127 128 129 130 264 266 159 160 267 268 131

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England for hatred of the Faith, are declared Blessed. 9 » » 21 In the City of Lombardy. - The church of Saints Ambrose and Charles in the City, with its title, is raised to the rank of a minor basilica. 387 » » 22 For the preservation of truth. - The Venerable Servant of God, John Ogilvie, a professed priest of the Society of Jesus, is declared Blessed. 20 » » 26 Following in the footsteps of our predecessors. - The northern part of the apostolic vicariate of Congo Superior is separated and erected as a vicariate with the title of Kivu. 315 1930 Jan. 10 Concerning governance. - The Apostolic Delegation for Belgian Congo is erected. 447 » » 11 Concerning pastoral office. - The Apostolic Delegation for Africa is erected. 448 » » 25 Concerning matters incumbent upon us. - The boundaries are defined between the diocese of SappÃ« and the archdiocese of Scodra. 449 » » » To the Roman Pontiff. - The boundaries are defined between the diocese of Poona and the archdiocese of Bombay. 450 » » » In distant regions. - The apostolic prefecture of Pingliang is erected, separated from the territory of the apostolic vicariate of Tsinchow in China. 477 Feb. 14 It is fitting for the Roman Pontiff. - An independent mission of Sinkiang in China is erected, separated from the territory of the apostolic vicariate of Lanchowfu. 478 » » 17 The Archdioceses of Compsa. - The church in honor of the Blessed Virgin Mary and Saint Gerard Majella, C.SS.R., in the locality of "Caposele" of the archdiocese of Compsa, is raised to the rank of a minor basilica and is honored accordingly. 479 », 19 For the sake of the Faith. - The territory of Macas, belonging to the apostolic prefecture of Méndez and Gualaquiza, is assigned. 480 March 12 By our letters. - Indulgences granted for Christian catechesis, both to those who impart it and to those who receive it, are renewed. 343 » » 30 From the apostolic office. - The boundaries of the apostolic vicariate of Canal Suesii are changed. 482 » » » Concerning greater matters. - A territory is separated from the apostolic vicariate of Mariannhill and the apostolic prefecture of Umtata is erected. 483 » » » By Apostolic Constitution. - The territory of the archdiocese of Ehodiensis is increased. 484 » » » Following our predecessors. - The territory of Marico and Bustemburg is transferred from the apostolic vicariate of Transvaal to the vicariate of Kimberley. 485

[*Latin ed. p. 611*]

In chronological order, according to the *Acta Apostolicae Sedis* (A.A.S.).

April 1930. Diocese of Mainz. – The parish church of St. Martin, in the town of "Bingen," within the Diocese of Mainz, is granted the privileges of a minor basilica.

May 17. Diocese of Savona. – The collegiate church of St. John the Baptist, in the place called "Finalmarina," in the Diocese of Savona, is granted the title and honors of a minor basilica.

January 21. In the city of Genoa. – The church of St. Francis of Paula in the city of Genoa is raised to the title and dignity of a minor basilica.

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Concerning Religious Men. – By apostolic authority, the constitutions of the Order of St. Paul the First Hermit are confirmed.

April 31. Concerning Prefectures. – The apostolic prefecture of the Solomon Islands, northern group, is erected into an apostolic vicariate.

Concerning a Venerable Religious. – The apostolic prefecture of Wuchang is erected into a vicariate.

June 8. By the Mercy of God. – The Venerable Servant of God, Paula Frassinetti, foundress of the Congregation of Sisters of St. Dorothy, is declared blessed.

June 15. Of the Capuchin Order. – The Venerable Servant of God, Conrad of Parzham, a lay brother professed in the Order of the Minor Capuchins, is declared blessed.

February 1930.

June 2. We are deeply moved. – To His Eminence, the Most Reverend and Most Excellent Cardinal Basilius, Bishop of Velletri, in the Sacred Office in the City: concerning the restoration of divine rights violated in the Russian territory.

With great concern. – To His Eminence, the Most Reverend Cardinal Caietan, titular of St. Agatha, of the Sacred Roman Church, Prefect of the Sacred Congregation for Seminaries and Universities: concerning the establishment of a commission to revise the norms for the granting of degrees and for the organization of studies in ecclesiastical universities.

If it is completed today. – To His Eminence, the Most Reverend Cardinal Peter, titular of St. Lawrence in Lucina, of the Sacred Roman Church, formerly of the Sacred Congregation for the Affairs of the Church: [text missing].

Having considered. – To His Eminence, the Most Reverend Cardinal Eugene, titular of Sts. John and Paul, of the Sacred Roman Church, of the Sacred Congregation for the Affairs of the Church: [text missing].

Wishing to be. – To the most excellent man, Marquis Francis Pacelli, General Councilor of the State of Vatican City.

January 20, 1929. Seven centuries ago. – To the Reverend Father Alphonsus Orlich, Minister General of the Order of Friars Minor Conventual, concerning the monastery founded in Padua seven centuries ago, with the Antonian church.

[*Latin ed. p. 612*]

Index of Documents, September 8, 1929. Common Letters. - To the Most Reverend Lords, George Schmid of Grüneck, Bishop of Coire, and other Bishops of Switzerland: in response to official letters, from the common assembly of Einsiedeln, dated January 20, 1930. To the Most Reverend Father, Joseph, Deacon of Saint Nicholas in the Tullian Prison, Rome, His Eminence Cardinal Mori, who will complete his eightieth year on the 26th

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of this month, being the day of Christ Jesus. - To the Most Reverend Father, Vincent, Bishop of Ostia and Preneste, His Eminence Cardinal Vannutelli, Dean of the Sacred College; marking the fiftieth anniversary of his episcopate on April 25. - To the Most Reverend Father, Alexander Henry M., titular of Saint Susanna, His Eminence Cardinal Lépicier, whom he sends as a legate to the Eucharistic Congress to be held from all nations in Cartilagine. May 3. - By a special decree. - To the Most Reverend Father, Michael, Bishop of Tusculum, His Eminence Cardinal Lega, whom he sends from the Ravenna region to the Eucharistic Congress of the Flaminia region. June 2. - In the ninth year of this century. - To the Most Reverend Father, Justinian, titular of Saint Gregory, His Eminence Cardinal Serédi, Archbishop of Strigonia, and to the Most Reverend Lords, Archbishops and Bishops of Hungary: concerning Saint Emeric, the Duke. July 30. - How greatly for religion. - To the Most Reverend Father, Hermenegild Pellegrinetti, titular of Adana, Apostolic Nuncio in Yugoslavia: whom he appoints as his legate to the Eucharistic Congress to be held in Zagreb. August 0. - Among the peoples of Europe. - To the Most Reverend Father, Aloysius, titular of Saint George in Velabro, His Eminence Cardinal Sincero, from the Secretariate of the Congregation for the Eastern Churches: whom he sends as his legate to Budapest for the centenary celebrations of Saint Emeric. August 28. - This most noble city. - To the most illustrious Eugen Engels, President of the group of men preparing for the Catholic Congress of Germany. September 30. - Although in difficult circumstances. - To the Most Reverend Father, Aloysius, titular of Saint Peter in Vincula, His Eminence Cardinal Capotosti, whom he sends as his legate to the Eucharistic Congress of the Italian Laureti nation. September 18. Common Letters. - To the Most Reverend Fathers, August, titular of Saint Mary of Peace, His Eminence Cardinal Hlond, Archbishop of Gnesen and Posen, Alexander, titular of Saint Augustine, His Eminence Cardinal Kakowski, Archbishop of Warsaw, and to the Most Reverend Lords, Archbishops and Bishops of Poland: in response to official letters, from the common assembly of Posen. November 22. - To Catholic men. - To the Reverend Father, Francis Verdier, supreme moderator of the priests of the Congregation.

[*Latin ed. p. 613*]

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613. The Mission and the Society of Girls of Charity: A century has elapsed since the manifestation of the Blessed Virgin Mary of the miraculous medal.

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1930

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May:

June:

July: 23. Concerning the canonization of Blessed Theophilus of Curte and Blessed Catherine Thomas.

19. Secret Consistory.

22. Public Consistory.

22. Semi-public Consistory concerning the canonization of the Blessed John de Brébeuf and his companions, martyrs; of Robert Bellarmine, Bishop and Confessor; and of Theophilus of Curte, Confessor; and of Blessed Catherine Thomas and Lucy Filippini, Virgins.

30. Secret Consistory.

- Allocution of His Holiness.

Creation and publication of new Saints and Blesseds, Cardinals.

- Provision of Churches.

3. Public Consistory.

4. Secret Consistory.

- Provision of Churches.

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29. During the ceremonies of the canonization of Blessed John de Brébeuf and his VII companions, martyrs; of Robert Bellarmine, Bishop and Confessor; and of Theophilus of Curte, Confessor, celebrated on the feast of the Princes of the Apostles in the Vatican Basilica.

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1930

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24. Blessing of Christmas: Addressed to the Most Reverend Fathers, Cardinals, together with the Prelates of the Roman Curia, assembled in the Consistory Hall to offer prayers to the Most Blessed Father on the eve of the Nativity of Our Lord Jesus Christ.

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1930

January 25. Decree. The following books are condemned:

« Mario Missiroli: Give to Caesar; The Religious Policy of Mussolini with unpublished documents; Ignotus: Fascist State, Church and School. Libreria del Littorio »

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7 Batishonensis et Eistettensis. - Decretum dismembrationis et aggregationis.

» Apr. 23 Decretum de Consistorio ad exquirenda suffragia pro canonizatione quorumdam Beatorum Servorum Dei . .

» Martii 28 Pinslcensis-Siedlcensis. - Decretum de mutatione finium dioecesium.

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Maii 19 Decretum. - De abbatia et paroecia graeca Cryptoferratensi, et de earum separatione a dioecesi Tusculana.

Dec. 23 Decretum. - De clericis orientalibus, sive saecularibus, sive religiosis, qui e territoriis aut dioecesibus orientalibus in septentrionalem vel mediam, vel meridionalem Americam, vel in Australiae regiones emigrant, ut spiritualem curam praestent fidelibus proprii ritus.

Ian. 7 Decretum. - De clericis orientalibus, sive saecularibus, sive religiosis, qui e territoriis aut dioecesibus orientalibus in Americam septentrionalem, vel mediam, vel meridionalem, vel in Australiae regiones se conferunt, non ad curam spiritualem fidelibus proprii ritus praestandam, sed ob aliam causam, oeconomicam vel moralem, vel demum ut inibi per breve tempus versentur.

» Decretum. - De clericis orientalibus eleemosynas, pecuniam vel Missarum stipendia colligentibus seu corrogantibus extra orientales regiones et dioeceses. . . .

Apr. 5 Montis Regalis. - Iuris matricitatis et praecedentiae.

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December 15.

Westminster. - Decree concerning the martyrdom in the cause of beatification or declaration of martyrdom of the Venerable Servants of God, Thomas Hemerford, secular priest; John Roberts, priest of the Order of Saint Benedict; John Jones, priest of the Order of Friars Minor; Robert Southwell, priest of the Society of Jesus; Philip Howard, Earl of Arundel, and companions, who were killed in Anglia, in hatred of the Faith.

Westminster. - Decree concerning a doubt regarding the "tutum" (safe conduct) in the cause of beatification or declaration of martyrdom of the Venerable Servants of God, Thomas Hemerford, secular priest; John Roberts, priest of the Order of Saint Benedict; John Jones, priest of the Order of Friars Minor; Robert Southwell, priest of the Society of Jesus; Philip Howard, Earl of Arundel, and companions, who were killed in Anglia, in hatred of the Faith.

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Servant of God, Father Conrad.

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Certain corrections in Volume XXII (1930) of the Commentaries of the Acta Apostolicae Sedis: Page 313, line 1, instead of what is there: "Ceach," it should read: "Leach."

327, "7n." should be corrected.

"Praedicatorum" should be corrected to: "Minorum."

481, "13-14," should be restored to: "eiusdem fluminis cursum, dein fluminis Tina cursum usque ad limites districtus de Mount-Pletclier, limites orientales eiusdem districtus ad flumen Kenira, etc."

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